

ARABIAN TALES.
being
A CONTINUATION
OF THE
ARABIAN NIGHTS
ENTERTAINMENTS.
CONSISTING OF
One Thousand and One
STORIES,

TOLD BY

The Sultaneſs of the Indies, to divert the Sultan from the execution of a bloody vow he had made, to marry a lady every day, and have her cut off next morning, to avenge himſelf for the diſloyalty of his firſt Sultaneſs, &c.

CONTAINING

A better account of the Cuſtoms, Manners, and Religion of the Eaſtern Nations, than is to be met with in any work hitherto publiſhed.

Translated from the Arabian Manuscript into French, by DOM CHAVIS and M. CAZOTTE, and now translated into English from the last French Edition.

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CONTENTS.

	Page.
<i>The Caliph a Robber ; or, the Adventures of Haroun Alraschid with the Princess of Persia, and the beautiful Zutulbe,</i>	2
<i>The Power of Destiny ; or, the Story of Giafar's Journey to Damas ; containing the Adventures of Chebib and his Family,</i>	93
<i>Story of Halechalbé and the Unknown Lady,</i>	229
<i>The Simpleton ; or, the Story of Xailoun,</i>	284

CONTENTS.

	Page
<i>Adventures of Simouftapha, and the Princess Ifetifone,</i>	I
<i>History of Alibengiad, Sultan of Hirak, and of the false Birds of Paradise,</i>	219
<i>History of Sinkarib, and his two Vizirs,</i>	227
<i>History of the Family of the Schebandad of Su- rat,</i>	314
<i>The Lover of the Stars ; or the Story of Cabil- Hafen,</i>	317
<i>The Prowess and Death of Captain Tranche- mont, and of his brave Companions. Do- bil-Hafen's Story,</i>	366

CONTENTS.

	Page.
<i>Story of Bobetzad and his Ten Viziers,</i>	2
<i>The History of Kaskas, or the Obstinate,</i>	38
<i>The History of Illage Mahomet, and his Sons, or the Imprudent,</i>	55
<i>The History of Abosaber, the Patient,</i>	79
<i>History of Bhazad, the Impatient,</i>	98
<i>History of Ravie, the Resigned,</i>	108
<i>History of Bazmant, or the Confident,</i>	131
<i>History of Babarkan,</i>	142
<i>History of Abaltamant, or the Prudent,</i>	150
<i>History of the Sultan Hebraim, and his Sons, or the Predestinated,</i>	172
<i>History of Selimansha, and his Family,</i>	203
<i>History of the King of Haram, and of the Slave,</i>	255
<i>History of Habib and Dorathil-Goase, or the Knight,</i>	271
<i>History Illabousatrou, of King Schal- Goase, and Camarilzaman,</i>	295

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v. 4

CONTENTS.

	Page
<i>Continuation of the History of Habib and Dorathil-goase; or the Knight</i>	3
<i>History of Maugraby; or the Magician</i>	75
<i>History of Halaidin, Prince of Persia</i>	148
<i>History of Yam Alladdin, Prince of Great Katay</i>	176
<i>Story of Baha-Ildin, Prince of Cinigaé</i>	224
<i>Story of Badvildinn, Prince of Tartary</i>	237
<i>Story of Shahadildin, Prince of Damas</i>	271
<i>History of the Amours of Maugraby with Sister of the Planets, daughter of the King of Egypt</i>	335
<i>History of the Birth of Maugraby</i>	370

ADVERTISEMENT

PREFIXED TO THE FRENCH EDITION.

Few works of imagination have been more favourably received by the Public, or more generally read, than the former Volumes of the Thousand and One Nights, translated from the Arabic by M. Galland. But this Writer acknowledges in his Preface, that his Work is incomplete, and that he has translated only a fourth part * of the Original, the
re-

* M. Galland, however, with an inconsistency very common to translators in general, says, in the last page of his translation, *A thousand and one nights had elapsed, &c.* This casual assertion is made only to give a formal conclusion to the work, and by no means implies, that he has given the Thousand and One Nights complete: For, from the two hundred and thirty-sixth night, which constitutes two thirds of the translation,
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remaining part of the Arabian Manuscript, which would have completed the Work, not being then in the Library of the King of France, from which the former part was taken. It has lately been brought thither by DOM DENIS CHAVIS, a Native of Arabia, and priest of the Congregation of St. Bazile, who was called to Paris by Government, under the protection of M. Breteuil, an enlightened Minister, and zealous Patron of the Arts and Sciences. This learned Arabian undertook to enrich that species
of

(and according to some editions, the hundred and ninety seventh) he departs from his original plan of dividing the tales. Nothing is more certain, or easier to be proved, than that a complete copy of the original Arabic did not exist in France at the time when M. Galland lived. Besides, it is as easy to prove, that the rest of this valuable manuscript has been discovered, and deposited in the King's Library, as to prove the existence of the learned Arabian, to whom we are indebted for it, and of the man of letters, whom he has associated with him, in order to enrich our literature with his translation.

of our Literature, which has amusement for its object, with the present charming Continuation; and, to render the translation more correct, he associated with him in the work, M. CAZOTTE, the celebrated author of the poem of *Ollivier*, the *Diable Amoureux*, the *Lord Impromptu*, and many other productions which have met with a very favourable reception from the Public.

It may well be presumed, that the beauties of the original Arabic, which have been faithfully transmitted to us by an enlightened man, deeply interested in the glory of his native country, have lost nothing by passing through the hands of M. CAZOTTE, who has displayed so much spirit, elegance, and wit in his own works.

It is, therefore, with entire confidence, that we present to the Public, this Continuation of the Thousand and One
Nights,

Nights, which is not inferior, in point of imagination, interest, and variety, to the former Volumes, translated by M. GALLAND. Besides the merit of furnishing us with an entertaining species of reading, it leads us into the extensive regions of the East, with which, in general, we are little acquainted, and opens a rich source of instruction concerning the religion, philosophy, and character of the inhabitants of a great part of Asia.

ARABIAN TALES.

THE story of the Sultan of Persia, and of the two jealous sisters, seemed to have given great pleasure to the Sultan Schahriar, whose curiosity it was intended to keep continually alive, by exciting in him a desire to hear new stories.

Sister, said Dinarzade to Scheherazade, this marriage of Khofronschah made in the course of a night, whose consequences have given rise to so interesting events, brings to my remembrance those which the Caliph Haroun Alraschid contracted with the Princess of Persia, and the beautiful Zutulbe, at his return from those walks which he so often delighted to take through Bagdad in disguise. I have, with much pleasure, heard you relate them ; and if you can now recollect the circumstances of them, I doubt not but their recital will be very entertaining. Sister, replied the beau-

tiful Sultaneſs, the partiality which I have always had for the actions of the Caliph Haroun, has prevented me from forgetting any of those of which the knowledge has been transmitted to us ; and I have such a stock of them as will not soon be exhausted : But, since you desire it, if my master the Sultan will do me the favour to lend his attention, I will begin with relating the adventures which you have just now mentioned. The Sultan smiled in token of approbation, and Scheherazade began as follows.

The Caliph a Robber ; or, the Adventures of Haroun Alraschid with the Princess of Persia, and the beautiful Zutulbe.

THE feast of the *Haraphat** had assembled at Bagdad, round Haroun Alraschid, the Vifiers, the Grandees, the Nobility, and even some of the Princes, who were subject to the dominion of this powerful and renowned Caliph, to concur with him in celebrating this august festival. In observing the religious ceremonies, every thing was lavished to increase their
magnificence

* The feast of the *Haraphat* is a festival among the Mussulmen, at which they sacrifice animals.

magnificence, decorations, and pomp. The sonorous voices of musical instruments made the vault of the grand mosque to resound: perfumes embalmed the air: the blood of heifers flowed upon the altar, which was served and surrounded by the different orders consecrated to its service. In short, nothing was wanting which could witness to heaven and earth the piety of the Prince of the Faithful, the Commander of Believers, and the greatest Sovereign of the Earth. But the ceremony was long; and Haroun, fatigued, moreover, with the multitude of addresses which he had received, and the necessity he was under of shewing himself attentive to them, was at length overcome with weariness and disgust. He addressed himself to his Grand Vifier, the chief of the Barmecides.

“Giafar,” said he to him, “the feast of our great Prophet ought to inspire us with joy; but in spite of all my exertions, I find melancholy gaining upon me. Even amid the pomp and splendour of this numerous assembly, I feel myself tormented by an involuntary uneasiness. I have need of objects fitted to dissipate my cares; but on a day like this, I can give myself up to those only from which the people will derive advantage. We will both disguise ourselves; we will go down to

A 2 Bagdad;

Bagdad ; we will distribute alms to the poor, and endeavour to give comfort to the unhappy. Besides, I wish to see with my own eyes if the people are happy under my government ; if my ministers of justice, and those who are entrusted with the police of the city, discharge their duty with fidelity."

Giafar shewed himself complying and submissive to the inclinations of the Caliph. Both of them went into a private apartment, and there disguised themselves : Each of them took a thousand pieces of gold • they left the palace, and traversed the streets and public places of the city, scattering alms, on the right hand and on the left, to every needy person whom they met in their way. In passing through one quarter of the city, they found a woman sitting on the pavement in the middle of the street. She held out her hand to the Caliph, begging charity of him for the love of God. The sovereign was struck with the beauty of the arm which was stretched towards him : Its form was perfect, and it was whiter than alabaster. He gave Giafar a piece of gold to deliver to the woman : the visier executed the design of his master.

The woman, upon receiving the gift, shut her hand, and thought she perceived from its bulk and weight, that what she held was
not

not an ordinary coin, such as is commonly distributed in alms. She opened her fingers and saw a piece of gold. Immediately she called aloud upon Giafar.

“Ho ! excellent young man,” said she to him as soon as he was within reach of hearing her, “the piece you gave me is gold: did you mean to give it in alms, or had you any other intention?” “It is not to me,” answered Giafar, “that you are indebted for this generosity, but to the young man who accompanies me.” “Be so kind, I beseech you,” replied the woman, “as persuade him to explain the motive of the gift which he has made me.” Giafar related to the Caliph this new entreaty of the woman, and was ordered to tell her to be perfectly easy about the intention which he had in doing her good, for charity and the love of God were the foundation of it. “In that case,” replied the woman, “you will tell my benefactor, that I thank him, and am going to offer up supplications for the continuance of his life.”

The Caliph, informed by Giafar of the manner in which the woman had received the gift, and of the wishes she had formed for the hand by which she saw it bestowed, immediately sent him back to her. “Ask of her,” said Haroun, “whether she is a maid or a

married woman? If her hand is still free, tell her that I make her a proposal of marriage."

Giafar acquitted himself of this new message. The woman answered that she was a maid, and that she was ready to marry the young man who had such a regard for her, provided he was rich enough to give her a suitable dowry. "Who can this woman be?" said Giafar, as he reported the answer; "does she doubt that the Commander of the Faithful cannot furnish a dowry?"

"My disguise is an excuse," said the Caliph; "learn from her to what sum she will have her dowry amount." The grand vizier obeyed the orders which he received, and this was the answer of the woman: "My dowry must be equal to the tribute of the city Ispahan and that of Karassin for a whole year."

This answer made Giafar shake his head. The Caliph had gone before to the palace. The grand vizier gave him an account of the conference which he had just now had with the woman and he appeared satisfied with it. "Go back to her," said he; "she will be astonished to find that I accept her proposal."

The grand vizier immediately returned to the unknown lady, and discharged the commission which he had to her. "Who can this
be,"

be," replied she, "who is in a condition to give a dowry of such importance? What is his rank, and his power?" "The stranger of whom I speak," answers Giafar, "is Haroun Alraschid: in one word, he is the Commander of the Faithful."

At the name of the Caliph, and upon such a proposal coming from him, the woman rose up, covering herself with her robe, that she might appear with more decency and modesty in the sight of the grand vizier. She gave thanks to God, and said, "If the man who proposes himself as a spouse to me, is the Caliph, I will be contented to be his, and you may assure him of my consent." Giafar gave an account to Haroun of the last conversation which he had held with her, and described in a few words her carriage, tone, and attitude. The Caliph immediately ordered one of the women of the palace, who had the most venerable external appearance, accompanied with a great number of slaves, to go in search of the unknown lady, and conduct her to the baths of the palace.

Upon coming out of the bath, she was richly dressed. Diamonds, jewels, and trinkets of every kind, were not spared in fitting out her attire. She was conducted into one of the richest apartments of the palace, which was destined for her: and as soon as she was placed
in

in it, the chief of the eunuchs came to give an account to Haroun of the execution of his orders. The Commander of the Faithful then ordered Giafar to bring the cadi that he might draw up a contract of marriage.

When the evening was come, Haroun entered into the apartment of his spouse ; upon perceiving him, she prostrated herself as a mark of homage, and expressed her gratitude to him in the warmest terms. The Caliph sat down, and seated her beside him. " Who is your father, madam ?" said he to her, " and whence do you take your descent, that you have asked of me so considerable a dowry ?"

" Prince of the Faithful," answered she, with downcast eyes, in proof of her modesty, " you behold a descendant of Kassera Aboc-heroan from whom I take my origin. Reverse of fortune, and the fatality of destiny, have reduced me to the condition in which you found me." " Princess," replied the Caliph, " you are the grand-daughter, then, of Kassera, who is so unhappily renowned for those acts of tyranny by which his reign was sullied, and who exercised great cruelties on his people ?" " It is the same tyranny," answered the princess, " which has brought his children to the sad condition of asking alms in the streets."

" But

"But I have been assured," replied the Caliph, "that having returned from his errors and extravagancies, he governed during the latter part of his reign with great moderation, and distributed justice with so much exactness, that even the beasts of the field and the birds of the air shared of his beneficence." "It is for that indeed, O Caliph," answered the princess, "that God now intends to reward his descendants, by taking from the midst of the streets one of his daughters, to raise her to the distinguished title of spouse to the Commander of the Faithful."

The wise answer of his new spouse moved Haroun Alraschid even to compassion. He locked her in his arms, and testified by the most affectionate embraces, how much he valued his conquest, for which he was indebted to the goodness of heaven. But the delight to which he yielded himself was soon interrupted by a troublesome reflection.

"Pardon me, princess," cried he, "if I am forced, by a vow, to tear myself from the pleasing seduction, of which I have just now felt the attraction. I am, at this moment, the most unhappy of mortals. This morning, in the transports of zeal, and having no idea of the treasure which my good fortune was this day to bring in my way, I have sworn, in honour

nour of the great prophet, an irrevocable, and, at the same time, a most solemn oath, not to cohabit for a whole year with the first wife whom I should afterwards marry. Nobody can feel more strongly than I do, the weight of my imprudence: but I could not foresee the satisfaction of which it was to deprive me; and you, whose religion appears equally pure, ought to feel how sacred the vow is which has escaped from me, and to concert measures along with me for making it possible to reconcile it with my happiness."

At this request, the new spouse, whatever impression it might make upon her, could not but cast down her eyes and her head, in token of submission and consent. The Caliph withdrew: he had discovered in her much merit, and many charms; and he could promise himself true enjoyment from the intrigue of the Persian princess: but being scrupulously attached to his oath, and unwilling to expose himself to too strong a temptation to break it, from that moment he forbore seeing her, giving her reason, however, from the constant attentions which she saw paid to her, to think she was not forgotten or neglected; and that the Caliph, after having it in his power to examine narrowly the choice which he had made, did not repent of it.

The

The cruel year was now elapsed : the day on which it ended, was the return of the grand festival of the *Haraphbat*. The Caliph, Giafar the grand visier, and Mesrour the chief of the eunuchs, went down together to Bagdad: they passed through the principal streets in disguise, and every thing seemed in good order. In returning to the palace, the Caliph passed near the shop of a pastry cook, where so great an air of neatness prevailed, that his curiosity was excited to examine the pastry of it, which was set out with profusion. Nothing could be more flattering to the sight or the smell.

As soon as Haroun had got back to his apartment, he pointed out the shop of the pastry cook to one of his officers, and commanded him to go there, and order an hundred *cataifs* *. The officer executed his commission; and, after seeing the *cataifs* made in his presence, sent them to the palace. The Caliph no sooner received the pastry, than he put a piece of gold into each *cataif*, covered them with pistachios, sprinkled the whole with sugar, and caused the treat be carried to the Persian princess his spouse, letting her know before-hand, that, the year of the oath being expired, the commander of the faithful would come to her that very evening.

The

* *Cataifs* are a kind of little tarts.

The eunuch, who carried the message, had orders likewise to enquire of the princess, if there was any thing wherein the Caliph could gratify her wishes. "I want nothing," replied the lovely descendent of Kaffera; "as soon as I shall have the happiness to behold the Caliph in person, all my wishes will be fulfilled."

The Caliph was highly pleased with the wisdom of this answer; but wishing very much to do something agreeable to his new spouse, he ordered Mesrour to insist that she would think of something by which he might do her a pleasure. "Since the Caliph," replied she to the eunuch, "intends by all means to oblige me, you will tell him, that I wish to have a thousand pieces of gold, and a woman in whom he can trust, to accompany me through the streets of Bagdad, where I am desirous to go in disguise, that I may distribute alms among the poor, to whose number I made an addition but a year ago."

The Caliph smiled at the request, and ordered the object thereof to be immediately accomplished. The princess and the woman who attended her, passed through the streets of Bagdad, distributing alms on all sides, until they had spent the thousand pieces of gold.

The day was exceedingly hot : the princess, in returning to the palace, felt an excessive thirst, and signified to her companion her desire to drink : the latter perceived a man who sold water, and proposed to call him. " No," said the lady, " I will not drink out of the same vessel from which all the public refresh themselves : I feel a dislike to it."

They then drew near to a great inn : the attendant, as soon as she had set her foot upon the threshold, which was made of sandal wood, perceived, through an open window, a golden lustre suspended from the middle of the vestibule by a twisted rope of the same metal. A curtain richly embroidered, and serving to keep out the wind, was stretched out on both sides, and two sofas made of the finest marble, the one on the right, the other on the left of the door, constituted the furniture of this place.

After taking this short survey, the attendant knocked at the gate ; it opened ; a young man, handsome and well dressed, appeared and asked wherein he could serve her. " You see my daughter, Sir," answered she ; " she has a violent thirst, and she does not like to quench it from the vessel belonging to the man who sells water ; give her a glass

it, and you will lay us under the strongest obligations to you."

"Your desire shall be granted instantly," replied the young man. He went away, and returned in a moment after, with a golden cup full of water, which he presented to the woman; she delivered it to the princess, who, taking it into her hands, turned her face to the wall, that she might drink unperceived. The vessel was then returned into the hands of the young man; the woman expressed her own, and her pretended daughter's gratitude: both departed, and soon got back to the palace.

When the Commander of the Faithful had arranged, as we have already told, the plate of *cataifs*, he farther gave it in command, that they should tell the princess his spouse that he sent her a pledge and token of peace. The chief eunuch, who carried the dish, not knowing how the Caliph had seasoned it in private, nor the great importance of which it was; considering it, in short, as nothing but a common piece of gallantry, did not repeat exactly the words which he had heard. He believed, that, in presenting the plate of *cataifs*, the most important part of his compliment was to announce the visit of the Caliph; and the princess, equally attentive to the same object,

object, caused the pastry be set down upon a little table in her apartment, and gave herself no farther trouble about it.

Returning to her chamber, after distributing the alms, she perceived the plate of pastry, and thought it would be a proper return for the glass of water which she had received. She addressed her discourse to the woman who accompanied her: "Carry immediately," said she to her, "(but as coming from yourself,) this dish of *cataifs*, to the young man to whom I have just now been indebted for the water, and for the civil manner in which it was given."

The woman executed the message: she found the young man sitting on one of the sofas in his vestibule. "My daughter and I," said she to him, "are very grateful for your goodness and politeness: accept from us in return this pastry, as a proof of the sense we entertain of your generosity." "Since you wish, Madam, to acknowledge so trifling a service," answered the young man, "I should be afraid of disobliging you by refusing your treat; you may therefore set it down on that sofa." Some civilities, on both sides, concluded this interview; and the woman returned to the palace.

At that very moment, the keeper of that quarter of the city, came to the inn of the young man, to pay him the usual compliment, upon occasion of the festival of the *Haraphat*. Having finished it, he asked his gift. "Take that dish of *cataifs*," said the young man. The keeper accepted it with gratitude, kissed the hand of his benefactor, and returned well satisfied to his house.

The wife of the keeper, seeing him return with so shewy and large a dish, exclaimed, "From whom got you this dish, husband? Have you been so unlucky as to steal it?" "No, my dear," replied the keeper, "the *Hazeb**, that great officer of the Caliph, has just now treated me with it. May God preserve his life! let us satisfy our hunger with the *cataifs*: they are an excellent thing."

"Glutton!" replied the wife, "would you venture to taste victuals of so great a price? Go and sell them along with the plate; such dainties were not made for poor people like us: We will purchase, with the money which you will get for them, provisions more useful to our family."

"Wife! wife!" cried the keeper, "God has sent us *cataifs*; and I mean to eat them."

"You

* The *Hazeb* is the first officer of the household to the Caliph.

"You shall not taste a single one of them," replied the wife, in an angry tone: "Your son has neither a bonnet nor shoes: I am almost naked; and you are clothed in nothing but rags: go, sell this dish immediately, and bring back the money."

The keeper could not resist his wife: he went to the market, and gave the plate to the public crier. A merchant bought it at a price sufficient to pay the dues of the crier, and carried off his purchase.

The buyer, while on the road to his own house, examined the purchase which he had made, and saw the name of Haroun Alraschid written around the dish: he immediately returned and accosted the crier: "Take back your dish," said he to him; "do you wish to ruin me, and expose me to the suspicion of having stolen a vessel belonging to the emperor?"

The crier inquired into the fact, read the characters engraven upon the edge of the dish, and, mightily astonished, flew with the greatest swiftness to the palace. He requested to be presented to the Caliph, gained admission, and shewed him the *cataifs*, and the vessel whereon they were placed.

Haroun instantly recognized the plate which he himself had prepared for one of the dishes,

at his collation with the princess. This great man had the failing to suppose all his actions of the greatest importance. In arranging the *cataifs*, he believed he had prepared an agreeable surprise for his new spouse, and thought that he had afforded her a small opportunity of diffusing her bounty around her, while she seemed to all her slaves, to give away nothing but *cataifs*. The deranging of this little scheme of gallantry, gave offence to the sovereign who formed it. A reflection still more troublesome, was connected with it. A present coming directly from himself, was neglected and despised, notwithstanding what he had ordered the eunuch to tell in his name. He got into a furious passion against the Persian princess.

"Tell," said he to the crier, in a tone of rage, "from whom you got this dish of *cataifs*."

"Most powerful Caliph," answered the crier, "it was the keeper of such a quarter of the city who gave it me to expose to sale."

The Caliph ordered the keeper to be brought before him in chains, and with his head and feet uncovered. The man was seized, and conducted to the feet of the Caliph, in strict obedience to the orders. The unhappy wretch, seeing himself in this deplorable condition, on
account

account of the dish of *cataifs*, uttered dreadful imprecations against his wife. "Curled creature!" said he, "made to betray the man you meant to serve: No, nobody ought to trust you, though you should seem to advise him to what is proper. Had you let me eat this dish of *cataifs*, nothing disagreeable would have happened to me—but you wish to be frugal and æconomical. Your like ruined the first man; and your like will not fail to do the same to the last. Here I am, exposed to the wrath of the Prince of all the earth: Come now and give me an advice, which shall extricate me from danger, if it is possible for any good thing to come out of that mouth which has always deceived."

The Caliph interrupted this loud complaint, by asking the keeper, who had delivered to him the dish of *cataifs*: "Speak, wretch!" said the enraged Sultan; "tell the truth, if you would escape death."

"O Commander of the Faithful!" cried the keeper, trembling, "may your highness suspend the effects of your wrath, and prevent them from falling on an unfortunate man, who is altogether innocent! It was the *Hazeb Yemaleddin*, your grand officer, who gave me the dish and the *cataifs* for my yearly gift."

At

At the name of Yemaleddin, the anger of the Caliph seemed to increase: He ordered this officer to be brought before him, with his head and feet uncovered, his hands bound, and having the muslin of his turban round his neck: The same decree bore, that the house of this officer should be razed to the ground, and that all his goods and moveables should be confiscated.

The bearers of the order went to the house of the *Hazeb*, surrounded his inn, and knocked at the gate. He opened it himself, and, to his great astonishment, heard the severe order of the Caliph intimated to him. They let him remain ignorant of the cause; and his first step was submission. "I obey God," said he, "and the Prince of the Faithful, his representative upon earth."

One of the officers raised his hand to the turban of the *Hazeb*, and put the muslin of it round his neck. "Is it by the order of my sovereign," says Yemaleddin, "that you use me thus?"—"Yes," answered the officer, "I must confiscate your goods, and raze your house, and I must conduct yourself in chains, with your head and feet uncovered, to the Sultan. I will not execute my orders in all their rigour: We remember with gratitude the good which you have done us, and that your house
was

was always open to us," "Since this is the disposition of your mind with regard to me," replied the *Hazeb*; "when you destroy my house, leave an asylum to my aged mother, and to my young sister."

Yemaleddin was conducted before the Caliph, and prostrated himself at his feet. "May the God of heaven," said he, "confer all happiness upon the sovereign disposer of his will upon earth! O wise and equitable Haroun Alraschid, wherein has your humblest slave offended you, to have deserved so severe a punishment?"

"Do you know," answered the Caliph, "shewing him the keeper, that man who is in chains beside you?"

"It is the keeper of our quarter," replied the *Hazeb*. "Do you know this dish?" continued Haroun; "who delivered it to you? Why did you prostitute it so shamefully, as to give it for an yearly gift, to the vilest of my slaves?"

"My sovereign lord!" answered Yemaleddin, "be so good as hear me. I was in my own house, when a person knocked at the gate; I opened it myself, and an aged woman told me that a lady, who was along with her, was her daughter; that she was dying of thirst, and did not choose to drink out of the vessel
which

which belonged to the man who sold water :
“ Give her some to drink, I pray you,” said she.
I went back into my house, and gave a cup full
of water to the person who addressed me. The
young lady drank, and they both departed.
I remained sitting to enjoy the fresh air, upon
one of the sophas which are at the entrance
to my inn, when the same woman returned,
and brought this very dish of *cataifs* which I
now behold. “ My son,” said she to me, “ the
lady to whom, in so obliging a manner, you
gave to drink, thanks you for your kindness,
and begs you to accept this small mark of her
gratitude.” She set down the dish on the so-
pha opposite to her, and departed. The keep-
er of the quarter, in a little after, came to
pay me a compliment upon occasion of the
festival of the *Haraphat*, and asked of me the
usual gift. I gave him some money and this
dish, which I never touched. This, O Com-
mander of the Faithful, is the most exact re-
lation which I can give.”

The Caliph, during this detail, felt that in-
dignation which is natural to a man of so ele-
vated a station. “ A woman whom I have
taken from the very dunghill,” said he to him-
self, “ gives to one whom she does not know
a hundred *cataifs* seasoned with gold, pista-
chios, and sugar, and that too with my own
hand,

hand, merely to repay him for a glass of water ! She was right to demand that the revenues of two provinces should be sacrificed for her dowry. I sent her a token of love, a pledge of peace : She gave it to the feller of water ; and such is the estimation in which the grand-daughter of King Kaffera holds the presents which are made her from affection, by Haroun Alraschid. But let us see how far the Princess has carried her forgetfulness of me, and of herself." Then addressing the *Hazeb* in a disordered and frightened tone of voice : " Yemaleddin," said he to him, " did you see the face of the woman to whom you gave drink ?"—" Yes," replied the *Hazeb* in confusion, and without attending to the answer which he gave.

At this confession, which was equally false and involuntary, jealousy was added to the indignation, which burned in the breast of Haroun. He ordered that the Persian Princess should be instantly brought before him, and that her head, and that of Yemaleddin, should be cut off.

The grand-daughter of Kaffera appeared. " Madam," said the Caliph, " under pretence of comforting the poor and the unhappy by your alms, you traverse the city only on purpose to shew your face to this young man."

The

The princess cast her eyes upon Yemaled-din. "Did you see my face?" said she to him: "Who has been the author of this falsehood which will cost us both our lives?" "Pardon me, Madam," said he to her, "it was I myself; my lips uttered it, without the consent of my heart and mind. Blame the fatality of the stars, and the wretchedness of our destiny, which have led me to tell a falsehood, which my soul disavows."

This explanation made no alteration in the order given by the Caliph. The executioner blindfolded the two supposed criminals, and then addressed himself to Haroun. "Commander of the Faithful, am I allowed to give the blow?"—"Strike," said the Caliph. The executioner made one or two turns round the condemned persons †, always renewing the question to the Caliph, and receiving from him the same answer. After the third turn, the executioner addressed Yemaleddin: "Have you any thing to say to the Caliph before you die? Take advantage of the only opportunity you can have of speaking: consider that you have lost all hope of life."—"Loosen the bandage," said Yemaleddin to the executioner, "which

† The Caliph Haroun caused the custom be observed of going three times round the criminal, before striking the blow. The reason of it is obvious.

“ which you have put upon my eyes : I wish to see my relations and friends.” The *Hazeb*, having his eyes at liberty, cast a look on all sides, but saw nobody who dared to shew any concern for him ; so much did they reverence the Caliph.

A mournful silence prevailed throughout the whole assembly. Yemaleddin availed himself of it, and cried out, “ I wish to speak to the Prince of the Faithful.” He was allowed to approach him. “ Dispenser of rewards and punishments,” said he, “ suspend my fate for one month only ; and in the three last days of the delay which I ask, you will see wonderful things, the knowledge of which is of the greatest consequence to you.”

The Caliph was struck with the prophetic tone in which these wonders were predicted : curiosity being more powerful with him than every other passion, and it being out of the power of the criminals to escape, he determined to send the princess his spouse and Yemaleddin to prison, determining to do himself justice, as soon as the fatal term was expired, if he had been abused by a false prediction.

Years roll on ; months fly ; but days vanish. The Caliph, who, having heard so many extraordinary things related, and even having

seen them himself, had become credulous on many subjects, expected every moment the appearance of one of those wonders which Yemaleddin had foretold with so much confidence. Twenty-seven days had elapsed amid ordinary affairs. At last he said to himself; "miracles will not come in search of me to my palace; I must go to meet them: I must go down to Bagdad, and take no companion along with me in my adventures." To this fancy of traversing his capital altogether alone, was added the most extraordinary disguise in the world. He had a coarse turban on his head; a buff doublet, almost wholly covered with a leathern girdle, constituted his apparel: underneath was a short robe of cloth of the most common kind. His whole dress bore an air of antiquity; and half boots made of a very thick leather completed it.

He armed himself with a large damas, mounted with a box handle; took in his hand a bow and arrows; and, after having altered his complexion, pressed down his eye-brows, and made his beard stand on end, he set out from the palace, exhibiting the picture of an Arab just escaped from the desert. A purse containing a thousand pieces of gold was fixed to his girdle.

Scarcely

Scarcely had he passed through two streets, before he saw a man come out of a *Kan* *, and heard him say aloud, "this is the most wonderful thing in the world." He approached the stranger, "What wonder is this?" said he to him. "It is an old woman," answered he; "who seems to be in the utmost poverty. Since morning she has been reading the Alcoran near the mosque, as readily and perfectly as God dictated it to Mahomet himself; she has been asking alms, but nobody has thought proper to give her any; and this happens in a country subject to the law of the great prophet: can any thing be more wonderful?"

The Caliph having listened to the man, entered the *Kan*, and saw the old woman of whom he had heard him speak. She was sitting upon a seat of stone, and reading the Alcoran with a remarkable distinctness and facility: she was at the last chapter of it: he stopt to listen to her, and saw in reality that there was an attentive crowd around her, but who gave her nothing. Having finished her reading, she shut the book, rose up, and departed.

Haroun followed her in order to give her charity; but, as there was a great crowd be-

* A *Kan* is a place where merchants resort.

twixt them, before he could reach her, he saw her go into a merchant's shop. Curious to know who this woman was, and what she could have to do in this shop, (for her tattered appearance seemed to indicate that she had neither the intention nor the ability to make any purchase there) he followed her, and saw her enter into conversation with the proprietor of the shop. He drew near without being perceived, and listening, heard her say to the merchant, "Fair young man, you are not yet settled; would you wish to receive in marriage a lady of the most consummate beauty?" "Undoubtedly," said the merchant. "In that case," continued the woman; "follow me, and I will shew you one of the wonders of the world."

When the Caliph heard this proposal, he understood it in his own way. "Abominable old woman," said he to himself; "I took thee for a saint, and thou art only an instrument of seduction. Thou shalt have none of the alms which I intended for thee; I must follow thee, and see the means which thou employest to ruin youth. I left my palace to go in search of the wonders which were foretold to me, and I will not lose the opportunity of knowing that which thou hast now held forth." Saying these words, he followed close upon the steps of the old woman

woman and the young man. She opened a door, by which she introduced the man, full of curiosity, whom she had brought with her; took out the key, and shut herself up with him in the house.

Haroun Alraschid would have lost his trouble had not the hole of the lock been very large: he applied his eye to it. He saw the merchant standing alone; but in a moment after, the door of a closet opened, and the old woman came out of it, leading by the hand a young lady of such exquisite beauty, as dazzled the Caliph while he looked upon her. Her easy shape resembled the stalk of a young tree planted on the brink of a river; her black eyes, like the fruit of the rich almond tree of Damas, sparkled sweetly as the morning-star: her finely arched eye-brows threatened with unerring and deadly darts, all those who ventured to look upon the charms of her face: her mouth was like the ring of Solomon, on which was written the ineffable name of God: the vermillion of her lips outshone the brightness of the coral; her teeth were disposed in the most ravishing order; they were white as alabaster, and covered with the same enamel which gives a brilliancy to the pearls of the Red-Sea and the Persian gulf. The few words which escaped from her lips, seemed to sur-

pass in sweetness the honey Palestine: her breathing might be said to embalm the air, while it gently raised upon her bosom, her breasts, which were whiter than the lily, and rounder than the pomgranate. In short, she was above the praises which the most inspired poet could bestow upon her beauty; and an angelic modesty tended to set off her perfections. The sight of her enchanted the Caliph, who observed with pain that she had not linen enough to cover her.

When the young lady perceived that her mother had exposed her to the view of the merchant, she was covered with a confusion which did not detract from her beauty. She endeavoured immediately to escape from his sight, by going back into the closet, whence she had come out. "Ah! mother," cried she; "what have you done, to expose me to the sight of this man? God forbid, that women and girls should be seen before them!" "Take courage," said her mother; "there is no harm in what is done with a good intention. A man may see at once, the person of whom he is in search: if fortune unites them, all is well; if they do not agree, he sees her no more, and there is no harm done."

The young beauty having withdrawn, the Caliph, instead of his eye, applied his ear to the

the hole of the lock. While he heard the discourse of the old woman, he thought himself mistaken in supposing her to be a pimp. "This poor woman," said he, "has a beautiful young daughter to marry; and it is very proper for her to use the only means she has of procuring her a husband, namely, to let her be seen."

While the Caliph thus reasoned with himself, the mother entered into discourse with the young merchant: "I promised you a wonder," said she, "and I have not deceived you; she is as good as she is beautiful; does she suit you?" "Madam," replied the merchant, "she suits me so perfectly, that there is nothing more to do, but to know what you demand for her contract and dowry." "Four thousand sequins for the one, and as many for the other," answered the mother. "Madam," replied the merchant, "I would be reduced to complete beggary; I am only worth four thousand altogether. I offer a thousand of them for the dowry, as many more to furnish dresses for the nuptials, and furniture; and there will then remain to me two thousand for trade, and for the support of my wife; it is impossible for me to make any other sacrifice." "By the name of God, which is written on the forehead of the great prophet.

phet !" swore the woman, " if a single one of the eight thousand sequins which I ask, is wanting, you shall not possess a hair of my daughter." " I will deem myself, then, very unhappy, after knowing her, Madam," said the merchant ; " but what you ask is impossible for me : " So saying, he bowed and departed.

One suiter made his retreat, and another presented himself : it was the Caliph himself. The beautiful lady whom he had seen, was far superior in charms to the princess of Persia, who, even by the law, was no longer his spouse, whom he had condemned to die, and whom he left to languish in a prison, waiting for the event of the prophecy of Yemaleddin, on which her fate and that of this officer depended.

Haroun Alraschid entered deliberately into the house of the old woman, and saluted her : " What want you ? " asked she. " I come, Madam," said the Caliph, " on the part of the young trader to whom you intended to give your daughter ; he has given me in charge to tell you, that you must think no more of him." " We know," replied the old woman ; " he left this, on the footing of returning no more." " Very well, give her to me," replied the Caliph, " and you will find me ready to pay you down the eight thousand
thousand

thousand sequins, and whatever you choose to ask for your furniture and other fancies: I will not limit you on that head."

The old woman examined the Caliph from top to toe. "Robber that you are," said she, " (for you have the dress of one), do you depend upon plundering the caravan of Mecca, in order to give eight thousand sequins, such a quantity of linen, so many dresses, and so much furniture? You have not even wherewithal to cover yourself: get you gone, you vagabond, or I will call assistance."

"Whether I am a robber or not, Madam," replied the Caliph, "is not your business. I offer to pay down on the spot the eight thousand sequins, and I will add to it a present to you, which you will find a very handsome one: all the furniture——." "You mean to laugh at me, robber, do you? but there is justice to be had at Bagdad; it is not there you can come to impose upon a poor defenceless woman. I hold you at your word; if you keep it not, but fool us here with lies, the Commander of the Faithful will order you to be strangled this very evening."

"I agree to the terms, and am ready to sign them," said the Caliph; "I am to marry your daughter, and you shall see that I will
keep

keep my promise. Upon this declaration, the old woman conducted him into her chamber where he sat down and said to her, "take your precautions against me, during your absence. Lock up your daughter securely; go to the house of such a *cadi*, (it is just at hand) tell him, that a man called *Il Bondocani* wants him here, and beg that he would come immediately."

"And you think," said the woman, "that the Cadi will come here for a man of your sort? If you are rich, it must be so much the worse for you; your wealth must have been acquired in a wrong way; you are nothing but a ruffian, and would a Cadi bestir himself for you?" — The Caliph smiled at this answer; "Go, Madam," said he to her; "give yourself no trouble, only tell the Cadi to come, and to bring with him paper and pens."

The old woman at length determined to go to the Cadi. "If the judge comes," said she, "as soon as he hears of the person who proposes to be my relation, I may well consider my intended son-in-law as a chief of robbers. But, either the Cadi will do what I tell him, or he must make me quit of this vagabond." Making these reflections, she arrived at the house of the Cadi. She would
not

not enter into the apartment where this magistrate was, along with some nobles of the city. Shame, which attends poverty, and fear of being driven out, restrained her. "Yet if I don't enter," said she to herself, "I will gain nothing. I must at least try to learn who the man is who wishes to be my son-in-law, were it only to get quit of him.——Come, I must venture." She then advanced near to the door of the apartment; but quickly drew back, from an apprehension lest any improper step should draw upon her some disagreeable consequence. Scarcely had she given time to let them get a glimpse of her face, when a terror with which she was seized, absolutely deprived her of the courage to shew herself fully.

The Cadi observed the head which first shewed itself and then disappeared. He ordered one of his officers to see what the persons meant who presented themselves in so extraordinary a manner. The old woman was brought to him. "What want you, good woman?" said the judge to her. "Sir," replied she, "there is a young man at my house who orders you to come to him."

"What say you, insolent old woman?" replied the Cadi: "A man orders me to come to him?" At the same time he turns towards his

his officers: "Put this impertinent woman in chains, and carry her to the hospital for mad people."—"Merciful God!" cried she, as she heard the order, "O! cursed robber! who has sent me here to ruin me. Did not I tell him that he was not a man to command the Cadi to come to him? Do not impute it to me, my Lord," said she, addressing herself to the judge; "there is at my house a robber, a ruffian, a rascal, who forced me to take this step. I came much against my will; but, in a word, I was a woman, and alone: This wicked man had made himself master of my house; he wished positively to marry my daughter; he said that you knew him, and that his name was *Il Bondocani* *.

As soon as the Cadi heard the name pronounced, "give me my *farragi*, †" cried he. "Set that woman at liberty. My good woman," said he to her, softening his tone, "you say that the young man who has sent you to me is named ———."

"Do not, Sir," replied the old woman, "force me to repeat his name; it makes my heart die within me. Assuredly it is that of a great rogue, and of a chief of robbers; but
since

* When the Caliph went out in disguise, he assumed a warlike name known to all the principal officers.

† A robe of state, worn by the Cadi.

since I must repeat it, he is called *Il Bondocani*.

At this name the Cadi discovered that it was the Caliph himself. He wrapt himself up in his farragi. "Madam," said he, "I ask you ten thousand pardons for the equivocation I have used, and the blunt manner in which I spoke to you, without knowing you." The spectators were greatly astonished to see the Cadi, in a moment, change both his tone and his manner, and at the name of a man, only because he was called *Il Bondocani*. "Where are you going, Sir, with so much eagerness?" they asked him: "He replied, "I have business which I cannot communicate." Then addressing himself with great politeness to the old woman: "Is it at your house they wait for me, Madam?"—"Yes, Sir."—"Do me the favour to conduct me thither."

It may well be supposed that the old woman walked back with more spirit than she had come. When she set out from her house, she was much afraid; the commission which she had to execute appeared to her extremely dangerous, and was in reality sufficient to have made her pass for a person fit for bedlam. Now she sees herself treated with respect, and honoured with the title of

Lady. "Certainly," said she to herself, "my future son-in-law bears a very respectable name with the Cadi, or fear must have seized the magistrate, on hearing this terrible chief of robbers named, to such a degree as to render him mad, since he is going to my house without *babouches* *. What a change! It is no more I whom they must put into the hospital, but he, who, on hearing a name, which to me appeared just like any other, hurried away, in his robe of state, bare-footed, and without knowing well what he says. This Cadi must be very much afraid of robbers, and my future son-in-law must have more authority with him than any other, by having played him, without doubt, some wicked trick."

These thoughts engaged the old woman, till she arrived at her house. The Cadi, who followed her, entered it, and recognized the Commander of the Faithful. His first motion was to prostrate himself; but a signal from the Caliph prevented him, and informed him, that the Sovereign wished to remain unknown. Then, after a common salutation, the magistrate seated himself by the side of *Il Bondocani*, who said to him; "Sir, I wish to take
this

* A sort of shoes worn by the inhabitants of eastern countries.

this old woman's daughter to wife." The woman and the daughter then appeared, and the Cadi asked them if they would accept the proposals which *Il Bondocani* made them, and the daughter, in particular, if she would take him for her husband. Both having answered, "Yes, Sir;" the Cadi pressed them to say, what they demanded for the contract and the dowry. The old woman replied, "four thousand sequins for the one, and as many for the other."—" *Il Bonducani*," said the Cadi to the Caliph, "do you agree to the proposal of paying the eight thousand sequins?"—"Yes, Sir," replied the Caliph, "you may draw up our contract."

The Cadi was a little embarrassed how to obey the Commander of the Faithful. He had been inattentive to the orders which had been given him, to bring paper along with him. He had it, however, in his power to make up for this neglect, by writing the contract on the lower part of his *faragi*.

After having written the first lines, which were taken from the book of forms, he addressed himself to the old woman. "Madam, you must tell the name of your daughter's father and grand-father."—"Were my daughter's father and grand-father alive," cried the old woman mournfully, "I would not have

been obliged to give her to a man, of whom I dare not speak what I think."—"Very well, Madam," said the Cadi, "but they are not alive, and their names are necessary here. "My daughter," replied the old woman, "is called Zutulbe; and my name is Lelamaïn. I cannot express the rest. It is not necessary to be the daughter of a good family, in order to marry a robber."

It may easily be imagined how much the Caliph enjoyed the embarrassment of the Cadi, the vexation of the woman, and, in one word, the incidents of this little scene, which the oddity of his disguise had procured him.

The contract was at length drawn up. The lawyer gravely cut off the piece of his *faragi*, on which it was written, and put it into the hands of the young woman. But being ashamed to go out in so tattered a garment, he threw it off, and gave it to the old woman, begging her to give it in charity to the poor: And his service being no longer necessary, he made a bow, and retired.

"You must surely," said the old woman to her new son-in-law, "have played some of your tricks upon this Cadi. One may see that you are a chief of robbers, who know how to make yourself be feared. This poor man hath run here, without giving himself time

time to put on *babouches* ; and he hath returned half naked, having left his *faragi* here : and over and above all, he is gone without being paid. You have given him nothing for his contract ; so that, for having served you, he is without money, and without his robe of state. Are you robbers, then, so great misers ?"—“ My good mother,” replied the Caliph laughing, “ what have you to do with the robe, and the payment of the Cadi ? Don’t trouble yourself about these things. There are more essential ones with which both you and I are concerned. I am going out to get the stipulated dowry, and stuffs fit to dress my wife ; you shall see that I am not avaricious, but on proper occasions.”—“ And who is the unfortunate person,” cried the old woman, “ whose strong coffer, and treasures, are to supply your liberality ? He will be much surprised to-morrow to find himself thus spoiled, without knowing by whom ; for I am pretty sure, in a city like this, you perform your work without much noise.”

Haroun, without making any reply to this new question, returned to his palace. He then dressed himself in robes suitable to his dignity, sent for his architect, shewed him the house which he wished him to adorn, and ordered him to carry along with him all the

workmen who were necessary to repair it immediately ; so that, as far as it was capable of ornament, it might vie with the richest apartment in his palace. "The grand visier," said he to him, "will furnish you with every thing necessary to complete the work. But the whole must be finished before sun-set. Make sure of all your assistance, and know, that your life must answer for your fidelity, in the execution of my orders. If the woman, to whose house you are going, ask you, from whom you come, to work in her house, you shall answer her, "from your son-in-law." If she urge you to know what is the profession and name of her new relation ; you shall say "We know not what trade he exercises, but we can tell you that his name is *Il Bondocani*." Let there be question about my rank in reply to any person. Choose well your workmen, and remember, that under pain of death, you are responsible to me for your own and their discretion."

The architect only replied, "I will obey the Prince of the Faithful." He got together every thing that was necessary : In a word, the old woman Lelamain's house was filled with workmen, furniture, carpets, and stuffs ; ladders were applied to the walls ; and on every side they began the work. "Who sent you

you here?" inquired Lelamaïn of the workmen; "what have you come to do?"—"We come," they replied, "to embellish your house, to place in it this joiner's work of aloes wood, and these marbles, furniture, and hangings, by the order of the husband to whom you have given your daughter."—"But how do you call him? What is his situation and quality?" said the old woman. "We know not his rank; but as to his name, we can easily satisfy you; it is *Il Bondocani*."

"I know well," said the good Lelamaïn to herself, "that a chief of robbers makes himself dreaded over all the country. It appears to me that this terror hath reached even to the city. Not one of the people here dare say that a robber is a robber: This is very extraordinary!"

While she was making these reflections, a man arrived, followed by porters, who went to set down, at the bottom of a second apartment, a coffer of steel inlaid with gold. "What do you carry there," said the old woman? "The dowry," replied the man to her, "of the new spouse: you will find, in this coffer, eight thousand sequins of gold, and two thousand more for your expences; there is the key." "Very well," replied Lelamaïn; "my son-in-law, in his own way, is a man of his word:

word: But whence hath he taken all this? Who is he? What does he do?" "I know not," replied the messenger, "either who he is, or what he does; you ought to know your daughter's husband better than I: I know nothing about him, but that his name is *Il Bondocani*."

Meanwhile the workmen had completed their work, and it was not yet night; two large and very tattered rooms, whose whole furniture consisted of two planks supported by some flints, two wooden stools, and two worn matts, were so changed in appearance and shape, that they might have made part of a royal palace. Lelamain examined piece by piece every object which contributed to produce this change; and in spite of the ill success of her first attempts, could not refrain from going to the workmen, one after another, and saying to them; "You certainly know who my son-in-law is, and what he does?" But she always received the same answer, "We know that his name is *Il Bondocani*."

At last, the old woman was left alone in the house with her daughter: "Your husband," said she to her, "must be a very extraordinary man; he hath caused to be done in one day what any other person would have in vain attempted to finish in a year. None but the Caliph

liph or a chief of robbers could have so many people at their command. These people, however, although they obey my son-in-law, dare not avow who he is ; they would be forced to blush both for him and for themselves ; besides, they are all in a state of sad fear. I addressed myself to one of the youngest of them, and he told me, ‘if any of us were so imprudent as to discover the rank of your relation, it would cost us our life.’ See, daughter, you have married a chief of robbers, and observe the terror with which that inspires every body. God and his Prophet defend us !”

The architect came to give the Caliph an account of the execution of the orders which his Sovereign had given him. He immediately received a reward, both for himself and those whom he had employed. The lodging was as yet fitted up with no more than necessary furniture : Haroun ordered Giafar to carry thither all those sumptuous ornaments, which are lavished in the apartments of monarchs, and which serve to increase their magnificence rather than their convenience. Lelamain saw this increase of grandeur arrive, and attempted again to get information concerning the quality of him from whom all these fine things came : “ We know,” said the porter to her, as they put the things into their proper

per order, " that they are sent you, by your daughter's husband, whose name is *Il Dindocani*: we received the order concerning them from him." Scarcely were these porters gone, when a knocking at the door announced the arrival of others. The old woman opened it to them; they were loaded with bales of all kinds of magnificent stuffs: They opened them up, and displayed them before her. " Why do you display these fine things?" said she;—" To let you see them, Madam." —" But you shew me them in vain; these stuffs cannot be for us; we are not rich enough." " Is not this the house which was repaired yesterday?" said the porters.—" Yes," replied Lelamain. " Then," answered they, " the whole is for you; he who is become your relation, hath sent you them. Furnish your house, clothe the new wife, and all your family; your son-in-law hath every thing in abundance, spare nothing: We are directed to tell you, that he will come to-night to your house, at eleven o'clock;" and saying this, they withdrew. " He will come at eleven o'clock!" repeated the old woman; " robbers never ramble but in the night, when all the world is asleep." After this short reflection, observing that there were many things to put in order, she asked the assistance of some
of

of her neighbours. Great was their astonishment at seeing her house changed in one day, from a kind of hovel into a superb palace. They were naturally curious to know how it could have been done; it appeared like a piece of enchantment, an illusion, or a dream. "It was done quite naturally," said old Lelamain: "a man came here this morning asking my daughter in marriage: He sent for the Cadi; the contract was drawn up, and in a moment after, by order of my son-in-law, all the workmen of Bagdad came to display and arrange here the magnificence you behold." "In this case," resumed the neighbours, "you have given your daughter to a prince, or to the richest merchant in the country." "He must have plenty," replied the old woman, "since we are so well provided. I fear, by what I have seen, that my son-in-law is a robber; and by the terror which he strikes into all those whom I have seen employed by him, I cannot but look upon him as one of their chiefs." At this declaration, the neighbours were seized with fear: "At least, madam," said they to the old woman, "frequently remind your relation, that it has always been the custom of robbers to spare the people of their neighbourhood." "Don't be afraid," replied the old woman: Assuredly my son-in-law

son-in-law is a robber, but I don't believe him capable of doing any injury to his neighbours. I will prevail upon him to treat you kindly ; you may rest at ease on my word."

Upon this the neighbours took courage ; the men set the furniture of the house in order, and the women assisted the young wife in dressing herself : Nature indeed had done so much for her, that she had little occasion for the assistance of art ; a jewel, while it contributed to embellish her, as soon as it approached her, seemed to rise in its value.

The work within the house was interrupted by the noise which was made at the door : some men knocked at it, that they might be admitted with dishes which should make up a most delicate and sumptuous repast. This was followed by a second course consisting, of the finest and rarest fruits, and of the most exquisite preserves ; the most delicious wines, and finest liquors accompanied the other preparations for this magnificent banquet. The dishes were all of porcelaine and gold. " Take that, madam," said the bearers to the old woman ; " and regale yourself and your friends."

" You come from my son-in-law ?" replied Lelamain ; " now, once for all, out of complaisance and charity, tell me who he is, and what is his rank ?" " We know no

more of him than you," answered the bearers; "all that we can tell you is his name." "Ah! I know that better than you," replied the old woman; "I have no occasion to have it told me so often."

The bearers went away, and Lelamain's neighbours, looking at one another, began seriously to believe that the new husband was a chief of robbers. They sat down to table, after having put aside what was most delicate for the husband's and the wife's supper, and determined to make the most they could of the adventure, by eating very heartily. The repast being finished, they took their leave of the daughter and the mother, congratulating them on the happy change of their fortune, and wishing them much prosperity. Immediately they were dispersed into every quarter of the city, in order to spread the news, that a chief of the robbers of the desert, had married the charming daughter of the old Lelamain; that it was done openly, without mystery or ceremony; and that the plunder of ten caravans was to be found in the house, which was filled with riches.

The young merchant, to whom Lelamain had offered her daughter, had become highly enamoured of her; he was offended that a robber should have been preferred to him; he meditated

the destruction of his rival, and the recovery of the object, of whose enjoyment he had deprived him; he went to find out the judge of police, to make a declaration before him, which witnesses were there to support. The robber, he thinks, will be seized and strangled without any other form of trial. He will have his share of the confiscated goods; and, besides this advantage, in spite of the accursed mother, he will marry the daughter on her being adjudged to him: such was the plan, which love, jealousy, and avarice, made him conceive and instantly execute. He went to the judge, whose eyes he opened, by exaggerating the description of all the riches which the pretended robber had imprudently displayed in the house of Lelamaïn: and above all, he began with touching the hand of the judge.

This magistrate, who was a very selfish fellow, received the money which was given him, listened to the information with an appearance of patience, took time to reflect, and assuming the tone of gravity which became his station, "Go," said he, "return home; it is only eight o'clock; you may come back again at ten: then is the time of supper, and the favourable moment for surprising the robber. I will have him seized, put in chains, and strangled; I will

I will put you in possession of the young girl, and cause the bastinado be given to the old woman, as a punishment for her having given you such a rival; but nothing of all this must transpire." The young merchant went away, and returned at the hour appointed. The judge had got together three hundred bailiffs; he mounted his horse, and took his way to the old woman's house, preceded by the accuser. He arrived there without meeting any person on the road, every one having retired to his own home. The old woman's house was surrounded: the mother and her daughter were sitting quietly, in expectation of the new husband's arrival, when they heard the noise. Lelamain looked through a window of the court, and, by the light of a number of lamps, recognized the judge of police, in the midst of his officers and a numerous party. They knocked at the door with redoubled strokes; the old woman took care not to open it; but the strokes became still more frequent and loud. He who encouraged them even till they broke the knocker, was called Chamama. Never could an avaritious and corrupt judge have made choice of a fitter officer: this devil incarnate gave himself out for the son of Satan, and the brother of the devil Camas. "Let us break open the door," cried this mad-

man, "since they don't choose to open it to us; we run the risk of losing the treasures which are here; while this resistance is made, perhaps they are burying them, and we may not be able to find them. Besides, a round of superior officers may pass by, and people alarmed by the noise, will come hither and share the plunder with us: the door is indeed strong; but we must send to get levers, and set to work immediately, if we wish nothing to escape us."

This quick dispatch fell in with the secret inclinations of the judge; but he had under him as second in command, an officer named Hazen, naturally mild, beneficent, charitable, and even disposed to take part with the unfortunate. "The counsel of Chamama is violent and dangerous," said this officer to the judge; "the house which he wishes to insult was never suspected of being a retreat for robbers; may not the young merchant, blinded by jealousy, have made a false declaration? Then, to what danger are we exposed, for having violated the asylum of women, which is under the express protection of the law; we, who must render an account of our conduct to the Prince of the Faithful?"

Lelamain listened to all these discourses.

"Alas," said she, running to her daughter;

"we

"we are most unhappy, the judge is going to search for the robber and arrest him." "Open not the door, mother," replied the young girl; "perhaps God may send some assistance to extricate us from this great embarrassment."

In the mean time the judge continued to make them knock at the door: "Who are you," said the old woman, "who knock with such violence?" "It is the magistrate of police," replied the detestable Chamama, with a terrible voice; "open, infamous old woman, who prostitute youth, and afford a retreat for robbers; do you know to what you expose yourself by your resistance?" "We are only two women here," replied Lelamaïn; "you ought to know and respect the law. We cannot open to you; you have nothing to do here."

"Ah! hag that you are," replied Chamama, foaming with rage; "open the door, or we will break it open, and burn both you and your daughter." Lelamaïn made no reply either to his threats or his reproaches, and went to join her daughter. "See," said she, "if my fears were not well founded; is it not now evident that you are married to a robber? Heaven grant he may not come to night! If

the judge and his officers get hold of him, they will tear him to pieces. Alas! my daughter, if your father were now alive, if even your brother were not overwhelmed with misfortune, would we have formed a connection which hath exposed us to see our door beset by the judge and all the villains in his train?" "What do you mean?" said the young girl; "for some time past, the destiny of the stars, which regulates all, hath pursued us. It is enough for us to submit to it; let us spare ourselves the pain of uneasiness, which can do us no good."

While the judge and Chamama were insisting with the two women, who were more or less bewailing themselves, to open the door, the Caliph had taken up his bow, his arrows, and his boots, and was coming to enjoy the rights of marriage with his new spouse. The splendour of flambeaux, the officers of whom the judge's party consisted, the crowd who were rambling about Lelamain's house, and the noise which he heard, warned him that something uncommon was going on. He soon recognized the chief of the whole troop, and saw at his side the young merchant into whose shop the old woman had entered.

Chamama continued to knock at the door, seasoning each stroke with a horrible imprecation.

cation. He repeated the abuse, the threats of the bastinado, the gallows, and the stake, by which he had hitherto attempted to intimidate her, and called to his assistance the power of the levers to break open the door.

Some of the party were preparing to put this method in execution. Hazen the lieutenant stopped them: "Comrades," said he to them, "commit not that violence against a house in which there are only women: They will be seized with terror, which may occasion their death. Besides, who hath assured us that the man whom we seek is a robber? We all hazard our lives by intringing the law, and are ready to commit an act of very great injustice.

"What, scruples of conscience!" exclaimed Chamama, "in an officer of justice; you are not fit for your place, Hazen; while you lose yourself among nice points of law, the guilty will escape. A woman who makes a trade of the virtue of others, and gives her own daughter to an avowed robber, has no right to the privilege of her sex: And can you doubt that the man whom we seek here is a rascal by profession, since the neighbours, at whom you may inquire, attest it?"

"Infamous Chamama!" said the Caliph to himself, on hearing this discourse, "dearly shalt

shalt thou pay for thy conduct and principles. I will make a striking example of thee." Saying this, he began to consider how he might, without being seen, get into Lelamaïn's house. It was contiguous to the gardens of a great palace, whose door opened to a side lane. This palace belonged to Ilamir Youmis, the first, and chief of the princes and nobility of Bagdad, a man of a cruel and sanguinary disposition. The door of this palace was lighted within by a great number of flambeaux; and an eunuch sat at it on a sofa of marble.

The eunuch, seeing the Caliph enter, rose up, and advanced to him with his sabre raised. The Prince of the Faithful opposed to it the blade of his own sabre. "Ah! cursed negro, son of a bastard," said he to this vile fellow, "thou art always ready to put people to death, even before they speak."

The words of the Caliph, and the sight of the sabre, had such an effect on the eunuch, that he fled, trembling, and took refuge in the house of his master. The latter, astonished to see him in such confusion, asked him the cause of it. "I was, Sir," replied the negro, "at the door of your inn. A man of a terrible aspect presented himself there, and I wished to dismiss him, or strike him with my sabre, if he did not withdraw. He drew his,
spoke

spoke to me with the voice of thunder, and I believed that I saw the lightening and the stroke fall upon my head."

"Infamous coward!" replied Ilamir Youmis, "you was afraid of your own shadow; yet I wish to know who that audacious fellow is, who hath been so bold as to treat my slave with disrespect. Did you say he called you a scoundrel, and the son of a bastard? His life shall answer to me for this insolence. The man who insults my slave, attacks myself." So saying, Ilamir Youmis armed himself with his enormous club of brass, and issued out of his apartment in search of the man who had exposed himself to his resentment.

The Caliph, having remained in the same place, saw the chief of his Emirs coming to him, and thus spoke to him. "Youmis," said he, "is this your inn?" As soon as the chief of the Emirs recognized the voice of the Caliph, the club dropped from his hands: He fell upon the ground, and remained in that posture. "Commander of the Faithful," said he, "your slave is at your feet, and waits your commands."

"Man without courage, minister without vigilance, deservest thou to receive them?" said the Caliph. "Chief of my Emirs, and
com-

commander of this quarter, what have you done to maintain good order? A poor woman, your neighbour, has been vexed and harassed. The judge of police, at the head of his barbarous officers, has committed this outrage, abusing the prerogatives of their office; and you have not interposed your authority, to check this excess. You sleep, intoxicated, in the arms of your women: your eunuch guards you all. In your own house, moreover, you are nothing but a woman, and you shamefully let your equals and your neighbours be insulted."

"Commander of the Faithful," answered Youmis, "I had not the smallest thought of this riot, which I now hear of for the first time. If the report of the excess committed by the magistrate of the police, had reached my ears, I would have treated him and his company as they deserve; and if you will allow me, I will now go and teach them whether or not they have a right to disturb the public peace."

"Forbear making an unseasonable parade of zeal and courage. The house which was insulted is close by the walls of your garden; we will cross it, and I intend to introduce myself into the house of the injured woman, by the assistance of two ladders; let me have them directly."

Youmis

Youmis obeyed. They crossed the garden : Youmis held the foot of the first ladder, which leaned upon the wall, and, by the help of the second, the Caliph alighted on the roof of the house where his new spouse lodged. Youmis followed him : " Stay there," said he to this officer, " until I call you." Then drawing near to a window which looked into the apartment, he found that the industry of his architect had in reality made it a terrestrial paradise. The lustres and branched candlesticks, filled with tapers, diffused through it a splendor equal to the clearest day. The young spouse, superbly dressed, and sparkling amid all these lights, surpassed the very idea which it is possible to form of beauty. It was the sun rising above the horizon, in the midst of a clear sky. One would say, that dew resembling pearls, came from her forehead ; and that the drops which flowed from her beautiful eyes, bathed in tears, were like manna, uniting in itself every most exquisite taste. The full moon could not shine with so lively and so soft a brightness. The enamoured Haroun Alraschid was in raptures ; but he was recovered from them by an exclamation of Lelamain.

" O my daughter !" cried she, " they knock like madmen ; the door will be broken in pieces

pieces. What will become of us among the hands of these tigers; we who are only poor women, and have no support but God? What increase of fatality hath sent us this robber, whose connection has completely brought us into the most cruel of all misfortunes?"

"Mother," answered the daughter, "you distress me very much, by considering my husband as a robber. I do not believe that he is so: but, with your consent, I have received him from the hand of God, and I ought to submit to the decree which unites me to him. I am hurt by every reproach which is cast upon him."

It is easy to conceive how much these few words would enchant the Caliph: they were as the sweetest melody to his ears.

"God be praised!" cried Lelamain, "since you, my poor girl, are contented with your choice; for my own part, I find in him many things which by no means displease me: I wish I were a bird to go and tell him not to come this evening; I would wait at the end of the street, to make him turn back. But if he comes, if he falls into their snares, and is taken, he is a dead man. These villains there will cut him in pieces; they will come and take every thing; and we, my dear child, will be like sheep in the jaws of the wolf."

The

The Caliph, to interrupt such lamentations, took a small stone, threw it at a candle which was by the side of the mother, and extinguished it. Lelamain lighted it again, without examining from whence this little accident happened. A second stone extinguished the candle which had served to light the first ; and the good mother took a third to light this one again. " There must be a great deal of wind," said she, " or else some spirit of the air is amusing himself with blowing out the candles." As she was speaking, a pebble fell upon her hand, which greatly surprised her : she looked towards the window, and perceived the Caliph above. " Behold your husband," said she to her daughter ; " he comes by the way which all his fellows take ; never robber entered by the door, to execute his designs. Maintain to me now that he is not a robber : here he is, thank God, escaped for a time from the hands of justice ; and I am quite overjoyed at it." Then addressing herself to him, " Return quickly the way you came," said she ; " it is not your interest to be here. Don't you hear the noise which a band of robbers, who are not of your gang, are making at our door ? these madmen will give you no quarter."

During this harangue of Lelamaïn, the Caliph had put off his boots, cloak, and girdle; he tied them up in a bundle, in which he put his bow and arrows, and sprung into the apartment with the lightness of a bird. He affectionately saluted the mother, fell on the neck of the daughter, and tenderly embraced her, without allowing time to speak.

"Robber!" said the mother, "is this a time to embrace, when they come to seek your life? The least that it can cost you, is both your hands: this is the way that they treat you robbers, and even this is a favour. Is it possible that all these people do not terrify you?"

"No, good mother," answered the Caliph; "I have seen many; and such as you behold me, I am formed for noise. Let us allow these people to make it: they have supped, and no such agreeable business as mine is here, waits for them at home. Let my dear wife and I sit down to table; their noise will be instead of music. Serve us up some of your best dishes; you will have entertained your neighbours, but you have undoubtedly something remaining."

The old woman set the table, and covered it, saying all the while; "he is truly a devil: he is no more afraid for three hundred men, than I would be of an insect. Well, notwithstanding

withstanding all the ill that is said of the profession, I conceive that a woman may love a robber; they are lively as the wild goat, and bold as the lion."

The table was set; the Caliph was by the side of his spouse; Lelamaïn was opposite to them: she saw her son-in-law eat very heartily, and constantly caresses with his looks, his charming spouse. From time to time, tender and polite discourse was intermixed with this silent language.

"Delight of my soul," said the Caliph, intoxicated with love, "give me that small bit which has touched your rosy lips, and has been perfumed with your delicious breath. Ah! could I but there surprize a sigh for me!"

"What an inchanter!" muttered the old woman; "where can he steal this magic of the tongue, which makes my daughter so fond of him, that to-morrow she will weep her eyes out for him?"

"You speak to yourself, good mother; what are you saying?—I wish you were more civil with respect to me: in your eyes, it would seem, I do not deserve the attention of a gentleman. I honour and respect your wrinkles; they express venerable experience, and complete maturity."—"Plague on your

I have seen the day, when I deserved a better compliment."—" I believe so, though you was never equal to this charming girl."

So saying, Haroun affectionately embraced his spouse. But suddenly Zutulbe began to tremble, on hearing a frightful shout, which proceeded from the terrible Chamama. "Open, open, old hag!" cried he; "while he seemed to knock with arms of iron."

"Fear not, my sweet dove!" cried the Caliph. Let us here enjoy the delight of loving one another, and let us give proofs of our affection. Nothing is so sweet as pleasures, where we meet with opposition; every other is cloying. Knock, thunder, move heaven and earth, unruly Chamama! oblige this tender and trembling beauty, who is terrified at your dreadful threatenings, to seek an asylum in my arms: let her soul take the road to my lips, that it may find refuge in my heart."

"Will you have done? rascal of a robber?" cried the old woman; "will you leave us? save yourself by the window; the house is going to fall; do you intend to set fire to it by your words? for my part, I am already more dead than alive."

"No," said the Caliph; "I will not go from hence, I am too delightfully employed; but, as it is time to go to bed, and the music of
our

our nuptials is disagreeable to you, I must send away the musicians. Take this ring; speak through the key-hole to the people who are knocking, and say to them: 'My daughter's husband is here, and has bid me deliver his ring into the judge's own hands, that he may see what he has to do.'

"And you think to turn their head with your ring, as you do that of my daughter by thus encircling her with your arms? Though the Cadi may sometimes connive with you, certainly all these people do not. But if you enchant them, as you have done others, I will instantly gird myself with a double girdle, that I may have that spruce air which becomes people of your profession, and get a lesson in cheating from you, were it only to know how to steal a woman's shoes from off her feet, without being perceived."

"You are pleased to be witty, good mother; but so much the better; you will be the fitter for executing my commission. Take my ring, and, softly opening the door, give it to the judge: Say to him as you deliver it; 'this is my son-in-law's ring, who is called *Il Bondocani*;' and pronounce this name with some firmness."

"I will go," said the old woman; "I recollect there is magic in that name, which

makes men stand immoveable like statues of marble."

While Lelamaïn was executing the commission which was given her, the Caliph, by the help of a table, which he had brought to the window, ascended to the roof. He addressed himself to Youmis, who had remained there to wait his orders. "Take my sabre," said he; "go down quickly by the help of your ladder, into the street; observe if there is any person so daring as to command or execute the smallest violence, and instantly cut off his head. As soon as you have perceived that my ring, which is now to be delivered to him, has caused the troop disperse, from respect to my orders, make yourself known; depose the judge; and let the *Hazeb* be immediately clothed in his robe, and put in his place. Cause the prevaricating judge Chamama, and all the rest, whom, from the place you was in, you must have seen either advising or committing excess, to be conducted into your court-yard, under a strong guard. Put them in chains till to-morrow; and as soon as it is day, inflict punishment on all the criminals.

The Caliph, after this conversation with Youmis, returned to the apartment; and the chief of the emirs eagerly set about executing his orders. He went behind the troop who
threat-

threatened the house, with his naked sabre concealed under his robe. The woman was in treaty with Chamama at the door.

"Do not strike the door thus, diabolical fellow that you are!" said she to him; "withdraw a moment, and give place to the judge, to whom I wish to speak: I have a ring to deliver him."

"Open the door, and give me the ring, old sink of iniquity!" answered he; "the judge is on horseback, and will not alight for you."

"But he must alight," replied the old woman; "I have my son-in-law's ring to give him; he can surely read the motto on it."

"Sir," cried Chamama, turning towards the judge, "I am going to give three blows with my hatchet; when once the door is broken down, we will lay hands on the villain, and his jewels, together with the infernal old woman and her daughter, who is as debauched as herself."

"Sir," said the *Hazeb*, "I cannot think it wise in you to allow Chamama to proceed in so violent a manner. You can soon know what this ring is. We are informed, that the man we are in search of has got into the house; but how, we know not, for it is completely surrounded. It is no longer, then, an asy-
lum

lum of women, about violating which there is any question. If, after seeing this ring, you think proper to break open the door, in case of resistance, I will be the first man to strike a blow ; but first of all, allow me to put some questions to the old woman, and cause the band to withdraw a little."

To this the judge was obliged to consent. Chamama withdrew, uttering the most horrible imprecations. The *Hazeb* went up to the door : " Open in confidence," said he to the old woman ; " give me that ring ; from whom have you got it ? " " From my son-in-law," replied Lelamaïn ; a little encouraged by the soft language of the *Hazeb* : " he says his name is *Il Bondocani*."

The *Hazeb* faithfully delivered the ring, and repeated exactly every word of the answer to the judge of the police. The name of *Il Bondocani* produced no effect upon the diabolical Chamama, who was ignorant of its true import. " Who, pray, is this *Il Bondocani*," said he, " who sends us his ring ? I will give him an hundred strokes of the bastinado, with his ring on his finger, from the respect due to his great name. I will tear his old woman to pieces, and reduce her to dust and ashes, to increase the dirt of the kennel. Let the folding
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ing door be opened, or I will take up my hatchet."

"Be silent, wretch!" said the judge, full of consternation, upon hearing the name of *Il Bondocani*, and examining the ring*: "Your infamous and insatiable avarice, together with your dreadful wickedness, has ruined us all." At the same time, a sound escaped from the trembling lips of the judge, which was carried in a whisper from mouth to mouth, and at length reached the ears of the villain, with these terrible words, *it is the Caliph*.

If vipers, hydra, and all the venomous reptiles in the world, had all at once hissed into the ears of Chamama, he could not have been more terrified. He fell to the ground like a lump of clay, tumbled about, and bit the earth in despair. His tormented conscience, at one view, presented to him all his crimes. His nerves were suddenly contracted; he became epileptic and frantic. "I am convicted, I am confounded, I die," cried he.—He was in this dreadful state of despair, when, by the orders of Youmis, he was put in chains, and dragged to the emir's house.

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† The Caliph's ring was well known to all the principal officers: it was a kind of seal.

The good Lelamain observed the effect which the name and ring of her son-in-law had produced, and returned to him, tranquil indeed, but still more and more astonished. "Well," said she, "the word and the talisman have here produced their effect. You have truly a terrible name: I shudder when I think upon it. They are all as it were petrified at this affair: and as to this worthless fellow Chama, I don't believe there is an inch of life in his body. You must, in your time, have done a great deal of mischief to the officers of justice who prosecuted you; seeing you are so much dreaded by them.—Observe, there is no more noise in the street; and no more lights are to be seen. I could wager they are all gone, without inquiring for those who might be left behind. I should not be displeased that many things were done for me through love; but God keep me from ever inspiring such terror, for of every thing we must one day give an account."

"Yes, good mother," said the Caliph, "you must give your's also; and if there is any punishment for much speaking, it will be a very severe one." Then drawing near to his spouse, "delight of my soul," said he, "are you recovered from your fright." "Alas!" answered she, "I trembled only for you."

you." "What charming little words!" said Haroun; "an angel seems to engrave them on my heart, never to be effaced.—But, O my dear Zutulbe, for you see I have not forgot your pretty name, tell me, is your soul wholly at ease?"

"No," replied Zutulbe, "I feel an emotion stronger than that of fear; but it gives me no pain; and methinks I wish to find it increase. I feel at the same time, as it were, a slight fear ——"

"You are ever the same," said the Caliph; "delight of my future life, fair flower found in a beautiful garden at the dawning of the morning"—— "Yes, my dear husband, I was found there."—— "Well! but the new blown rose, adorned with all the pearls of the morning dew, fears and desires to be looked upon by the luminary of day. Such is my charming Zutulbe."

"And such is my robber son-in-law," said the old woman (with her arms across, and looking on the two lovers), "who, after having left nothing any where else, is going to begin here also, and steal away my child's heart. May God, and the great Prophet, bless your union, such as it is; it is a marriage at last: for my part, I have nothing to do here, but to put out the candles."

Ha-

Haroun Alraschid, more disposed to love than he had ever been in his life, undressed Zutulbe himself, and the old woman drew the curtain on the two lovers.—Here we will leave them, to see how Ilamir Youmis executed the orders which he had received. The *Hazeb*, being invested by him with the robe of the deposed officer of police, and being mounted on his horse, departed along with all those of the band, in whose conduct there had been nothing worthy of blame. Chamama, the judge, and four villains of the same cast with Chamama, loaded with irons, passed the night in the emir's court-yard. At day break, the judge was committed to prison: Chamama was led to the next street, and expired under the bastinado: his four companions, after receiving a pretty severe handling of the same kind, were carried away half dead to a dungeon, and their crime was described by the following label: *Ministers of justice who have been guilty of oppression and prevarication in the exercise of their office.*

This exemplary execution was finished before Haroun and Zutulbe awaked. The Caliph arose: he knew well that Youmis would inform Giafar and Mesrour of the night's adventure, and that every thing was quiet at the palace;

palace; but business called him thither, and he must go.

The good mother Lelamaïn had prepared a collation, which proved very agreeable to the husband and wife, and with which some general conversation was intermixed. "Grant, heaven," said the old woman, "that this may be the conclusion of our calamities! Never were there poorer and more unfortunate women than we, after having been rich and happy, even beyond our wishes."

"What!" said the Caliph, "you possessed riches; what has deprived you of them?"

"Misfortune and injustice," answered Lelamaïn.

"And did this happen to you at Bagdad?" replied the Caliph, full of anxiety.

"Where could it be else," answered the old woman, "since we have never been out of it?"

"Can this be, replied the Caliph, under the reign of Haroun Alraschid?"

"Was he not reigning a month ago?" answered Lelamaïn.

"But they say," replied the Caliph, "that he is careful to prevent the commission of injustice."

"Yes," said Lelamaïn, "he severely punishes the injustice of others, but he easily par-

does his own, unless we suppose that he knows not what he does."

"You astonish me, good mother; you must tell me your story; his name has certainly been abused."

"No," said Lelamaïn, "it has not been abused. It was he himself, the wise Haroun, the mirror of princes, who committed all the injustice. Still, had he been satisfied with depriving of our fortune people of our birth and station, with reducing us to that dreadful state of wretchedness wherein you found us, with forcing me, in short, to give my turtle dove to a man like you, to prevent us from perishing with hunger, I could have forgiven him: But he has cruelly taken from me a beloved son, a jewel, whose equal you cannot boast of, though you possess his sister Zutulbe. He was straight as the rushes of the Nile, and tall as the cedars of Lebanon. He had the meekness of the lamb, and the innocence of the dove. He was like the eagle for attention and dispatch in business, and like the squirrel for activity. He was the *Hazeb*, and served the Caliph with unexampled love, attention, and zeal. You would have thought he was beloved by the Caliph: but trust not these tigers of princes. He has condemned him to death, and in one moment completed his and our ruin. Ah! poor Yemaleddin!" exclaimed the
the

woman at this part of her story, " the tyrant who pronounced sentence of death on you for a glass of water, must himself have drunk thirty glasses of wine too much."

When the Caliph had heard this story, he began to feel the injuries which he had committed. He had himself afforded some lessons in his life, but he had never received any ; he wished to appear blameless in his own eyes. " I have heard," said he, " of the affair of the *Hazeb Yemaleddin* : there was something more in it than a glass of water."

" You mean a dish of *cataifs* ? A very pretty story truly ! My son was too well fed at home, to have any liking for such trash : he did not know whence the dish came ; he gave it to the keeper of the quarter."

" But," said the Caliph, " there was something still more serious in it ; he looked upon the woman who drank the water, and the law condemns——"

" Hold ; are you going to plead here for the law and the Caliph ? Believe me, people like you, who do not practise the law, cannot be supposed to understand it. My son never looked at that woman ; the poor young man was as innocent as a lamb. But, though he had seen her, what then ? had he the eyes of a basilisk ? would he have killed her ? did he know that she was another's wife ? Were

every man who has accidentally seen a woman in the streets of Bagdad, to have his eyes put out, we would meet with none but blind people."

"But it was one of the Caliph's women, and he who looks upon them forfeits his life——"

"Why does he allow them to walk in the street, then, if a sword is always suspended over the heads of those who may chance to see them? let him put a label on the forehead of those whom he allows to go abroad, and I promise you they will find neither a man in their way, nor a glass of water to drink.

"But, tell me, you who are a robber by profession (for I cannot suppose that you are not, since every body says so, and you are pursued as such), could you be capable of a cruelty equal to that with which I have a right to reproach the commander of the faithful, God's vicegerent upon earth?

"When you attack people, it is only for their money: you do not put them to death, but in self defence, when they make resistance; you leave them their hands and feet to extricate them from trouble. Could you butcher without mercy the man who had faithfully served you?

"Now, you are not sovereigns, but robbers: and let me tell you, I am inclined to be—

believe, that out of an equal number, there will be found in paradise, a hundred robbers for one king ; since it is impossible to deny that Haroun Alrafchid is the most perfect of all the kings of the earth."

The good Lelamaïn stopt : it was high time. Haroun, struck with the truth of what she had advanced, was quite beside himself.

" I perceive you are right, good mother," said he to her : " The Caliph has erred : he has allowed himself to be carried away by his passion, and nobody is exempted from its power. He has not found in all his court a faithful friend and wise counsellor, who considered it as a duty to stop him. He is certainly highly blameable, but he is still more to be pitied."

" Luckily, there is no ill done of any consequence. Your son is still alive ; and, though the ruin of your fortune has been completed in a moment, it can, in a moment, be repaired. I will set out to the palace, where I have some connections ; I will use all my influence to serve you, and I promise you that this very day you shall have your son in your arms."

" My son-in-law," answered Lelamaïn, " you impose upon us in this matter. The Caliph is not a man whom you can make run after you without shoes ; you have not the ring which made the cut-throats of the judge of

police fall into a fit of convulsion. Forbear intermeddling with the affairs of the great Haroun Alraschid, who ruleth over sea and land, and before whom the stars of heaven bow down their heads, as the vicar of our great prophet. Giafar, the Grand Vizier, would not venture to undertake what you mean to do. Remain at peace here, while you are allowed to do so; change your manner of life; stay with us, and be an honest man; give alms to the poor. God is merciful, and will pardon you for what is past: but if you go out, and expose yourself to danger, you will kill us with fear. Behold the eyes of my poor Zutulbe, which beg of you a favour for yourself; and consider that these geugaws of gold, silk, and jasper which you leave us, will not have half the value, in our esteem, with that which we will lose by your abandoning us. My son is innocent; he is under the protection of heaven; and though I love him more, yet I am less afraid for him than for you."

The Caliph was melted into tears by this discourse of Lelamain, which breathed so much affection and religion; he rose up, in order to go away. Zutulbe and her mother held him by the cloke: "By the name of God, which is written on the golden breast-plate of the Jewish

Jewish high-priest, we beseech thee, do not leave us."

Haroun, still more affected, took Lelamaïn by the hand, in a manner full of tenderness and respect: "O my good mother," said he to her, "you have given me a treasure in the person of your amiable daughter; but you have conferred upon me a still greater good, by the instruction which may be derived from the maxims you have given me for the regulation of my conduct. Henceforth I vow to you the warmest attachment and the sincerest gratitude, of which you will soon receive the most signal proofs. But allow me to go out, and intrust to myself the care of my own preservation: business which cannot be dispensed with, calls me away.

"Adieu! my dear Zutulbe! I will soon see you again." So saying, he made his escape from them, and got to the palace by the secret passages which led to his apartment.

As soon as he arrived, he dressed himself in his robe of state, ascended his throne, and assembled his Viziers, Emirs, and other ministers. While each of them was taking his place, the forehead of the Caliph rested on his hand.

"Cruel Caliph!" said he to himself, "thou hast driven headlong into misfortune, an illustrious

lustrious family, whose rank and services entitled them to regard: thou wert on the point of imbruing thy hands in the blood of one of thy most faithful subjects; thou still allowest a princess respectable for her virtues and misfortunes, to languish in a prison; thou hast acted like an odious tyrant, and yet thy courtiers extol thee to the skies! With them thou art always the great Haroun Alraschid!

While the Caliph made this melancholy reflection, all the people of the greatest distinction in the state were prostrated before him. He beheld, with an air of discontent, this deceitful homage; and the adoration of the court made him contemptible in his own eyes.

“Rise, I command you,” said he; “let the *Hazeb* Yemaleddin be taken from prison, and brought hither adorned in the richest robes. I myself have examined into the unfortunate affair, for which he was brought before me, and am fully convinced of his innocence. Instead of punishment, he deserves reward: and this day I intend to recompence him for the unjust sufferings to which he has been exposed.

“You, my visiers, who now hear me, and who know that I am not inaccessible to truth, tell me the reason, since you must have been better

better acquainted than I was, with that subject against whom appearances had prejudiced me, why there was none of you who ventured to undertake his defence, or ask a pardon for a man of such rank and merit?"

"O Caliph," answered the Visiers, "respect for you kept us silent." "I hate," replied the Caliph, "that respect which hides from me the truth: think not for the future of shewing me such respect." The Visiers kissed the earth in token of obedience.

Yemaleddin now appeared, and prostrated himself at the foot of the throne. Haroun descended from it to put on him the richest robe in the wardrobe of the palace. "May God preserve your life! Commander of the Faithful," said the *Hazeib*, "since he has led you to look upon me."

"Prince," said the Caliph, "I raise you above all the princes of my Empire, and I appoint you my chief emir; go now, and console your mother." Yemaleddin hastened to obey so agreeable an order.

He intended to go there on foot, as a private person: but a horse richly caparisoned was waiting for him at the gate, and the Visiers were ordered to join the retinue, and attend him to his house. Four horsemen went before to announce to Lelamain her son's arrival;

rival ; lest surprise should occasion some disagreeable event.

While Yemaleddin was on the road to his house, Giafar and Mesrour conducted the young princess of Persia back to her apartment. Haroun had offended her too much, to venture to appear before her. She was his wife only in virtue of a contract which might be broken. His two confidants were therefore charged to inform her, that she was now at liberty, and might remain in the palace all her life, under the name either of the wife or daughter of the Sovereign, and in the full enjoyment of all the honours connected with such a station.

The princess of Persia had consented to give her hand to Haroun. She considered it as a great honour to be among the number of the women belonging to the Commander of the Faithful : but her heart was free. She felt consequently a secret satisfaction at the proposal which was made her. " You behold in me," said she to the confidants of the prince, " the submissive, grateful, and respectful daughter of the Commander of the Faithful."

Haroun was delighted with the manner in which his proposal had been received, and instantly formed the design of marrying his adopted daughter to the young man whom he
had

had just now raised to the first dignity among the princes and emirs of his empire.

Yemaleddin's mother and sister ran to meet him. It was with difficulty he could free himself from their embraces. After these demonstrations of mutual affections, equally natural and well founded, he entered the pavilion which his mother and sister occupied, and sat down.

"What house is this you are in?" said he to them. "Our's was spoiled and razed to the ground: and here I can observe nothing with which I was formerly acquainted, though I am on the very spot from which I was carried away about a month ago. I see, at one view, more riches than we ever possessed."

"Alas! my son," replied Lelamain, "these very riches are a proof of the depth of misfortune into which we had fallen. When you was torn from hence, every thing was carried away and destroyed; they left us neither clothes, bread, nor a vessel to go for water: Our station was above working, and I was reduced to the necessity of begging bread for my daughter and myself. Yesterday there came a man to our house who asked Zutulbe in marriage, and offered eight thousand sequins for her dowry. He is tall and well-made, but he is only an Arab of the desert; I suspected he was
not

not much worth ; but what could we do, for we had not a single ounce of bread in the house ? He proposed that I myself should go for the Cadi, and bring him to draw up the contract. At the first word I spoke, the Cadi ordered me to be carried to bedlam : but suddenly changing his opinion, he treated me with a thousand civilities, and run here after me, without taking time to put on his *babouches*. He had no paper whereon to draw up the contract : but he tore his *faragi*, wrote it upon it, left us the piece, and there it is with all the writing upon it. He left his robe here torn in the manner you behold it, and made his escape without looking behind him."

" My son-in-law went out, and in a moment after, the house was filled with architects, upholsterers, stone-cutters, painters, and gilders. We knew not where to turn ourselves. I asked them the profession of my son-in-law, but could get no answer. After that came a coffer, containing the dowry ; along with it stuffs and furniture ; and last of all, a supper that might have served a king. All was well hitherto ; but about ten o'clock, the judge of the police came with thirty flambeaus, and a troop of three hundred men, to carry off the robber, considering us as receivers

seivers of thieves. They gave us very abusive language, and intended to break open the door.

“ Suddenly our man fell, as it were, from heaven, upon the roof of the house. He entered by the window, eat, drank, rallied, and made love, as if they had been celebrating his praises at the door. At last, when he wished to go to bed, and appeared to be wearied with the noise, he gave me a ring, whereon certain characters were written. I opened the door, and delivered the talisman to the judge. They were all seized with a terrible panic, and fled: we went to bed as quiet as if nothing had happened.

“ This morning my son-in-law arose, and we talked of our affairs. He wished to take the Caliph's part against us. What think you did a wild Arab, a chief of robbers (for he certainly is one) intermeddle with? But I said enough to him about it; and he at length agreed that the Caliph was wrong. What is more remarkable, he told me he would go and use his influence to speak to the Caliph in our behalf.

“ This is the protector we have got. Still, however, there is something good about him, and he has shewed me that he is susceptible of amendment: but I do not feel myself less un-

fortunate for having bestowed my daughter on a robber, a wretch of his kind."

While Yemaleddin's mother was speaking, one cause of astonishment followed upon the back of another. That a robber should do so many things openly, and in Bagdad ! that he should command a Cadi to come to him, who should obey his orders barefooted ! that a contract should be drawn up on the skirt of a *faragi*, and the complete monument of this extravagance left in the house ! that an apartment which might lodge the Caliph himself should be furnished in one day ! that he should escape from the search and pursuit of three hundred officers of justice, by a talisman !

There was enough in it, in short, to confound wisdom herself. Still, however, by the steps which the lieutenant of police had taken against the author of these wonders, it appeared evident that the man whom justice pursued in a body was undoubtedly a robber.

"Mother," replied Yemaleddin, "every thing in your relation bears at once the appearance of truth and of improbability, and quite confounds me. But what could induce you to give your daughter to a robber?"

"Ah !

" Ah ! poverty, poverty," exclaimed Lela-main.

" This rascal," replied Yemaleddin, "took advantage of your situation : but, by the favour of heaven, it is changed. I am the head of the family, and as long as I was alive, my sister could not marry without my consent. I have both the law and the Caliph on my side : and I swear by the *Caaba* *, that if your vagabond comes here, I will treat him as he deserves." So saying, he laid his hand upon his sabre : his eyes flashing with fire, terrified the tender and timid Zutulbe.

" What misfortune !" cried the mother, " none of all this would have happened if the Caliph had done us justice one day sooner. We would not have had the mortification to be obliged, in order to procure bread, to give her hand to this robber *Il Bondocani*."

" What name is that you mentioned, mother?" replied Yemaleddin, with a troubled air.

" It is my son-in-law's," answered Lela-main, "*Il Bondocani, Il Bondocani* ; have I said it enough?"

" And is it he, who has married my sister?"

H 2

" Hold

* The *Caaba*, or square house, mentioned in the Alcoran.

“ Hold ; if it is not sufficient to say so, read it on the contract: here it is in full letters. *Contract of marriage between Zutulbe the daughter of the widow Lelamain, and Il Bondocani.*”

Upon seeing this, Yemaleddin suddenly prostrated himself with his face upon the earth. Lelamain burst into a fit of laughing.

“ Ha, ha, my brave son ! you boasted well, but behold you upon the earth like the rest ! Draw your sabre now. Well, this name of my son-in-law is a most valiant name ! I am very glad I know it. The caravan of Mecca is expected : I will go out to meet it ; I will pronounce aloud the name of my son-in-law ; and I will see India, Armenia, Persia, Egypt, and Romelia, bend the knee before it. I will not grant them even a camel.”

“ Come, will you keep your face always on the earth ? Rise, my discouraged lion ! throw off your shoes, tear your robe, do a thousand extravagant things. Your excuse is quite ready ; you have heard the name which turns every body’s brain. Yet I want the ring which has equal influence in another way. Rise, then, I command you, in the name of *Il Bondocani.*”

“ Yes, my mother, I will rise,” said Yemaleddin, “ at that name to which every thing

on earth either bears respect, or owes obedience. I will thank the great Author of being, for those blessings which he hath conferred upon our family, in giving to my sister for a husband, the wise and magnanimous Haroun Alraschid, the prince of princes, and the king of kings: for your son-in-law *Il Bondocani* is the Caliph himself."

"Ah! wretched that I am," exclaimed Lelamain, "where shall I find a cave to hide myself in? I have told him on your account a thousand enormities concerning himself."

"Have you told him the truth in every thing?" replied Yemaleddin; "for though he is above men, he is still a man, and one may speak ill of him."

"I invented nothing," said Lelamain, "and I only spoke of ourselves." "Then," said the young man, "you see the ill he intends to do you, by what he has done me. Along with my liberty, it has procured me the title of prince of princes, and the place of chief Emir. It is thus that a great man punishes a disagreeable, but useful truth."

Scarcely was this conversation ended, when Mesrour appeared, and announced the arrival of the Caliph. The good mother wished to conceal herself. Yemaleddin and Zutulbe kept her back, each holding her by one of her

hands. "Come, mother," said the young prince, "honour virtue with confidence: the Caliph is not a common man."

Haroun entered alone, shining in all the pomp which grandeur and richness of dress could add to dignity. Lelamaïn, Yemaled-din, and Zutulbe bowed down their foreheads to the earth: the Caliph raised them up one after another, with eagerness, goodness, and affection.

"Madam," said he to Lelamaïn, "your fears on my account are a little calmed: and I assure you none ought to remain. I will always esteem you as the mother of Zutulbe, the sovereign of my heart, and of Yemaled-din, a man worthy of my confidence; in short, as the woman whose wise admonitions have opened my eyes to my faults, which I am happy to have it in my power to correct.

"I flatter myself I shall obtain your forgiveness for all the vexation and grief which your son's disgrace has occasioned. His palace shall be rebuilt in a stile suitable to his new dignity; and, as I intend to draw him near to me in every way, I will this day give him for a wife, the noble and amiable descendent of Kaffera Abocheroan, sovereign of Persia, who, in consequence of my new arrangements, is become my adopted daughter, instead of one of my wives.

“ With respect to my Zutulbe, who condescended to cast some looks of regard upon an Arab of the Desert, and to take an affectionate concern in his interest, which every thing seemed conspiring to destroy ; since she appeared willing to attach herself to my fortune, whatever it might be, I hope I offer her nothing below her, by calling her to the participation of that of the Caliph Haroun.”

It is impossible to describe the satisfaction which this discourse of the Caliph diffused in the hearts of his new family, in stronger terms, than by saying, that Lelamain lost the faculty of speech. The Caliph had ordered a litter to be brought for her and her daughter. They went into it ; and he followed them on horseback, riding in the middle between Yemaleddin and Giafar.

The princess of Persia was married the same day to the new favourite. Magnificent feasts, and a plentiful distribution of alms, enabled the people to share in that happiness which reigned in the palace of the monarch. Yemaledin carried his spouse and his mother to his own palace, and, every day, the good Lelamain went from the one to the other, in a stately litter, to congratulate her children on their good fortune, instead of reading the Alcoran at the door of the Mosque, and asking charity from those who were unwilling to hear

hear her petition. If any of them had heard it, there would have been no cry of a wonder; if there had been no cry of a wonder, the Caliph would never have run to see the most ravishing of beauties, namely Zutulbe; Yemaleddin would have been a false prophet.

Heaven, it must be allowed, directs every event by threads equally slender and imperceptible to mortal eyes.

Here Scheherazade ended. "You have finished, sister," said Dinarzade to her; "I cannot express to you the pleasure which you gave me by describing the amorous Caliph, leaping through a window, with the consequence of this adventure."

"I am happy," answered the beautiful Sultaneſs, "that the youthful sallies of this renowned Sovereign have given you any pleasure; but I can shew him more seriously occupied, in an adventure, wherein he put his favourite minister to very extraordinary trials; and in which, I am persuaded, he will appear to no less advantage."

Dinarzade smiled in expectation of hearing this new story. The Sultan signified, that he would listen to it with pleasure; and Scheherazade began in these words :

The Power of Destiny ; or, The Story of Giafar's Journey to Damas ; containing the adventures of Chebib and his Family.

GIAFAR was Grand Visier to the Caliph Haroun Alraschid, and seemed to enjoy the friendship and confidence of his master. This favour seemed one day to receive a check, sufficient to alarm all Arabia, by whom the whole race of the Barmecides, and particularly Giafar their chief, a Prince of great merit, was highly beloved.

It was then the month of the *Ramazan*. The Caliph was a scrupulous observer of fasting, but, wishing to escape the weariness which it occasioned, he took it into his head to go into his Archives, accompanied by Giafar, and Mesrour, the chief eunuch. He ordered the Visier to open the press which contained the most valuable manuscripts, in expectation of finding there some object to divert his attention ; and he caused give him the first on which the Barmecide laid his hands.

This

This work was the *Giaffer* *, the reputation of which is well known throughout Arabia. It cannot be understood without the help of calculations; but it contains certain presages of future events.

Haroun opened the book, read the first pages of it, and suddenly burst into a fit of laughing. Instantly he seemed affected with a contrary emotion; sadness, and after that, grief appeared to take possession of his mind, so far as to make him shed tears. This latter sensation seemed to vanish and give place to an emotion of joy. The Visier observed these different changes, expressed his surprise, wished to know the reason of them, and ventured to signify his curiosity. The Caliph quickly put the book into its place, and, assuming a grave and severe air, addressed Giafar in this very unexpected language:

“Leave my presence; go and find, where you can, an answer to the question you have now put to me; appear not before me till you are able to give me one. Your life depends upon your obedience.”

Giafar

* The *Giaffer* is an Arabian work, in the library of the French King. It is ascribed to a Prince of the race of the Barmecides, one of the ancestors of Giafar the Grand Visier. It contains predictions, and is, in short, the Nostradamus of the Arabians.

Giafar was astonished at the severity of the order, and the tone in which it was pronounced. How could he have lost in one moment the good graces of his master? he, who, but a quarter of an hour before, had received from him the most flattering marks of his goodness; he who had been admitted to all his amusements, as well as to his counsels; he, whom the Caliph had allowed, contrary to the custom of the East, to converse in private, and in the greatest familiarity, with the favourite Zobeide.

The minister, overwhelmed with sorrow and confusion, retired to his house, and abandoned himself to grief; believing his fortune for ever ruined, and his life in danger, if he must give an answer to a question of which he had not the smallest idea, and explain facts of which it was impossible for him to conceive even the nature.

To no purpose did they serve up meat to him when the hour of fasting was past; in vain did he try to sleep, in order to get rid of his anxiety. His perturbation, trouble of countenance, and deranged habit of body, expressed the disorder of his soul. All this could not escape the interested and penetrating observation of Fatmé his spouse. She did every thing in her power to force the secret from him; but, although connected with him
by

by the ties of blood and friendship, as well as by those of marriage, and, notwithstanding her claim to his confidence, she could not obtain it.

Three days had passed in this situation, so distressing to them both, when Hichia Barmekir, Giafar's father, arrived from the country, whither he had been to spend a few days. Fatmé went to meet him, and communicated to him her uneasiness. Hichia entered his son's house, asked him the cause of the grief to which he seemed abandoned; and the intreaties of a father at length prevailed.

The Visier omitted no circumstance which had occurred in the archives, nor any of those mournful reflections which his misfortunes suggested. The old man received what was entrusted to him with an air of serenity. "Be calm, my son," said he; "have I not always guarded you against trusting appearances; and, above all, against what the vulgar ignorantly ascribe to fortune? Favour often deceives those who think they enjoy it; and it also arises from causes which would seem to destroy it. In your case, either my judgment deceives me, or the disgrace into which you seem to have fallen, is the introduction to greater good fortune.

Fatmé, hearing this proceed from one who was both her father and her uncle, burst into
tears

tears of affection and joy. "O venerable father," exclaimed she, "O thou who art wisdom and goodness itself! shew us how we shall get out of this distressing situation."

"Alas!" said Giafar, "how can my father tell me what the Caliph read, when he reserves it as a secret to himself? How is it possible to guess the answer? I saw him change successively from joy to grief, and afterwards resume a satisfied air; and I must tell him the reasons of these different emotions. It is impossible for me, and must be so to every human being."

"My son," answered Hichia, "the Caliph has read a chapter of a work renowned throughout the earth, of which one of our ancestors was the author, I mean the *Giaffer*. His weeping and laughing in succession must have been occasioned by a prediction relating to some event decreed in the counsels of heaven, in the execution of which you must act a part; and which will of itself furnish the answer which is demanded. Your destiny at present calls you from Bagdad: You must yield yourself to it implicitly: You must, alone and unknown, take the road to Damas: There you will see one wonder on the back of another, and facts themselves will discover to you this secret, of such importance to your repose, as well as to your happiness and good fortune."

Giafar placed the greatest confidence in the understanding and wisdom of his father. He took leave of him and of Fatmé, mounted an excellent mule, and, in a disguise in which it was impossible to discover him, took, with the utmost secrecy, the road to Damas.

There was, at that time, in this magnificent city, a man of the name of Chebib. He was rich, affable, generous and humane, and he received, with hospitality, every stranger whom accident or business brought to the place. His gate, at which much alms were every day distributed, was the resort of the needy. He never went abroad, but to succour the afflicted: His house was the refuge of the unfortunate; and his generous protection extended itself to all the oppressed.

At a little distance from the city, he had a magnificent garden, abounding in every delight. The nobles of Damas enjoyed the use of it along with himself: but, while he paid them all the attention which was due to them, without confounding them with the vulgar, he found means also to admit this important class of mankind to all the enjoyments which could be granted them; so that even the traveller there met with the most agreeable retreat.

To describe, in one word more, the character of this extraordinary man, he was a perfect

perfect disciple of Mahomet: The great resort of company to his house, and the multitude of business wherein he was engaged, never prevented him from discharging his duties: equally active, and frugal of his time, he always found some leisure hours to devote to study; he prayed five times a-day; he practised fasting, and fulfilled every duty prescribed by the religion of the prophet.

Such was the character of Xakem-Tai-Chebib, whose eminent virtues and generosity, flourishing at Damas like the rich tuberoses, diffused their grateful odour to the most distant corners of the earth.

Chebib was in his garden without the city, when Giafar passed by his walls. This minister, absorbed in thought, was surprised to hear himself accosted by young slaves, elegantly dressed.

“Stranger,” said they to him, “it is almost noon; the hour of dinner draws near; the city is still at a considerable distance, and your mule must be tired: You yourself ought likewise, at this time of day, to withdraw from the rays of the burning sun. Chebib our master saw you coming at a distance, and begs of you to come and share of his hospitality, for however short a time. He will esteem it a favour from heaven, to have it in his power to serve you in any thing,

and a kindness on your part, if you will be so obliging as accept of his offer.

So gracious an invitation, given to a single man like Giafar, appeared to him the beginning of those wonders which his father had foretold. Besides, as he was to yield himself entirely to the disposal of events, he must not refuse an adventure which bore so favourable an appearance. He entered, therefore, into the house of Chebib; and his astonishment increased in proportion to the kindness, and respectful attention, with which he was received by the master.

He was surrounded with a numerous company, composed of all the principal people at Damas. A magnificent entertainment was served up, and water was presented to every person in basins, and beautiful ewers. But those with which Giafar was served, were of gold, and the linen given him to wipe his hands with, was very richly embroidered. In short, at the invitation of Chebib, he occupied the first seat at table, and the whole company were surprised at the respectful attention with which a stranger was treated, of whom nothing announced the importance, and who seemed to be brought among them only by accident.

Three hundred and sixty covers were placed upon the table; the rarest and most nourishing

rishing dishes were there collected. Never was there a repast where more variety was joined to so much magnificence. No where was there ever presented a better assortment of wines, and other liquors fitted to please the most delicate taste. The air was embalmed with perfumes, and the ear was delighted with the most ravishing music, varied without end. Different kinds of poetry, recited betwixt the different courses, amused the mind, while they waited for the renewal of the appetite by the novelty of the dishes. The princes and grandees of the city of Damas, although brought up in the midst of delicacy and luxury, were forced to admire the order and taste which were displayed in this elegant profusion; but they could not guess the reason which led Chebib to indulge in it, nor who the stranger was, in whose honour it seemed to be given.

Giafar was still farther than any of them from suspecting the cause of it; for he had many reasons to think that he was totally unknown: But Hichia Barmekir his father had prepared him for meeting at Damas, one wonder upon the back of another; and he considered the reception which was then given him on the road to that city, as intended to familiarize him with occasions of surprize.

When the repast was ended, Chebib took his new guest aside, and said to him : " You may be fatigued with your journey ; if it is agreeable to you to repose yourself in this mansion, consider every thing in it as your own ; if it is more convenient for you to prosecute your journey to Damas, you will there find a house of which you shall equally be master ; and if you can possibly form a wish which your landlord is unable to satisfy, he himself will supply every thing you may want."

As Giafar signified his curiosity to see the city of Damas, which was quite new to him, Chebib, having disengaged himself from his other guests, went along with him to the city, conducted him to his house, placed him in his own apartment, where he had moreover caused a bed to be spread of the utmost magnificence.

That hospitality which entered into circumstances of such delicacy, and which was observed with so much candour, frankness, and confidence, excited the admiration of the prince. It strongly prejudiced him in favour of his noble and generous landlord. Their conversation, which was at first of a general nature, gave him an opportunity of observing, that he possessed a mind polished by an acquaintance with the world, improved by
study,

study, and enlightened by experience; that he possessed, in short, a sound judgment, and an excellent heart. One thing, however, astonished him, that a man like him, in the flower of his age, and apparently very rich, should live alone, and without a family, as he appeared to do. How could one who was so scrupulous an observer of the law in every other point, be led to forsake that part of it which enjoined marriage as a duty on people of his rank, and pronounced a curse on those who voluntarily condemned themselves to die without offspring? He ventured, therefore, but with great circumspection, to enquire of him, if he was married.

“What makes you suppose that I am not?” said Chebib. “The lodgings you have given me,” answered the Visier; “the solitude of your palace, where, for some days, at the arrival of night, I have seen nobody but you and myself; the continual attention, moreover, which you pay to me and to others, and which must necessarily deprive your family of that share which is due to them; in short, you having arranged matters so that we are never asunder.”

“I cannot do less,” answered Chebib, “to shew myself worthy of the good fortune which gives me a man like you for my guest. It is highly proper, that I should be always near him

him to supply his wants, whatever they are ; and I could even lodge him in my heart, if he would be satisfied with such a place."

Giafar anew discovered traces of those wonders which were predicted by his father, when he thus saw himself treated with such marks of distinction. Every thing was lavished in the house where he was, to make his abode equally agreeable and convenient.

Still, notwithstanding every thing which Chebib could do to interest, amuse, and divert the illustrious guest he had received into his house, he perceived in his countenance marks of trouble and uneasiness, and he wished to know the cause of them.

The prince, finding him worthy of his confidence, upon the first proposal, thus spoke : " Noble Chebib, you have in your house the unfortunate Giafar, who is banished from the presence of his master, the Commander of the Faithful, who cannot hope to regain his favour, but by fulfilling a condition which is impossible, and who will inevitably lose his life, if he cannot extricate himself from this abyss."

" Though I never saw you, great prince !" answered Chebib, " I knew you perfectly when I received you into my house ; and, though I have carefully concealed the secret, I was not ignorant of the person to whom I paid that

that respect which was due to you. I expected you at my country seat, just when you appeared."

"And who," replied the Barmecide, "could have informed you beforehand of a journey no sooner proposed than undertaken, and prosecuted on my part with too great speed to allow the news of it to get before me?"

"I will confess," answered Chebib, "that I was informed by very extraordinary means. I have in my library a very valuable book, with which you must be acquainted, as it came to us from one of your illustrious ancestors; I mean the *Giaffer*. It can only be opened at certain times, and you must fall upon the truth at the first opening. Whenever it is in my power, I search in it for instruction, that I may be on my guard against future events. The second volume having fallen into my hands, I found in it these three letters, to wit, G, B, and V, which are the initials of your name.

"In the following pages I observed numbers which referred to these letters. I calculated them by the common cabala, and learned from them, that Giafar, a Barmecide and Vifier, was called to Damas by a decree of the fates, by which he was to accomplish important adventures of various kinds; and that he would come there alone, in disguise, unknown,
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and at a certain hour. Upon this, moved with the respect due to your high dignity, grateful to heaven, whose goodness had enabled me to discover this wonder, and thenceforward considering myself as one of its instruments with respect to you, I went to my country house, and prepared every thing for giving you that reception which you there met with. The grandees of the kingdom, who were expressly invited to the feast, might be surprised to see me pay the honours thereof to you, although you appeared to them only a common stranger, who had come thither by chance. But they have often seen me give the preference at my house to a simple dervise; and, as they know that I respect science above every thing else, you passed, and still pass in their opinion for a travelling sage.

“ I did not disclose myself to you during the first days we were together, but waited till my behaviour should gain your confidence. Now, when you know me, I require you, in the name of zeal, friendship, and hospitality, even in the name of God himself, who hath not brought us together without design, to inform me concerning your adventure.”

“ O Chebib !” said Giafar, “ although the decree which brings me hither, had not ordered me to disclose myself to you without reserve,

serve, yet the virtues which you have displayed, the friendship which you have testified for me, and the force of sympathy, would have gained you my entire confidence. This book, called the *Giaffer* is the cause of my incredible disgrace, and of my journey hither."

The Visier then related to Chebib every thing which had happened in the archives with the Caliph, upon occasion of the *Giaffer*. He informed him of the strange method which was left him to regain that favour which he seemed to have lost for ever; and, at the same time, communicated to him the encouragement which he had received from his father Hichia Barmekir, who advised him to go instantly to Damas."

"My dear brother!" replied Chebib, "consider what has happened to you as nothing. When the decrees of heaven are to be executed, the Caliph himself is but one of its instruments. Resign yourself beforehand to every thing which may happen to you here. We cannot efface a single line of what is written in the book of the decrees: our only merit must be obedience and submission. I apprehend nothing disagreeable to you, except the torments which you may occasion to yourself by improperly indulging unreasonable anxiety. Besides, you set out alone from Bagdad, and reached my house without any accident.

dent. You have fallen into the arms of friendship; and I have been able to give you some kind of information concerning the object of your coming to Damas, where the fates have conducted you by means of your wife father. Hitherto I see nothing which ought to discourage you."

At this discourse of Chebib, Giafar felt his fears and suspicions partly vanish. Till that time, he might apprehend that he was the victim of some intrigue, which, by false insinuations had deprived him of the esteem, friendship, and confidence of his master. The reading which took place in the archives, the curiosity which he had signified, and the order to interpret smiles and tears, of which it was impossible for him to guess the cause, might have appeared to him a blunt and extraordinary way of expressing a dissatisfaction, the reasons of which it was not wished to explain. But since the explanations which he had just now received, and the promises made him by his father Hichia, as every thing in these little unravellings appeared to him highly wonderful, he was justified in supposing that the other wonders promised would speedily be revealed.

In consequence of these reflections, the Vifier resumed his courage, and yielded himself

to every thing proposed by his landlord, for dissipating his cares. One day he was conducted to the public baths, and the next to the grand mosque: At another time he took an airing on horseback, both within and without the town. Excellent entertainment; every thing which could increase or diversify its enjoyment; the pleasures of select conversation; the amusements to be met with in a large city; in short, every thing around him conspired to make him forget how heavy time hangs on those who are impatient for the arrival of a happy event on which the re-establishment of their good fortune depends.

Though all these means were recurred to, weariness still gained ground upon Giafar. Chebib perceived it; and the visier confessed to him, that, being accustomed often to traverse Bagdad in disguise, he wished to enjoy the same satisfaction at Damas. This desire was not opposed by his friend; and next day the Visier alone and disguised, having previously informed them that he would not dine at the house, began his course through the streets and market places of the city.

Being arrived at the mosque which is called *Giameh Illamoué* *, he there offered up his

VOL. I.

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* *Giameh Illamoué* is the name of the finest mosque at Damas, and one of the three most celebrated in the world.

confessions and prayers. Leaving this, he found himself, after a few turns, opposite to a cook's shop, which had a fine shew, and entered it to take a repast.

Among five or six persons whom the same object had brought thither, there was a learned man, who, suddenly raising his voice, in the midst of a general conversation, said with a positive tone, "The grand Visier Giafar must certainly be at Damas the very moment I am now speaking."

"How do you know that?" said another person in the same company. "I am reader," said the man who had made the declaration, "to Abdelmelec-Ben-Merouan our king: twenty-five days ago I opened by his orders, the book of the *Giaffer* in his presence; you know that this book is opened only twice a year, at the time of the *Ramazan*, and of the *Haraphat*. On the seventeenth day of the *Ramazan*, we found by calculations, that the Barmecide prince was to come hither. The cause which brings him is unknown; but it is certain that he is here, and the king has not yet been able to get information of the place in which he is concealed. A magnificent apartment in the palace has been prepared for him; for, you must know as well as I, that events foreseen by means of the *Giaffer* must unavoidably come to pass."

Giafar

Giafar hearing this discourse, and fearing every moment that he would be discovered, went into the cook's room, to pay him, and depart. "You have nothing to pay," said the cook to him in a low voice, "on three accounts; first, because you are a prince, and that too of the ancient, noble, and brave tribe of the Barmecides; next, because you are lieutenant to the Caliph Haroun Alraschid; and thirdly, because you are the guest of Chebib, who teaches us generosity by his example, and who serves as a pattern of hospitality to the whole earth. When the thunder, agitating the clouds, causes rain, accompanied with plenty, to descend upon our fields parched by the south wind, it only imitates the beneficence of Chebib. Do not be alarmed that your being here is known to Chebib and me; the very manner of our knowing it is a security for our discretion. I will explain to you the source whence we have drawn our information."

The cook then took a book out of a locked press, and shewed Giafar the title. It was the third book of the *Giaffer*: "here," said he, "I learned that this very day you was to dine with me."

The Visier, on hearing this discourse of the cook, perceived his father Hichia's predictions more and more verified; and wonders, so

to speak, heaped upon wonders. One more wonder of this kind was necessary to convince him that he was really conducted to Damas by a decree, the power of which obliged the Caliph to deprive himself even of the presence of his most useful minister, and of the company of the man who was most agreeable to him.

On a following day, the prince of the Barmecides, in one of his excursions, as it was exceedingly hot, was led to go into a shop where all kinds of refreshments were sold. He sat down, and called for a glass of *laxamas* *.

He was not the only person whom the same desire had brought thither. The master of the shop took him by the hand, and persuaded him with a mysterious air to go into the back shop. "Prince," said he to him when they were alone, "you are not in your proper place; there has been a separate room prepared for you here for some time. Everything is there ready, as far as can be expected at the house of a private individual of my station, for serving a prince of your race, the grand Visier of the empire, and the chief favourite of the Commander of the Faithful."

Giafar

* *Laxamas* is a liquor extracted from the substance of dried raisins, with which perfumes are mixed.

Giafar permitted the seller of lemonade to conduct him into this apartment, where he was seated on an elevated sofa, surrounded on all sides with vases of porcelain full of beautiful flowers. Three beautiful youths, dressed with an uncommon but simple elegance, attended round the sofa; "my children," said the seller of lemonade to them, "behold your prince and mine, whose arrival here was foretold by our ancient prophets in the books which they have left us. Serve him with all the attention you are able, and with the respect which he deserves."

The young men immediately placed a table of sandal-wood before the Vifier, and presented him, on their knees, with the *laxamas* which he had called for; one of them filled a pot with perfumes, whose odorous vapours mingled with those of the flowers which already embalmed the apartment. Giafar beheld, with delight, these young shoots of his own tribe, busied around him, and then arranging themselves by the side of their father, as if to seek a shelter. It is thus that three young sprigs, taken from a branch of the *thamarena* *, grow up under the shade of the

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* The *thamarena* is a beautiful tree, whose small yellow flowers form charming garlands, and emit a very sweet smell.

principal trunk, put forth their leaves and flowers, and prepare ornaments, and an increase of finery for the young beauties of the east.

Reflection on his situation, and a moment of regret at his past fortune, drew a sigh from the Barmecide. "Alas!" said he to himself, "when I was in favour, and had it in my power to protect my whole tribe, how happy would I have been to have met with this pretty family, and taken them to live with me?"

After making this reflection, which was somewhat too mournful, he gave each of the young men fifty pieces of gold, and intended to pay as nobly for the *laxamas*, which he had received.

"You owe nothing here, prince" said the feller of lemonade; "the house and its landlord are your own. You are of our tribe; you are our prince, our standard, and our light, the friend of the great Caliph Haroun, and the guest of the generous Chebib, in honour of whom so many lamps burn under the dome of

Coubet-

smell. The dried leaves are reduced to powder, which has an excellent scent, and which the women of the East wear upon their hair. A colour also is extracted from it, with which they stain their arms and legs.

Coubet-il-Nasser †. Behold this celebrated dome ; count the lamps which have been fixed in it, since the great Haroun Alrafchid himself set the example. All those who have been partakers of the kindness and hospitality of Chebib, and there are sovereigns among the number, have acquired honour by testifying their gratitude by an ostensible and lasting monument.

“ Thus, while the moon rises to comfort the earth with her soft rays, for the absence of the sun’s beams, if an eclipse deprives us of her light, or a cloud obscures her shining, the people of Damas have only to turn their eyes towards *Coubet-il-Nasser*. The lamps which gratitude hath there lighted up, replace the stars of night, and incessantly display the generosity of Chebib.”

Giafar felt real pleasure in hearing his virtuous and magnificent landlord so highly extolled. He conceived, at the same time, that the man who made such an eulogium on him, must himself be, in every respect, above the profession of a feller of lemonade. Knowledge and virtue are confined to no station of life :

† *Coubet-il-Nasser* was a dome placed on the top of a mountain at Damas. This piece of curiosity attracted the attention of the Caliph, who had gone there in disguise, in a journey which he formerly made to that city.

life: Giafar, however, testified some curiosity to know how the master of the house he was in, could be so accurately informed of his residence at Damas, and of the precise hour when he was to come to his house to refresh himself.

The answer was, that it was by the study of the *Giaffer*, at opening the fourth book. The seller of lemonade shewed him the note, which, after calculating, he had extracted from it.

The Visier finished his travels through the city, and returned to his landlord's house with an air of satisfaction, from which the latter drew a favourable omen. He was busy in making the prince quit his disguise, and caused him be served with coffee, liquors, and every thing which, while they waited for the evening's repast, could make up the fatigues of the day.

A delicious and plentiful supper, to which perfumes and music gave an increase of delight, concluded these flattering attentions. Giafar, having eat with a better appetite than common, and having affectionately embraced his entertainer, went to bed, with the resolution of next day renewing his walks through Damas, that he might there discover the steps in which heaven had decreed him to walk.

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He passed a good night : when it was scarcely day, he resumed the dress in which he was wont to seek for adventures, and, taking leave of his landlord till the evening, set out on his journey.

Chance conducted the Visier to the banks of the river Abana. A poor fisherman was casting a net, and had hauled it several times, but got nothing. After three or four attempts, of which Giafar was a witness, the poor man, while he wrung his net, in order to press the water out of it, spoke so as to be heard.

“ What shall become of us ? I have a wife, three boys, and four girls : We have no bread, and, for these two days, not a fish has come into my net. O my God ! I call upon you in the name of your great prophet ; but I am far from him. I behold from hence the dome of *Coubet-il-Nasser*, which always shines with the generosity of your servant Chebib. I am still encouraged to cast my net, in the name of one whose reputation for goodness is spread over the whole earth, and who has found favour in your sight.”

Having spoken these words, the fisherman prepared his net, turned his eyes towards heaven, and exclaimed, “ In the name of the twelve brightest lamps which are lighted in honour of Chebib, in the dome of *Coubet-il-Nasser* ; in the name of Chebib, and of the
twelve

twelve stars companions of our great prophet, which have settled on the house of the servant of God at Damas, to honour with their countenance, his beneficence, and generosity, I now cast my net. O my God ! may the virtue attached to his name, whom thou hast chosen to reflect thy image upon earth, come to the succour of the needy !”

While he finished this address to heaven, the fisherman again repeated in a louder voice ; “ In the name of Chebib !” and cast his net.

It is easy to conceive, from the friendship which Giafar entertained for Chebib, with what attention he followed the throw of the net, to examine the success. It was complete.

The fisherman, deceived by the weight, believed at first that some branches concealed at the bottom of the water had entangled the meshes : but he soon observed the fishes struggling within it, and he must not hazard the breaking of the net.

The proprietor of this little fortune, in order to secure it, tied the rope which held the net, to the trunk of a tree at the water edge, stripped himself, and went into the river. He was then able to bring to land his whole prize, which astonished Giafar with the number and quality of fishes of every kind of which it was composed. While he congratulated the fisherman

erman on his success, he assisted him, with pleasure, in disentangling the net from its great load; and, admiring the wonder which had been wrought in the name of Chebib, he inquired of the man who that Chebib was, whose name he had invoked with so much success.

“Are you then wholly a stranger on the earth,” answered the fisherman, “that you know not the generous Chebib? The very birds of passage, whom he has fed with his hand, have spread the reputation of his beneficence from one region to another. He is the son of Chebib, and grandson of that Chebib who assisted the great Omar in the conquest of Damas, and who afterwards entertained the Caliph and his army for three days.

“Omar, grateful for his services, brought him to Damas, built him a magnificent dwelling, and imprinted the mark of his victorious hand on one of the pilasters which support the entablature of the door of his palace. This glorious mark still exists, and every true muselman beholds it with respect.

“The Caliph Haroun, having come to Damas, honoured Chebib with the same favour, by imprinting his hand on the opposite pilaster.

“Open your eyes, and behold these wonders. They still exist, and see how heaven

and its favourites have concurred to confirm the glory of these great men.

“The present Caliph has gone farther; he has caused his name, which you can read, be written in letters of gold, and incrustated with marble.”

Praising Chebib was flattering Giafar. He was now fully convinced, that destiny, by conducting him to the house of so valuable a man, was preparing for him happy events in future life. However, to be farther assured of the nature of that influence which then presided over his fortune, he thought of another method of trying his fate.

While the fisherman was wringing and drying his net, he thus spoke to him: “You have just now convinced me, that this Chebib is a man esteemed by heaven, since you have succeeded so well in his name. I am anxious about the fortune of a man with whom mine is connected, and wish you would do me the favour to cast the net once more in his name.”

“Brother,” replied the fisherman, “it is not prudent to weary heaven: it has already given me a plentiful draught of fishes; and I know not how they are to be carried to my house. I must go and sell them in order to buy bread; for I left nothing at home but water for ablutions, and I have no time to lose. If I cast my
net

net to no purpose, my family will suffer by it; if I succeed, how shall I be able to carry away more than a load of them?"

"You cannot lose your time," said Giafar, "for I will make you amends for it; and you shall not sink under your burden, for I will assist you in supporting the load."

"In that case," replied the fisherman; "as I hazard nothing by obliging you, I will do it with pleasure. Tell me the name in which you wish me once more to try my fortune."

"It is *Gim, Be, Ouaou* *," said Giafar.

The fisherman pronounced the name, and threw in the net, which both of them were obliged to hold on account of the draught. The old man, quite overjoyed, went into the river, and, with the assistance of Giafar, drew out on the sand the largest draught of fishes which had ever been taken in the river Abana.

When the fishes were brought ashore, the fisherman, while putting on his clothes, pronounced in a low tone of voice, *Gim, Be, Ouaou*, the name which he had just now employed. He caused the visier again repeat it to him, then took his stick, and began to trace figures and make calculations on the sand.

VOL. I.

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* *Gim, Be, Ouaou*, is the manner of pronouncing the letters G, B, V, when they spell the Arabic alphabet.

Every moment he appeared astonished at the product of his labour, and, when it was finished, he returned to the prince.

“ It only remains,” said he to him, “ in order to exhaust the river of fishes, to cast the net in the name of the Caliph Haroun Alraschid ; for I have cast it in the name of Chebib, and you have made me try my fortune upon the star of the great prince of the Barmecides, the Visier of Visiers, and the principal favourite of the Commander of the Faithful. And how could you seem anxious about the fate of the fortunate Giafar ? How much would you be encouraged, if you were acquainted with our books ! The prince of the Barmecides, if we may judge by the conjunction of the star of Chebib’s house with his, must, at this very moment, be the guest of Chebib at Damas. If the great Barmekir, the chief of the house of Giafar, assisted our Great Prophet in the conquest of Bagdad, Omar was indebted to Chebib’s grandfather for that of Damas. Perhaps these two powerful families are now to be united, in order to secure the continuance of the empire, as they have already contributed to its increase. These are events which the fates accomplish by means incomprehensible to us. But let not man be proud, when the powers on high seem to be put

put in motion for his sake; rather let him rejoice in being their instrument."

Giafar was much more astonished to find so much learning and depth of knowledge in a man of the lowest class, than he had been at the house of the cook and seller of lemonade. This sage had no library but the firmament of heaven, and no port-folio but the sand under his feet.

The fishes which had been taken, were now to be disposed of. Giafar called to mind the goodness of Chebib towards every thing in nature which was possessed of life. "Brother," said he to the fisherman, "you have, without intending it, given me great satisfaction in many respects. Nobody has greater love or regard for the generous Chebib than I have; and it is impossible to be more interested than I am in the fate of the prince of the Barmecides. Nobody takes greater pleasure in honouring virtue and knowledge in that class of men among whom you was born. I should even like to see it shine with a brightness sufficient to awaken the emulation of those who think their rank or fortune makes it unnecessary for them to be distinguished by merit of any kind. I am richer than might be supposed from my dress: Grant me the satisfaction of having it in my power to put your numerous family in easy circumstances, and accept these

two hundred pieces of gold. Pick out whatever of these fishes may please your family, and let the remainder, which have been taken in the name of Chebib and Giafar, be set at liberty in the name of Chebib alone, that they may no longer be mute in publishing the praises of that generous man, even in the bottom of the waters."

"I will not keep a single one of them, O my prince! cried the old man in an ecstasy of joy; I was acquainted with the name of Giafar, and knew something of his high destinies. His virtues could not but discover to me his person, and I fall now at his feet—No, there shall no being be unhappy by any deed of mine, on a day so fortunate: All these fishes shall be restored to the element from which they were taken.

"Go," said he to them, in a kind of transport, "recover strength and courage, traverse the seas from south to north, and make known that Chebib and Giafar, united on the earth, do there exhibit an example of every virtue, and promote the work begun by our Great Prophet. May the report of this union reach even unto Leviathan*, and make him tremble on his throne."

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* According to the Arabians, there are devils in the sea, as well as on the land, and Leviathan is the prince of the former.

The Visier left the fisherman, wishing him all the blessings which can attend virtue, and the glory which is the reward of labours undertaken for the good of mankind. They parted at length, as if they had been long acquainted.

The time of taking a repast drew near. Giafar had been engaged in violent exercise, and went to the house of his trusty cook. He dined there, but met with nothing to gratify his curiosity and taste for the marvellous, or give him any information concerning the work to which he was called by the fates.

He passed through a market-place, at one corner of which was the most considerable coffee-house at Damas, called *Il Manaclic*. A small branch of a river passed through and embellished its garden. Here Giafar sat down upon a marble sofa. This seat was placed at the back of an arbour, covered with a well-spread vine, which formed a summer-house.

Scarcely had he taken his coffee, when three dervises entered, without any previous concert, through three openings in the summer-house, which was shut only on the side against which the marble sofa leaned. Giafar observed, through the leaves and branches, the astonishment of the three dervises, who were

strangers to one another, and whose steps had led them by opposite entrances, to the same place, at the very same instant of time. They saluted one another, sat down, and remained silent, while they were taking their coffee: but mutual curiosity pressed them to come to an explanation concerning a meeting of so extraordinary a nature. The oldest, at last, spoke thus:

“ Brothers, does it not appear to you very extraordinary that chance should thus have brought us together in this place? There must be some mystery in the case. Our station, which puts us, whatever we are, upon a footing of equality, entitles us to speak freely; let us therefore communicate to one another the design of our coming hither. That you may be induced to conceal nothing from me in your story, I shall relate my own.

“ Although I am now, by the grace of God, a Mahometan, I was born in China, in the city of Kanko, and descended from a rich family, who were worshippers of Kahihua. From every thing which my parents told me, in their instructions, I concluded, that our ancestors had deified one or more men, and I wished to find out that God by whom I myself and my friends were made, that I might serve and adore him. A desire in my friends to settle me in
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the bonds of wedlock, added to the embarrassment of my mind on this important subject. For my part, being long persuaded that a man ought to enter into no enjoyment, without knowing himself, and allow or deny himself no engagement without inquiring into the object thereof, I determined to leave my father's house, and travel through China in quest of that information which I was anxious to obtain.

“ It was easy for me to collect in gold and jewels what was necessary for the expences of my journey. I went from province to province, inquiring into the worship which was there paid to the divinity, and examining the reasons of it. Some worshipped idols made with men's hands ; others paid homage to a calf, or some more ridiculous object. They all wished to persuade me to adopt their manner of thinking ; while I plainly saw, that to bow down before one's own work, was a mark of the greatest weakness, and that he must be worse than a madman who could believe, that the system of the universe, constituted as we behold it, proceeded from the head of a calf. Lastly, I found some who worshipped the sun. As this luminary enlivens every thing with his heat, if he did not appear to be God, I thought he might at least pass for a tolerable image of him. But my
thirst

thirst for travelling having led me to places where his influence ceased to be felt, I saw that in him also there was still something wanting to make up the complete idea of God.

“Returning the way I had gone, I entered the city Damgad, and took up my lodgings in the quarter allotted to strangers. I was there familiarly conversing with a man whose humour and principles seemed to agree with my own, when another came up and accosted him: What!” said the man who was with me, “you are in this city then; where do you lodge?” “I lodge,” replied the man lately arrived, “at the house of Tantour-Kous-Kam, the most respected man in China, for a virtue which is very seldom practised there, I mean hospitality. He is so charitable, that they say he supports more than a thousand people every day. As I was a stranger at Damgad, I went to the house of Kous-Kam, making use of the name of Chebib of Damas: and, at this name, my landlord, if he had been able, would have poured down on me dew of pearls. It was at the house of Chebib of Damas that Tantour-Kous-Kam received lessons of generosity, and of the exercise of hospitality.

“Are you well acquainted with this Chebib?” said I. “I have been his guest twice,” answered he; “whoever has not seen Chebib.

Chebib of Damas practise these virtues, has no conception of them. They procure him the respect and love of all around him; and his reputation is so widely spread, that it is said the birds of heaven every where form concerts in his praise. I myself have been a witness of the love they bear him, and of the grateful attention and regard which he bestows upon these creatures.

“ One day, while I was at his house, an *ibis* * uttered piercing cries, flying round a pavilion in his garden, where he was used to go and enjoy repose for a few hours during the great heats. His slaves, wearied with its cries, wished to shoot it with an arrow; but Chebib opposed this, and opened one of the windows of the pavilion. The bird came in, and uttered new cries still more piercing, opposite to a great sofa on which Chebib was accustomed to sleep. He ordered the furniture to be lifted up with care, using the same precautions with respect to the tapestry. They found under it an enormous serpent which had got in by a subterraneous hole. Chebib prevented the slaves from killing it, and ordered the animal to retire into its hole. It obeyed; and he was perfectly satisfied, to prevent,

* The *ibis*, a species of stork, is a bird very common in the East.

prevent, by shutting up the hole, its return into the pavilion.

“ I listened with avidity to this story, and immediately took my resolution : “ Good actions,” said I to myself, “ can only proceed from good principles : truth is the only basis of virtue : I will therefore go and seek it with Chebib.”

“ I set out for Damas, and came to find the sage whose acquaintance I was ambitious to obtain. Scarcely had I entered the city, when a slave came to invite me to honour his master’s house with my presence. I was conducted to the house of the very man whom I sought. His excellent lessons made me wish to become a Mahometan ; and soon after I assumed the habit of a dervise. I never let three years pass without coming to Damas. My love of retirement makes me prefer staying at his country house ; and he is pleased to let me enjoy it. We have our times for meeting one another, and this day I came to see him.”

When the first and eldest of the three dervises had done speaking, the second began. “ You will see, my brothers, that it cannot be without some sort of design, whatever it is, that destiny has brought us together ; for I am an admirer and disciple of the same Chebib of whom I have just now heard, and have this moment come to Damas to claim his hospitality. I

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was born in India, of a powerful family, who enjoyed every blessing of prosperity. But I learned very early that this appearance is deceitful, and that there is something else to be sought after besides pretended enjoyments, which occasion more trouble than they give satisfaction. I wished to travel for instruction, and left my father's house.

“ I was passing one day through the streets of Surat near the great Pagoda. A blind man had been asking alms to no purpose ever since morning ; and, in despair at not having found one compassionate soul, abandoned himself to grief. Being pressed with want, he suddenly burst into tears, and exclaimed, “ whoever you are who pass by me, if not in the name of God, give me alms in the name of Chebib of Damas.”

“ At this name, which I had never before heard, I felt an uncommon emotion, and was anxious to know why the blind man seemed to make it his last resort. I went up to him, and, after putting two pieces of gold into his hand, “ Brother,” said I, “ what man is that whose name you have just now mentioned ?”

“ He is,” answered he, “ a pattern to all those who wish good to their fellow men. His generosity shines abroad, to rouse to imitation those who behold him, and to render inexcusable those who shut their eyes and ears against the
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the tears and cries of the unfortunate. It is also concealed, in order to relieve from the burden of gratitude, those whom he might oblige by sacrifices which might appear too burdensome to him. Such is his beneficence, that not a single being has approached him, who has not felt its effects."

"Upon this representation of the blind man, I could not resist the strong desire I had of coming to Damas, in order to become acquainted with a man who had been announced to me in a manner so very extraordinary. Being arrived at this great city, I found it easy to gain access to him. I abjured before him the extravagant worship of Brama, Witsnou, and Rutren, and took the habit of a dervise.

"I will conclude with mentioning a circumstance in his character which agrees with that respecting the serpent which you have now related. The King kept a lion of an enormous size, in an iron cage, at one of the gates of the palace. Chebib never passed by the animal, without bestowing on him some marks of his friendship, and of that disposition which he possessed, to make every thing happy which lived upon the earth.

"One day, through the fault of the keeper, this terrible animal, who had been ill treated, made his escape. He was committing most

dreadful ravages both in the city and country, when Chebib fell in with him. At the sight of his daily benefactor, the fierce animal grew calm and gentle, and allowed himself to be conducted by him to his cage, as if he had been the tamest creature in the world."

The second dervise thus concluded the recital of his adventures, and induced the third to disclose with equal confidence the motive of his journey. He did so without being asked, wondering how they had all three met together at Damas, for the sake of the same man. This one was born a Mahometan, and had become a dervise before he knew Chebib: But he declared that he was indebted to him for much information concerning the nature and extent of man's duty upon earth; and that, if he taught the rich by his example, to make a noble and rational use of their wealth, he also shewed the poor how to find resources in their inferior station.

"Brothers," added he, "you have told me of his beneficence to the animals; let me add, it extends even to the plants. Whenever he takes a walk in his garden, he waters those which are parched, raises up those which are broken down, and gives support to those which would be forced to creep on the ground. He would never allow the water at his house to

be confined and forced to fly into the air; he wished that it should be allowed to follow its natural current; in one word, he is the friend of all nature."

When the third dervise had finished his relation, the first again spoke thus: "The star of the man of whom we have been speaking, is very strong; but though it has drawn us to it almost irresistibly, I am of opinion, that we are at this moment ruled by another still more powerful constellation. We travelled in the name of Chebib, and we are assembled here in the name of G. B. V. of which I know no more but the letters I have mentioned.

"Brothers, we are prepared by books, but we are instructed by events. Let us wait patiently for those which are to give us information concerning that singular accident which has this day brought us together."

Thus ended the conversation; and the three devotees rose up and left the garden and the coffeehouse.

It may easily be believed that Giafar lost not a word of this discourse. It would have been highly interesting to him, though it had contained nothing but the praises of his landlord and friend Chebib. But his attention was much more awakened, when he heard the oldest of the dervises say, that he and his
bro-

brothers appeared to be assembled in a name, whose star ruled that of Chebib himself; and there could be no doubt but this name was his own.

The prince did not give himself up to any emotion of pride; he had too high an idea of virtue to be wholly satisfied with his own. The star of Chebib must be more brilliant than his in heaven; but that of the lieutenant of the Caliph might prevail upon earth, where virtue does not confer power and crowns.

In the mean time, the Visier, by reflecting on what was wonderful in the accident which had brought the three dervises together, that they might hold a conversation so nearly connected with his own situation, felt himself reanimated. He concluded from it at least, that he had not lost the favour of the Caliph so much as he formerly had reason to believe: For, in the decrees of Heaven, he always was Visier, as was denoted by the three letters G. B. V. spoken of by the dervise.

He went back to his landlord's house, and appeared satisfied with the different objects which he had seen through the day, without entering into the particulars of an adventure which might hurt the modesty of Chebib.

The Visier, submissive to the influence of his star, the activity of which had been so well marked out to him, determined to remain concealed, that he might not thwart its effect by any act of imprudence. Besides, as the streets of Damas had been a great source of information to him, he must not renounce the pleasure of walking in them, nor disregard the precaution of disguising himself so as not to be distinguished.

One day when he was returning in haste to Chebib's house, through bye streets, he made a very great circuit. The day was exceedingly hot: he thought he was only three or four hundred paces from the house; but being little accustomed to so hard a walk, and being quickly out of breath, he sat down to breathe a little, on a very convenient marble sofa, which he perceived under a kind of portico, and drew out a handkerchief from his girdle, to wipe his face.

He was then opposite to a palace supported by twenty-six pillars of very grand architecture, and lighted by twenty-four casements. At each casement there was a little garden upon a terrace, every one of which exhibited a kind of variety. While his attention was fixed on this agreeable object, one of the casements opened, and there appeared at it a
young

young lady of sixteen, whose beauty was more ravishing than any the Visier had ever beheld.

“ It is indeed written,” said he to himself, “ that the sun and moon were three times eclipsed for Mahomet, who is the true constellation of the earth : but I am now tempted to believe that our writers have deceived us. The lights of the world have yielded only twice to our luminous prophet the privilege of enlightening it. They waited undoubtedly for the birth of that ravishing object which I now behold, to honour her with their third eclipse.”

While Giafar indulged this first enthusiasm, the young lady watered her flowers, which seemed to revive at the very approach of that kindly moisture, which she was about to sprinkle on them. When this heavenly beauty had exhausted on the flowers all the water contained in the porcelain vessel which she held in her hand, she retired, shut the casement, and disappeared.

The Visier expected that she would come and water the other little gardens ; but he was deceived. He remained with his mouth open, his eyes fixed, and his neck stretched towards the place where he had seen the object which enchanted him. Night found him in the same

attitude in which Alilcaf * remained for three hundred years, after seeing the magnificent bird of paradise, which came to announce to him the arrival of Mahomet. Perhaps Giafar would have passed the night there, so much had his growing passion taken possession of his soul, had he not been recovered from this situation by the unexpected arrival of Chebib.

This generous landlord came out of the apartment of his women, which was separated by the whole space of the gardens, from the inn in which he commonly received strangers. He was anxious about the safety of the prince, who was later than ordinary in returning to his house. Fearing some accident, and having assumed a disguise, that he might prosecute his search with greater freedom, he came out through a back door; and the first object which presented itself was the Visier, absorbed in contemplation, opposite to the four and twenty casements.

“What are you doing here, my dear friend?” said Chebib to him: “I was afraid some troublesome adventure had befallen you.”

“I

* There is a Chapter of the Alcoran under this name, where the story which is mentioned here, is related at full length.

"I have walked much to-day," replied Giafar: "finding myself fatigued, and this sofa appearing very convenient, I was taking a little repose on it."

"Come and take it at my house," replied Chebib, "you will there be more at your ease." The Visier attempted to rise; but he seemed nailed to the seat by some enchantment, and his body appeared heavier than lead, when he wanted to remove it from a place to which his soul was attached.

He exerted himself however to conceal from his landlord the disorder he was in, and followed him to his palace. But he was incapable of speaking one word, of profiting by the excellent supper which was prepared for him, or enjoying the charms of a splendid evening, which Chebib was studious for his sake to increase *. He went to bed in a state of such distress, as might well alarm his generous friend.

The

* Nothing can equal the charms of the night at Damas. The sky, free from every vapour, is perfectly clear; the waters which surround and run through the city, diffuse a delightful coolness, which makes ample amends for the excessive heat of the day. No mildew ever falls. Under the Caliphs, when, in the language of the Arabian poets, *the rivers flowed with streams of milk*, all the gardens and banks of the rivers at Damas, were filled with musicians. It was the season for every kind of enjoyment.

The night was full of tumult and anxiety : the visier enjoyed not a single moment of sleep, or even of repose. His attention was immoveably fixed on the marble sofa ; he tossed about, and could find no place in his bed whereon to rest.

The anguish of the night appeared in his countenance ; and when Chebib entered his chamber in the morning, he found his pulse high, his eyes inflamed, and his complexion altered. He was very uneasy, and immediately called his physician. This man possessed great skill, and very soon gave proofs of it. He examined the patient, studied his breathing and his eyes, took hold of his arm, and felt his skin in several places ; at last he stooped to examine the pulse. After observing him for a quarter of an hour, he asked for pen and ink, wrote down his advice, and delivered it to Chebib without saying a single word. The latter opened it with eagerness mixed with fear, and read as follows.

“ The disease of your guest is a violent inflammation, which is seated in the heart : it has been introduced by the eyes, and cannot be cured but by the object which has occasioned his complaint. Every other remedy would be useless.”

Chebib delivered the paper to Giafar, who read it with an air of astonishment : and the generous

rous Chebib availing himself of this moment of surprize, thus addressed him.

“What!” said he smiling, “my dear guest, my friend, my brother, have you a secret of this kind with which I am not intrusted, till a physician let me know your complaint? Since his art is of no avail, why do you delay making use of my assistance? Could any other person be more zealous than I to procure you the object, the possession of which is so necessary to your happiness? Is it at Damas? Where have you seen it?”

“Recollect, my dear Chebib,” said Giafar, “the place where you found me sitting; a young lady equal to what we read of the Houris, in beauty, elegance of shape, and graces of person, came to water some flowers in a little garden, upon a terrace opposite to the sofa on which I had laid myself to take repose.

“She had the finest eyes I had ever beheld. Notwithstanding the inexpressible softness by which their brightness was tempered, the fire of her looks transformed into a rainbow, the water which came from the watering pot, to be imbibed by the root of the plants. She smiled at her work, like the rising sun in the morning of a fine day. Her arms, which had a delightful roundness, pliancy and beauty, were slightly coloured with *tamarena*. The powder of its
leaves,

leaves, which she wore on her hair, diffused even to me a delicious perfume; while her charming countenance, assisted by every thing which art could add to give expression to her features, seemed, along with my homage, to demand that of all animated nature, which appeared to rejoice at the sight of so much perfection."

"O my dear friend," replied Chebib, "what happiness it gives me to be able to contribute to your satisfaction, and restore to you that repose and health, of which you might have been deprived by a passion decidedly unfortunate! I know the object by whom you are inflamed; and you may aspire to the possession of her.

"The beauties of her soul are equal to those of her body; she is innocence itself. The husband, however, to whom she was lately married, has found himself under the necessity, in consequence of an accidental transgression of the law on his own part, of imposing on himself the severe obligation of divorcing her. This has taken place to-day; and, in consequence thereof, I promise to bring her into your arms. In indulging your passion, make no scruple about what it must cost those who are to contribute to your satisfaction. Be happy my dear Visier, and be assured

ured you are about to become much more so than you imagine."

Giafar was both surprised and delighted by the engagement which his landlord had entered into with him. "It must be allowed," said he to Chebib, "that my father did not deceive me, when he declared that Damas would present to me wonders upon the back of wonders. The lady appears in my eyes a prodigy of beauty, and love works another prodigy in my favour, by putting me in possession of this ravishing object by the assistance of the most affectionate friendship."

At the same moment, Chebib left the apartment, crossed the gardens, and went to the little palace supported by twenty-four columns, opposite to which the prince of the Barmecides had fallen into an ecstasy at the sight of Negemet-il-Soupeh, the youngest, last married, and best beloved of all the wives belonging to the Grand Visier's landlord. This generous husband, from the short conversation they had had, was immediately convinced that it was Negemet herself who was watering her garden while Giafar was on the sofa.

She must now be prepared for entering into new ties, much more advantageous to herself and her family: but others must be broken, which were not without their charms, and of which

in particular she had never felt the weight. Luckily, Chebib believed that he might congratulate himself on having no passion but his own to combat. He knew, however, that the proposal he was to make, could not be presented without great address.

It did not belong to him to represent to a young lady ideas which might lead her to consider any situation happier than that in which she was placed. An ambitious father and mother will determine her judgment, without hurting her feelings; but Chebib was satisfied with affectionately addressing her in the following words:

“ I love you sincerely, my dear Negemet, and I would do any thing to secure your happiness. Perhaps I am going to occasion a moment's uneasiness to you, while I have nothing in view but your greater enjoyment. In return for these dispositions, of which I should be willing to give proofs by exposing my life, if it was necessary, for your sake, oblige me in wishing you to retire for a week to the house of your respectable parents. Ascribe to an inconsiderate vow the violent effort which I make to be so long separated from you; do me justice, and believe that I will be occupied about nothing but your happiness.”

Negemet

Negemet-il-Soupeh, brought up in absolute dependence in the bosom of her family, had never made the smallest use of her own will. She considered the order, therefore, to return for some days to her parents, as a favour which she would not have dared to ask; and, instead of taking offence, her innocence led her to thank Chebib for the proposal.

In the mean time, Chebib had desired Sheffandar-Hazan to come to his house upon business of importance. The Emir arrived at his son-in-law's, and betwixt them the proposal was made in plainer terms.

“Your daughter, my dear Sheffandar,” said Chebib, “is a pearl of great price in my eyes; but I have found a method of establishing her fortune and yours for ever, amid all the revolutions to which human affairs are subject. I was delighted with being your son-in-law; but a man, in every respect preferable to me, has heard much spoken in commendation of the amiable Negemet, and adores her. My friendship requires that I sacrifice her to you, to your family, and to him. Carry her to your house; persuade her to desire her real happiness; I will find mine even in the greatness of the sacrifice, and will be too fortunate whenever I have it in my power to make others of the same importance. As nothing must give her offence in the resignation

which I make of the happiness of possessing her, be not rash in any thing: choose your opportunity, and take proper measures.

“ When you have brought her to agree to our design, inform me of it, and I will divorce her before the Cadi, so as to give no offence either to her or you. But let our secret remain till then, confined to you and your wife. I have no need to enlarge upon the consequences of it; one is sufficient to determine you. He who will espouse your daughter, knows not that I am married to Negemet, although he knows that she is married: and I have reasons for passing with him only for a negotiator, who, without any sort of personal interest, wishes to do him an essential service.”

Sheffandar carried back his daughter to his house, determined to neglect nothing for entering into the views of Chebib, of which he perceived the advantages. Giafar's landlord hastened to rejoin him:

“ Prince,” said he, as he accosted him, “ if the too great quickness of your pulse did not deceive the physician, you ought now to be in a state of perfect convalescence; and you may assure yourself of possessing, in a few days, the lady on whom the complete restoration of your health depends. The husband only desires to see the object, whom by the fatality

talities of the fates, he is obliged to divorce, enjoying the happiest lot : The relations of the young lady and herself will be careful not to throw obstacles in its way ; one thing only prevents your happiness from being very near. You cannot be married while you are unknown ; and being conducted hither by the fates, it belongs not to you, but to them, to make the discovery."

However much Giafar was enamoured of the beauty, he perceived, that he must yield to the necessity of delay. At the same time, penetrated with a sense of the great service which his friend had just now done him, he expressed to him, in the strongest possible terms, how much he was affected with the astonishing warmth and activity of his zeal.

" I will take no steps," said he, " but those which are dictated by your wisdom. In order to be tranquil, it is sufficient to feed myself with the hopes which you give me, expecting that your generous cares, and a change of circumstances, will bring about their accomplishment."

Giafar was at the summit of joy : he wanted retirement, that he might meditate at his leisure on the object with whom he was smitten. He sought it in the streets of Damas, and found it every where, even amid the crowds through which he passed. But being

attentive to every thing, as he approached the grand Mosque, he heard two blind people, who discovered one another by their voices, and who gave mutual salutation, thus conversing together.

“ Ah, is it you? Benphiros,” said the elder to the younger; “ I should have many things to communicate to you. You know that my wife is a woman of Barbary, and is acquainted with all the books of occult science, in the *Dom Daniel* * at Tunis. She labours every day, without making us any richer; but she discovers many secret things. She has assured me that Giafar, the great prince of the Barmecides, has been at Damas for some months, whither he was constrained to come, by a prognostic taken from the *Giaffer*. The Caliph wishes to have an explanation concerning a certain fact, and the Grand Visier is in pursuit of it.—But we are not in a proper place here for talking of these mysteries.”

“ On the contrary,” said the younger, “ it is not at present the hour of prayer, and nobody comes here at this time.”

So saying, he extended his arm, and examined all around with his staff, which Giafar carefully

* The *Dom Daniel* was a kind of museum at Tunis, the library of which was said to contain books on the occult sciences.

carefully avoided meeting. When he thought himself well-assured that no strange ears were within hearing, he said to his companion, "Let us sit down upon this bank, and resume our conversation."

"Your wife has told you, that the Grand Vifier Giafar is at Damas. I inform you farther, that two days will not elapse before he is discovered, however well he may keep himself concealed."

"And who told you so?" said the oldest blind man.—"My father," answered the other, "who was born in Egypt. He has read no books; but he is himself able to make them, for he has intercourse with the genies. The story which I have to tell you, is very long and complicated; have the patience to hear it:

"Markaff, one of those genies of the earth, who guard its treasures, and whom my father sees almost every day, fell in love with the daughter of the Sultan of Hirak, and proposed to shew himself to her by night, and endeavour to please and marry her. He plunged into his common abode, that he might be prepared to present himself in a more brilliant manner to the eyes of the object whom he wished to charm. As he came out of it, wrapped up in a heavy vapour, and carried by a whirlwind of subterraneous air, a cloud

which descended upon the earth from the middle region of the atmosphere, stopped him in his passage. It was the chariot of Tantoura, the queen of the genies.

"She discovered her subject, notwithstanding his extraordinary dress. 'Where goest thou,' said she, 'loaded with such magnificence? Whom meanest thou to enchant?' 'Great queen!' answered Markaff, prostrating himself to the earth, 'I am in love with the most beautiful the daughters of men, and I am going to try my fortune.' 'It will be such as you deserve,' replied Tantoura; 'Can you be a judge of that matter, half blind as you are? It will be some beauty made after a model resembling your own.'

" 'My queen, by day the sun dazzles my sight; but by night, and with the light of flambeaux, I see as clearly as another, and perhaps more so. I can assure you, that the daughter of the Sultan of Hirk, with whom I am violently smitten, is the most beautiful princess on earth.' 'That is a great encomium,' replied Tantoura; 'but where would you find expressions of praise, if you had seen the young mortal whom I have just now been visiting at Damas? You would call her a prodigy! I have seen her sixteen times within this month, and can never tire looking at her. I have now left her, but am impatient to

to get back to her : Come along with me ; trust your thick body to the light vapours by which I am born up ; they have great elasticity, and will be able to support you. I wish to bring you to a confession, that your choice is not equal to mine.' Such was the will of Tantoura ; she was queen, and Markaff could not disobey.

" The chariot of Tantoura arose and flew away. It hovered for a moment over Damas, and stopped upon one of the appendages of Chebib's palace. It was his only son who was the object of the queen's wishes ; and Markaff, when he saw him, was obliged to allow that there was not a more beautiful object on earth, but still maintained that the princess of Hirak was equally so.

" They were obstinate ; the beauties must be compared ; and if none of the two would yield, a third person must be called to decide the point. The son of Chebib, Tantoura, and Markaff, were immediately carried off in a cloud, and soon arrived in the apartment of the princess of Hirak.—It was only about midnight ; but all the officers of the palace were asleep. Tantoura, by an enchantment, increased their sleep, and thought that nobody could resist the force of her charm. But the beautiful Zizialé, instructed by her nurse in all the secrets of the Persian Magi, and exposed

ed by her knowledge to all the inconveniences thereof, never reposed without having her little book of power under her pillow. She only slept with one eye; and, if her right arm was carelessly stretched out of the bed, her little ring, kept by a ribbon, was tied to her left.

“When Markaff had seen her formerly, he believed she had not perceived him; but he was mistaken; and when he thought it in his power to gain an authority over her, she had already designed to place him among the number of her slaves. When she saw him enter along with Tantoura, she pretended to be in a deep sleep, but kept herself prepared for whatever might happen.

“Young Chebib, whom she took at first for a celestial being, was placed by her side; but the conversation of Markaff and Tantoura soon let her understand, that the beautiful young man, who shared her bed, was only brought thither as an object of comparison. She herself became the victim of a charm against which the precautions which she had taken were of no avail, to wit, that of love.

“In the mean time, Tantoura and Markaff were warmly disputing about the pre-eminence of the object of their choice; they could not agree, and none of them would yield to the other. At length Tantoura de-

terminated to call a third person to decide betwixt them : she knocked with her foot, and the genie Karkafs appeared.

“ In appearance he was a kind of animal, of less than three feet in height. He was something of the nature of a man, for he had half a face, but the other half was entirely destroyed : a beard, which descended from this wrinkled profile, trailed upon the ground : his chin leaned upon his knee : behind, his whole body exhibited a lengthened bunch, supported by a foot resembling that of a goat, which went and came pretty neatly with the help of two crutches ; the other foot was turned up over his shoulder. I am able to describe this genie, because my father has shewn him to me ; he is as cunning as he is ugly, and he suggests expedients to the other genies in their necessity.

“ When Karkafs appeared, Tantoura addressed him : ‘ Old monster,’ said she to him, Markaff and I are disputing about the idol of our affections, who are both here together. Upon the head of beauty, nobody can be so disinterested as you, for you have no sort of pretension to it. Look at these two objects in the bed ; and without regard to their sex, decide which of the two is superior in beauty.’

Kar-

“ Karkafs hopped towards the bed, displaying his hideous and lean skeleton, buried under his beard, and his half head raised six feet high. Bending forwards, he several times brought his bleared eye near the two charming countenances; and when he thought himself able to decide, he returned to the middle of the apartment to recover his former attitude, and thus spoke:

“ ‘Great queen! and you Markaff! your disputes are vain: both the beings whom I have now considered, according to their sex, are absolutely unequalled in beauty: they are made for one another; and as I have without doubt viewed them more narrowly than you, I have observed the mark of the star by which they are infallibly to be united. I know not what your views might be, but I know that nothing can be gained by opposing their destiny; for, according to the common proverb, *Where fate has determined, sorcery is of no avail*. Do things with a good grace; give up your pretensions whatever they are, and anticipate that destiny which you cannot alter, by instantly uniting these objects of your affection.’

“ Tantoura went up first to the young Chebib, and then to Zizialé. She observed the infallible sign of which Karkafs had taken notice, and immediately took her resolution. She had

had on her finger two superb rings, the most beautiful of which she put on the finger of the young Chebib, and the other on that of the princess of Hirak : She took their right hands, joined them, and kissed them both. Markaff and Karkafs wished very much to do the same ; but respect for their queen restrained them.

“ The young pair were no sooner united than separated ; for Tantoura having dismissed the two genies, carried off her charming care, and took him back to Damas.

“ The beautiful Zizialé, while she appeared to be in a profound sleep, had heard every thing which had been said, and had taken advantage of what had happened. She saw herself destined for the loveliest of men, and was already assured that she was by no means indifferent to him. She knew neither his name nor rank ; but it was in her power to discover both. Her soul was full of the softness which growing love inspires ; and scarcely had Tantoura withdrawn, before she fell asleep, amid those pleasing dreams which hope never fails to produce.

“ Her waking was not so agreeable. An ambassador from the Sultan of Curdistan had arrived at Hirak, to ask the princess in marriage for the heir of that crown. This union was
on

en many accounts highly desirable to the Sultan of Hirak; and he expected not the smallest opposition from his daughter. Great was his surprise when she told him she could dispose neither of her hand nor her heart; and that she would die rather than marry the prince of Curdistan.

“ Upon this extraordinary declaration, the Sultan, who could not suspect that the princess was ignorant of its force, was about to get into a violent passion; but he thought it better to restrain himself. ‘ Princess,’ said he to her, ‘ you do not surely pretend, that my daughter and the heirs of my crown has the absolute disposal of herself: Your equipage is to be got ready, and you are to set out with the ambassador, who has come to demand you.’

“ This answer threw Zizialé into consternation. Soon after, her mother entered her apartment, and found her bathed in tears. ‘ What! my daughter,’ said she to her, ‘ would you have us refuse a young and handsome prince, who brings you a crown, to be united with that which you will one day inherit? Why do you refuse him your hand? What obstinacy is this?’

“ If Zizialé had known the name of her lover, so much was she smitten with him, that she would ingenuously have replied, ‘ Because

I love young Chebib :’ but, though she persisted in her refusal, she was forced to be silent concerning the motive thereof.

“ ‘ Whether it is agreeable or not,’ added the mother, ‘ as the matter is determined upon, and you must depart in three days, conceal from your husband’s ambassador, your unfavourable disposition of mind. This is incomprehensible in you who have never given cause but of satisfaction,’

“ After her mother’s departure, Zizialé remained in a state of great distress. She must disoblige her parents, to whom she bore the greatest affection : fate and love prescribed to her a law. She was not able fully to explain her motives : the preparations and nearness of her departure, gave her disquiet only in as far as they would oblige her to have recourse to supernatural means, to separate herself from a family which she was about to plunge into distress. And where could she go to be united with the object of her affections ?

“ While she was absorbed in these mournful ideas, Markaff, who had not so completely renounced his pretensions to her, as Tantoura had done with regard to Chebib, impertinently intruded himself. At any other time, his appearance would have been disagreeable : ‘ What want you ?’ said she, ‘ and who

are you?' 'I am,' answered Markaff, 'the genie who last night contributed to your union with a charming young man, of whose ring you are possessed; I know what is going on around you; I love you, and have come to your assistance.'

" 'He who loves, will obey me,' answered Zizialé; 'go into that circle.' She marked out one; and the enamoured Markaff, entered it. The young magician, who was wiser than he imagined, so completely subjected him to her power, that he became the most devoted of her slaves. When Markaff was brought so far as to be able to refuse nothing, the princess said to him, 'Since you know my lover, carry me immediately to the entrance of the city where he dwells.' The heavy Markaff became swift as an eagle to obey the person whom he loved; she appeared lighter than a butterfly.

" He set her down at the approach of night, in one of those gardens which are at the entrance to the suburbs of Damas. She preserved her features, but had disguised her sex, and darkened the colour of her skin. With a bow and arrows on her back, she presented herself at the door of a house, as a young Arab of the desert, who came to ask entertainment till the gates of the city should be opened.

She

"She was kindly received; and after being offered whatever refreshments could be met with among people who were more honest than rich, she was shewn into a place where she might repose during the night. The only inhabitants of this little dwelling, were, a man, his wife, and their daughter, a young girl of fourteen years of age, and extremely beautiful, whom they had carefully concealed from the eyes of their new guest.

"Zizialé passed the night quietly; for vexation had deprived her of sleep the preceding night. She would not have soon awaked; but a great noise was made at the door of the place where she slept. It was opened; and she was awaked by these words, *there is the ravisher*. A woman with dishevelled hair pointed her out with her finger as she pronounced them; and the officers of police at Damas seized her before she had time to rise.

"She was carried before the *cadi*, and there informed of the unpardonable crime which she had committed, in brutally attempting the honour of a virgin, whose father and mother had received her with so much humanity.

"The supposed criminal could easily with one word have proved her innocence; but she must have disclosed a secret which she wished to conceal: and she expected to be able, with-

out exposing herself, to get rid of the affair, by means of her book, her little ring, and the assistance of Markaff. The crime of which she was accused, made her hold down her head, and be silent. But her silence being considered as a confession of guilt, she was ordered to be put in prison till her sentence was made out; and she was conducted thither without making the smallest resistance or complaint.

"As soon as the jailer had shut her up, she called upon Markaff: Her faithful slave appeared, and she bade him get her out of this place.

"That is not so easy a matter," answered Markaff: "both your ring and mine are useless in your present situation; but there are other means. I know the crime which is imputed to you; and a spirit of the air has informed me of the guilty person. He got by night into the house, with which he was much better acquainted than you, by the help of a ladder, which he likewise made use of to escape. Having met with resistance, and got his nose scratched, and his face bruised, he did not carry away the ladder. I am going in pursuit of him, and will easily be able, if you are led to punishment, to cause him take your place. But not a moment can be lost; and I am going to add to the remorse which he must already feel."

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"Markaff went away. Zizialé was quiet, and occupied entirely with her love, when, in a moment after, she saw her slave return.

" 'I have just now,' said he, 'met our queen Tantoura. The face of affairs is changed; for, by what I have learned from her, you are brought here by the fates. You must allow yourself to be conducted to the foot of the scaffold; she will follow you, without being perceived, and inform you what you are to do. At this moment, we are all three controuled by a superior power; but you must not despair.

"The princess of Hirak, naturally disposed to confidence, and encouraged by the protection of the queen of the genies, to whom she was indebted for the first instance of her good fortune, patiently resigned herself to the wishes of Markaff, and yielded wholly to the destiny by which she appeared to be guided."

Here the youngest of the blind men concluded his relation. "To-morrow," said he, addressing himself to the old man, we shall know how this affair is to terminate; and, if my father is not deceived by Markaff, we may expect some wonder." Upon this, the two blind people separated.

Though the conversation had been long, not a single word of it escaped Giafar. It did not

particularly respect himself; but it was too interesting to his friend Chebib, to be indifferent to him. Zizialé, the victim of love and fate, exposed to danger, though perfectly innocent, awakened in him the feelings of justice and benevolence; and the wonder predicted with so much exactness to happen to-morrow, inflamed his curiosity. He determined therefore to go, disguised in the best manner possible, to the place where the young lover of his landlord's son was to be carried to punishment.

When he returned to the house of his friend Chebib, he told him none of the discoveries he had made during the day. Hitherto his host had concealed from him, that he had a son of great expectation. He kept the secret which had been communicated to him, waiting for those extraordinary events which would necessarily cause it be entrusted to him.

The two friends spent this evening as agreeably as the former. Giafar appeared most cheerful and most at his ease. The attention of Chebib frequently wandered: the amorous Visier, whose passion for the ravishing beauty of the garden, who had made a conquest of him, naturally led him to be uneasy, immediately suspected that the treaty which was begun in his favour, had met with some opposition, and expressed his fears to his friend, who thus encouraged him.

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"No, my dear friend," said Chebib; "whatever procures happiness to you, can meet with no opposition: the occasion of my uneasiness is entirely confined to myself. Fortune, you know from your own experience, spares no person here: Since Giafar is its sport, should Chebib be alarmed when he sees himself subjected to its caprice? I am exposed to a very extraordinary trial in my own family; but it is useless to speak of it to you now, for to-morrow it may have entirely disappeared. Let us be calm, my friend; here we are like pieces at the game of Chess, which are played by the hand of another; we ought to do all the good in our power, and wait till he who conducts the game shall have put us in our proper place." Upon this discourse, the countenance of Chebib resumed its serenity, and the two friends went to take repose.

As soon as it was day, Giafar prepared to go in search of the adventure about which his curiosity had been so strongly excited by the blind men. He disguised himself, so as not to be known by his most intimate friends, and went to find out where the execution was to take place, that he might choose the most proper station for observing what should happen.

He entered into the nearest cook's shop, eat moderately, from thence went to place himself

himself on a tree not far from the post to which the criminal was to be tied, and ascended it.

He was now in the most agreeable situation possible for a man full of curiosity : nothing could escape his observation. In a short time, three beggars came and placed themselves under other branches of the same tree. He was secretly rejoiced at the strange company with which he was accidentally associated ; and, thinking upon his amour, “ If, in my present situation,” said he, “ Chebib and my beautiful gardener were within reach, and he should tell her, that her lover was one of the four persons on this tree, it would not be very flattering to her. But then, I was never more completely disguised in my life than I am at this moment.”

While the Visier was making these reflections, the supposed criminal, surrounded with all the officers of justice, slowly drew near to the place of punishment. When he was at the foot of the scaffold, he raised his hands to heaven, and turned his face towards the tree on which Giafar was placed, “ O Giafar !” cried he, “ prince of the Barmecides ! whose power, next to the Caliph’s, is above every power on earth ! I know that you are here, and now behold me. Since you have been informed that I am innocent, preserve me from a premature

premature death and a disgraceful punishment. You in vain attempt to conceal yourself at Damas: You will soon be discovered; embrace the opportunity of making yourself known by a beneficent action, worthy of your character."

The eyes of all were turned towards the tree; but Giafar's three companions, being known to be beggars, he was taken for another of the same profession.

The address, however, which was thus seasonably made to his name, made the judge suspend the execution. They knew that Abdelmelek-ben-Merouan, king of Damas, was uneasy at the arrival of the Grand Vifier into his dominions, as well as his obstinately concealing himself, and had caused search to be every where made for him. As they supposed, therefore, that the young criminal might be able to give some information concerning him, he was instantly carried before the king.

"Who told you," said the monarch to him, "that the prince Giafar was at Damas?" "I saw him, and spoke to him," answered the person who was taken for a criminal; "he was on a tree opposite to me in the midst of three beggars: as I know him perfectly, if your Majesty will proclaim a public festival three days hence, he will be there, and I will discover

discover him, in whatever manner he is disguised." The king of Damas sent back Zizialé to prison, and immediately ordered the festival to be proclaimed by the public crier.

Sire, said Scheherazade, interrupting her narration for a little, and addressing her discourse to Schahriar, it may appear extraordinary, that the visier was never suspected to be the guest of Chebib, who received into his house all the strangers of distinction who came to Damas. But it must be observed, that the chief people of the state had seen the reception which he had met with at Chebib's country-house, and perceived the honours which were there conferred on him. It is not common to treat in such a manner those who wish their rank to be concealed.

The magnificent and generous Chebib respected virtue more than greatness; he honoured a sultan, but he doubly honoured a sage. Giafar was lodged in his own apartment, and he passed for a learned astrologer, with whom he spent the night in studying the conjunction of the planets.

It is now time to return to Giafar, whom we left on the tree. When he saw Zizialé address him, he was exceedingly embarrassed; but though the eyes of all were turned towards him, he perceived no advance made to the place where he was. He only saw the execution
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tion of the sentence suspended in his name, which had been so happily employed by the criminal, and marked the road by which he was led away.

It was the road to the king's palace. He might well suppose, that Zizialé, instructed by the queen of the genies, would assure the king of Damas, that she had actually addressed the visier himself, who was placed on a tree over against the scaffold. He must not hesitate a single moment to leave a place where he had been discovered, and hastened through the most private streets to the palace of Chebib.

When he got back to his landlord, he related to him his adventure, without letting him understand that he knew the young criminal who had brought him into so great embarrassment. He concluded with saying, that, with regret, he saw it impossible for him to continue longer concealed.

“ My friend,” replied Chebib, “ you must consider it as a very great wonder, that you have been so for two months. Are you not surprised, that the astonishment which your absence must have excited at Bagdad, has not reached this place? that Abdelmelek, the most restless and suspicious man upon earth, has not found you out by means of his spies; he who has so many of them at Damas, and

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to whom your affecting to conceal yourself, gives the greatest uneasiness.

“Let us allow that it is the fates which hide you from the king, for purposes unknown to us, and let us wait with patience, till he who holds the veil over us, takes care to raise it up. If any man is happy, it must be he who submits to his destiny, and waits for it without distrust. You have no cause to repent of indulging your curiosity : yield to the same inclination which leads you to see and hear every thing in this place. You will perhaps acquire from it information highly useful both to you and the Caliph, which I am totally unable to give you ; and if the mask which hides you should suddenly fall off, you will then reap that advantage, which the consideration and respect that will surround you, must unavoidably suggest.”

“My lot is very extraordinary,” said Giafar.” “Not more so than that of other men,” replied Chebib : “There is always some malignity attached to our fate here below. I must appear to you very happy ; and indeed I esteem myself so, in having at my house a friend like you, and in being the instrument marked out by heaven, for sweetening what is bitter in the short trial to which you are exposed. But think you that I have no sufferings of my own ? I have an only son, about
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age of sixteen, who is as dear to me as a son can or ought to be to a father. Hitherto, I thought I could only congratulate myself on my good fortune in having such an heir. I keep him in the country, at a distance from his mother, and my other women, who are too fond of him. There he has it more in his power to dedicate himself to study, under the care of a wise governor. I expected to surprise you by presenting him to you before your departure, and beseeching you to carry him, who was dearer to me than myself, along with you : but a small precaution was first to be taken.

“ I have an intimate friend, who has a charming daughter ; and we agreed that she should be married by the Cadi to my son, a short time before his departure. He would have spent two or three years with you, and would then have returned from Bagdad, worthy of the name of a man. I thought it necessary to prepare him for the union which was projected by my friend and me ; but, my dear prince, imagine my distress, when my son told me that he could not take any woman, for he was already married, had slept with his wife, who was beautiful beyond expression, and would never have any other.

“ I have great confidence in his governor, who is a real sage. I suspected some treach-

ery on the part of the eunuchs ; but I am now certain that no woman has been allowed to approach my son. He shewed a ring which was given him, and which seemed very valuable ; they wished to bring it to me, but he has concealed it. His mother has made many fruitless attempts to draw from him an account of an extravagant dream which he had. In short, he has fallen ill ; and you behold me in great distress."

Giafar, who was not yet cured of love himself, felt for the situation of the young Hazad, and the vexation of his father Chebib. He could easily have explained matters ; but did not think it proper to do so. He had no farther knowledge of the princess of Hiraq, than what he had received from the story of the blind man, and wished to keep it secret both from the father and the young man, until he should see the story of the princess brought to a conclusion, and discover whether the marriage made by the genies was an illusion, or really a decree of the fates. In the mean time, he prevailed on the father to carry him immediately to his beloved son, who was sick.

"Who knows, my dear friend," said he to him, "but the cure of your son is one of those objects for which I have been sent hither as a blind man, to be instructed in it by
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blind men? I can explain myself no farther at present. But one day, when we shall be instructed by the event, I hope to be able to demonstrate to you, that those over whom Heaven particularly watches, and who serve as links to the destinies of others, are men chosen above all others. We have examples in Mahomet and our prophets. Your son's star undoubtedly calls him to some remarkable work necessary to the general good; and perhaps I am sent by mine, for his preservation or assistance."

Chebib perceived the wisdom of Giafar's reasoning; and next day they both set out for the country-house, whither the young man had been carried for his more speedy recovery.

They found him walking with his governor, but very weak; the caresses of his father appeared to give him more strength and courage. He saluted Giafar, the intimate friend of his father, whom his mother and governor had mentioned to him, with the greatest grace. Chebib having taken the governor aside, left Hazad alone with the Visier.

When the prince of the Barmecides saw himself alone with the young scholar, he spoke to him, in the softest and most affectionate tone of regard, concerning that melancholy

with which he appeared to be affected, and urged him to explain the reason of it :

“ Alas ! Sir,” replied Hazad, “ I wish I could conceal from myself a passion which so much distresses my father ; but it allows me no respite. I am married, and so violently in love with my wife, that I cannot enjoy the smallest repose.”

“ But was it in your father’s palace,” said Giafar, “ that you saw her ? I have been assured that you was never out of it. Know you who she is ?”

“ I know nothing about her,” replied Hazad ; “ but her beauty outshines that of the fairest flower in my father’s garden. I know not where I was ; but the place appeared to me most brilliant. Suddenly I found myself, as it were, asleep by her side ; she then tenderly squeezed my hand several times. This had almost awaked me : I felt as it were a fire run through my whole body : I softly squeezed her hand in return, without knowing what I did.

“ There were people in her apartment ; but I saw her alone. They said we were married, which greatly rejoiced me ; and they gave each of us a ring. Mine is still in my possession ; and it is dearer to me than life.

“ See, Sir, how unfortunate I am ; I cannot obey my father, for I have been united

ed to the most charming object on earth, though immediately separated from her. They wish me to marry another; but it is impossible.

“If they forbore speaking to me of this wife, I might at least console myself with the hope of one day seeing my own again; for why may I not see her again, by the same means I have already seen her? Her sufferings must be equal to mine, in seeing herself separated from me; for she squeezed my hand very affectionately, and most certainly she is deeply enamoured of me.”

Giafar was much affected by this confidential detail: “Dear young man,” said he, “if you will entrust me with your ring for a moment, I will shew it to your father; and I promise to you, on the faith of a Mussulman, to restore it immediately. I expect to obtain from him the total suspension of the marriage which has been proposed to you: but, if this favour is granted me, you must shew some complaisance to your father and me. At present you take no nourishment; but I am going to cause some be brought you, and you must eat in order to recover sufficient strength to get on horseback, and accompany us to Damas; for your sickness is owing to faintness and want of strength.”

In this expectation, Hazad entrusted him with his ring, and promised to do what was required of him. Giafar went up to Chebib, and shewed him the jewel which had been committed to his care. It was a balas ruby of immense value, on account of its size and brightness.

The governor went to find his pupil, with orders to cause dinner be served up to him. Chebib was convinced, that human plans must yield to those which appeared wholly to be conducted by the fates. He renounced, therefore, the schemes which he had formed for the establishment of his son, and waited till the mystery of the ring should be unfolded.

The young Chebib remained very anxious about the success of his new friend's negotiation ; but his father accosted him with so kind and so frank an air, that he immediately recovered his spirits. Giafar put the ring again on his finger ; they sat down to table, and the young man, being freed from a part of his vexation, recovered his appetite.

The friends passed the remainder of the day and night in Chebib's house ; and next day, as they entered Damas, they heard the public crier proclaiming, in the different quarters of
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the city, a magnificent festival, to which Abdelmelek invited all the grandees of the realm, the citizens, and the strangers, on the following day.

“ I will accompany your son and you to this feast,” said Giafar: “ Strangers are invited thither, and the people will say that you have brought along with you your astrologian. This will be more natural than if you should appear there without me; but I will take my turban and Indian robe, the better to represent the character I am to act.” This plan being adopted, the two friends prepared for executing the resolution which they had formed.

We have too important details to prosecute, to give a particular account of the magnificent feast which was given by Abdelmelek to the public. This sovereign, though avaricious in his character, wished to appear generous, and upon occasions of great preparation, displayed the utmost profusion: but he knew how to take back from the people what had been sacrificed to ostentation. There were three hundred tables, covered with every dish which could be thought of, in the outer courts, squares, and avenues of his palace. Two thousand slaves were employed in serving them, to the sound of all kinds of musical instruments. Each of the tables were
placed

placed under a separate tent. In short, it resembled a camp in the middle of a city.

Abdelmelek congratulated himself on exhibiting to Giafar so magnificent a spectacle, and shewing him how far he could surpass the boasted generosity of Chebib. At the same time, his attention was engaged with the means by which the young supposed criminal would discover to him the Grand Visier in the midst of such a crowd.

"Sire," said Zizialé to him, "he is at the feast under one of the tents." At the same time she shewed him, in the air, a very large white butterfly: "Follow it with your eye, Sire, and go into the tent on which it alights; it will follow you, and settle on the turban of the Grand Visier."

The king obeyed Zizialé's directions, and saluted Giafar, who was seated at one of the first tables between Chebib and his son. The Visier, as soon as he was discovered, threw off his disguise, and received the eager embraces of the king of Damas, with that respect which was due to the sovereign in whose dominions he was. Abdelmelek prevailed upon Giafar and his two companions to go into the royal tent. Whenever they appeared, the people shouted, "Long live the great prince Giafar, and Abdelmelek-ben-Merouan." The shouts soon resounded throughout every part
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of the camp, and the crowd assembled around the place where they knew the lieutenant of the Caliph was.

The king of Damas pretended to load Giafar and his host with attention; but the dispositions of his soul did not accord with his external conduct. As he governed very tyrannically, and viewed Chebib with an eye of jealousy and hatred, he was persuaded that Giafar had got orders, upon the information of this citizen, to come privately and inquire into the truth of those complaints which were made against his government. It could be nothing but a motive of this kind, or some disgrace into which the prince of the Barmecides had fallen, which could induce the greatest person in the empire to absent himself from Damas for so considerable a time; and lead that private and obscure life, to which he appeared to be condemned.

In either of these cases, Abdelmelek determined to ruin Chebib; and, on supposition that the Grand Visier was disgraced, he was resolved to complete his overthrow.

These intentions were concealed outwardly, by the eagerness, respect and pleasure, which he evidenced from enjoying, in his turn, were it but for a moment, a guest who might pass for the second person in the universe.

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While the attention of the king of Damas was diverted from every thing which was going on in the palace, by his own reflections, and the necessity he was under of doing the honours of the feast, Giafar opened his hand, and found in it a small bit of paper. Markaff, by the orders of Zizialé, was transformed from a butterfly to a billet, whereon this was written : *Be attentive to the fate of the person who addressed you when at the foot of the scaffold.* The billet instantly disappeared ; but Giafar forgot not its contents.

“ I entertained,” said he to Abdelmelek, “ a high sense of the honour which you did me three days ago, by suspending the punishment of a young criminal who called upon my name. I believe I know who he is, and I presume he is innocent. You will do me a favour by bringing him hither, and delivering him into my hands.”

Abdelmelek was prepared to refuse. It was a way of spreading a snare for Giafar, and of discovering the opinion which he had of his own credit with the Caliph. “ You know,” replied he to the minister, “ that the crime of which that young man has been convicted is unpardonable : the Caliph alone can shew him mercy ; it belongs to you, his lieutenant here, to grant it publicly in his name.”

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The Vifier was at a loss what to answer, when a flourish of trumpets announced the arrival of new guests to Abdelmelek. It was Almokadan-Haffan, general of the *Zorans* *, accompanied by the officers of his body, and followed by his whole troop, who had been ordered to carry with his own hands, to Giafar, his prince, the letter by which he was recalled to Bagdad.

Among the strong expressions of affection which it contained, there were some particulars relative to Giafar's journey to Damas, expressed in these terms :

“ My dear Vifier, you must now have it in your power to answer one of my questions ; and events will enable you and me to answer all the rest. I will have my share in them ; but what that is I am ignorant.

“ It was not your friend Haroun who made you hasten to Damas on a mule : fate willed it so ; the Caliph and your father were only its instruments.

“ Your entrance into Bagdad shall be accompanied with so much splendor, that your private departure will entirely be forgotten ; and the modest obedience, free from every murmur, which you gave to my orders, severe
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* All the *Zorans* were of the race and tribe of the *Bar-mecides*. Their body was very numerous, and composed the Caliph's guard, and the principal strength of his army.

as they were, while it gives you a new claim on my friendship and esteem, will gain you the admiration of the public." While Giafar was reading the letter, the advanced guard of the faithful Zorans arrived in the camp, which it made to resound with its warlike music.

They all displayed their joy at again meeting their prince; and, as they approached, came, with one knee upon the earth, to kiss his hand. Giafar only kept Almokadan with him, and ordered the rest of the Zorans to encamp without the walls of Damas.

While Chebib was overwhelmed with joy at this scene, it gave great alarm to Abdelmelek. From that moment he ceased to be master at his own house, and was afraid lest Almokadan-Hassan brought orders from the Caliph of a very different kind from those respecting the recall of the Visier; for what could be the Caliph's design in sending his whole guard to Giafar? The conscience of the king of Damas then made him very miserable.

The first thing which he thought of, in order, if yet possible, to avert the storm, was to send for the young prisoner, and deliver him to Giafar, along with the writs of his trial. While this order was executing, he wished to persuade the Grand Visier to come and take possession of his own palace. But
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the prince of the Barmecides refused the offer with the greatest politeness.

“Chebib received me, Sire,” answered he, “when I was a stranger, and when humanity alone could recommend me to him. The honour which, as lieutenant of the Caliph, I can now do him, is but a small recompense for such generosity.” So saying, he took leave of Abdelmelek, and returned to Chebib’s palace along with Almokadan-Hassan.

They had just entered, when the chief officer of justice came himself to deliver, along with the writs of process, the young criminal into the hands of Giafar.

Hazad-Chebib and Zizialé only looked at one another. Zizialé felt an emotion which she had power to restrain; but Hazad was so violently affected, that he fell sick.

His father Chebib was much distressed; but Giafar encouraged him. “It is nothing, said he, “my friend; it is only a slight symptom of that disease with which I myself am too well acquainted, since I am tormented with it even amid the hurry of business in which I am involved. Put your son to bed immediately, and appoint a small private apartment to this young man whom the king has sent me, and with whom I must have some conversation. I will be with you again in a moment.”

Chebib went to pay the proper attentions to his son, and gave orders to get an apartment for the commander of the Zorans, and the young prisoner who had been liberated.

As soon as Giafar knew that he was alone, he entered his chamber, shut the door after him, and thus addressed Zizialé: " Princess ! from this one word you perceive that we are known to one another : there only remains to me one way of concealing you here, and enabling you to follow your project with propriety. You are to pass for a young eunuch, whom I am conducting to Zobeide, the Caliph's spouse. I am to be married at Damas ; and you will accompany my wife in your disguise. In the mean time, I will conceal you as well as possible, provided you betray not yourself.

" Beware, above all things, of appearing in Hazad's sight ; you will be the cause of his death. Expect to see him, when I have prepared every thing for his becoming your husband, with the consent of those to whom you both owe obedience ; and confide entirely in my care for conducting every thing to that end. Take my advice, and give over using extraordinary means. You must follow the rules of prudence and good conduct, in order to the success of an event, which your star
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has no doubt pointed out, but which many improper steps had almost disappointed."

Zizialé was confounded at this discourse of Giafar. She believed the prince inspired; and determined implicitly to obey him.

As soon as the Visier left the Persian princess, he flew to his friend Chebib, and found him with his son, who was already recovered from the violent emotion which he had felt. Repose being most proper for the young man, they left his apartment, and used the most earnest intreaties to persuade him to enjoy it.

"I cannot understand," said Chebib, as he returned to his own apartment, "the change which has taken place in my son's health. Before this there could not be a stronger constitution than his: but for this some time past it is affected by the smallest circumstance."

"Your son," answered Giafar, "is really in love."

"How can that be?" replied Chebib; "for, notwithstanding the probability which the ring may give to the event which he related, yet I can only consider it as a dream."

—"There is more than a dream in it," replied Giafar; "since he first entrusted me with his confidence, we have had another conversation. He has described to me the apartment where he saw himself laid; and I know

none of that construction in all Arabia. Since he has never been out of your palace, you yourself must know whether any of your women is lodged in a room of which the ceiling and walls are adorned with a grating of gold, and the whole bottom is of painted clafs. The apartment which he has seen must have been well lighted, for he said he was dazzled with its splendor. And be assured, that I have certainly guessed, so to speak, what it is he has attempted to describe. Now, my friend, this extravagant luxury characterises the palaces of Persia."

"He was carried to Persia, and brought back in one night then?" said Chebib.

"My dear landlord," replied Giafar, "if your son is decreed to contract a marriage, from which a certain portion of the earth will derive advantage; when heaven interferes, distance vanishes in a moment. Omar was besieging Aleppo, while Fatmé, his wife, was kneeling at the evening prayers at Medina: "O my God," cried she, after they were finished, "could I now be in the arms of my husband!" Scarcely had she formed the wish, when she was instantly carried to him, by the two angels whom she had saluted on the right hand, and on the left, before she began her prayer *.

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* The Mahometans, before they pray, salute the two angels whom they suppose by their side.

“Take courage, my dear friend : Heaven has wrought many miracles in my favour ; and, as you have been one of its principal instruments with regard to me, though, for the trial of your virtue, obstacles seem allowed to stand in the way of your happiness, be assured that your star will shine with a brighter lustre, when it has emerged from these little clouds. Every thing encourages me on your account, while my own soul, tormented by an unlucky passion, has entirely lost its balance.”

Chebib, here quickly interrupting his friend, cut him short, by saying, “The passion which you entertain, ought to give you no trouble. The young woman whom you love is called Negemet ; and to-morrow I will conduct you, along with the cadì, to the house of her father the emir Sheffandar-Hassan. You shall marry her, and she will remain in her father’s house until your departure.”

Giafar was satisfied with this promise, and the two friends separated. Chebib went to give some necessary orders about the reception of his guests ; and Giafar desired Almokadan-Hassan to give him an account of the situation in which he had left the prince Barmekir, and of the opinions of the Zorans, when they observed the long absence of the Grand Vîsier, whose presence seemed so necessary to the Caliph.

Almokadan informed him, that the prince Barmekir had completely removed their fears concerning the situation of his son ; and that this respectable old man had left the retirement in which he lived, and appeared every day at the Caliph's palace, where the sovereign honoured him with marks of the greatest confidence.

" The opinion which prevails at Bagdad," added Almokadan, " is, that you left it in consequence of being employed in a very important commission, with the knowledge of which you alone could be entrusted ; and your faithful Zorans have not ceased to wish for your success and return."

Giafar discovered in all this, the goodness and wonted prudence of Haroun. " You have come here in great haste," said he to Almokadan ; " has any of your lieutenants brought a wife along with him ?"

" Prince," replied Almokadan, " Fetnè, my spouse, mounted like an Amazon, wished to share the satisfaction which the Caliph procured for me, by dispatching me to you. She lodges in the camp, in a separate tent, with two of her eunuchs."

" You will immediately," said Giafar, " conduct to her another, whom I intend to present on my arrival to Zobeide. Let your wife take great care of him, and treat him
with

with every attention. He may, perhaps, be one day useful to you both."

Giafar then went to the Persian princess, and informed her of the plan which he had formed to enable her to live more suitably to her sex, till the time of his departure. Zizialé was delivered to Almokadan; and Giafar rejoined his entertainers, satisfied with the precautions which he had taken, and now occupied only about two things, the charming spouse he was to receive, and his departure for Bagdad.

Chebib was too attentive to every thing which could contribute to the happiness of his guest, not to anticipate him next day in the step which was to be taken, relative to the new ties by which he wished to be bound. He sent for the Cadi, informed him of the contract which was to be drawn up, and sent him to the house of Sheffandar Hassan. The action of divorce was gone through in all its forms; and the beautiful Negemet, enriched with her dowry and all the goods and presents which she had received, returned to the house of her father the emir. She quietly submitted to her fate; but her soul was in the utmost affliction.

Sheffandar was much happier. He was to have for his son-in-law the greatest prince upon earth, next to the Caliph. When the
Cadi

Cadi appeared, he received him with marks of the greatest satisfaction; and the necessary witnesses were assembled. Scarcely were they prepared, in this respect, to observe the form, when Chebib appeared in the house, conducting by the hand the new spouse. The contract was drawn up, and they proceeded to the ceremony of marriage.

Negemet lifted up her veil. Her beautiful eyes appeared ready to be bathed in tears: but the fire which they emitted inflamed anew the heart of the enamoured Visier; it was like the bright and scorching rays which suddenly pierce through the clouds furcharged with watery vapours on a stormy day.

At length, Negemet received the ring, and became the spouse of Giafar. The business in which the prince of the Barmecides was so constantly engaged till the moment of his departure, and the want of a lodging fit for the reception of his wife, prevented the nuptials from following close upon the contract. Negemet must stay with her mother till everything is ready for her departure, and that of the Grand Visier; and the orders had just been given to prepare for her a very rich and commodious *tarterouanne* *.

In

* At *Tarterouanne* is a litter constructed after the Arabian manner. There is a description of them in one of these tales.

"In the mean time, every thing at Damas was preparing for the Visier's departure. He himself was now subjected to a multitude of cares, which were strangers to him while he was the unknown guest of Chebib. They wished every where to pay him court, and present him with their attentions and respect. Giafar, burdened with the homage which was paid him, wished to withdraw from it, and spend some time with his new father-in-law Sheffandar; but the king of Damas intended to entertain him in his palace; and the first minister of the Caliph had no time for making love.

On the other hand, he must not leave Damas without giving proofs of his gratitude to those individuals to whom he was under obligations. He sent for the cook who had been so attentive and polite to him, and gave him two purses of gold. After amply rewarding the seller of lemonade, he immediately received his three children into the Caliph's guard, fitted them with proper equipage, and mounted them in such a manner as to be in a condition to follow him.

He could not find the fisherman, however anxious he was that he should be brought to him; but he recommended him to God and the great prophet. With respect to the
blind

blind men, the king of Damas was commissioned to give each of them an hundred and fifty pieces of gold every year. The dervises had disappeared, perhaps with the design of getting away from his generosity. In short, every thing was ready for his departure; the Zorans, who were encamped on the hill of Coubet-Nafs-il-Saphir, only waited his arrival, and orders to begin their march.

Giafar at length set out from Damas, to go to his camp. The beautiful Negemet, his new spouse, had already gone there in her carriage; she was placed in a separate tent, served by her own eunuchs, and guarded without by the Zorans.

Abdelemelek, with all his court, and all the grandees of the kingdom, accompanied the lieutenant of the Commander of the Faithful, and were received at Coubet-Nafs-il-Saphir under three pavilions, each of which was three hundred feet long, which had apples of gold upon their top, and on which floated silken streamers of every colour.

A magnificent feast was there waiting for this numerous company. Giafar sat down at an upper table between Abdelmelek and Chebib, having first expressly recommended the young Hazad to the faithful Almokadan, and charged

charged him not to lose sight of him, but to pay him every imaginable attention.

While warlike music induced the guests to indulge in those pleasures which a sumptuous feast can afford, a detachment of Zorans commanded by one of their chiefs, went to Coubet-il-Nasser, to place in the dome the most beautiful of all the lamps which the gratitude of Chebib's illustrious guests had sent thither, since the one placed there in the name of the Caliph Haroun Alraschid.

What passed on the mountain Coubet-il-Nasser, was perceived from the hill of Coubet-Nafs-il-Saphir, which was on the road to Bagdad. The people of the king's guard, who were in the midst of the Zorans, were informed by them of the reason of the movements which took place on that mountain. It was reported to Abdelmelek, whose jealousy and hatred against Chebib it greatly increased. He parted from Giafar, with his heart full of these dreadful sentiments, and returned to the city, accompanied by all his court. He dismissed his courtiers, and went to meditate alone in the retirement of his palace on the means of destroying a man who had arrived at such a pitch of reputation, as gained him more respect and esteem than the splendour and power of the throne could procure.

In

In the camp at Coubet-Nafs-il-Saphir, almost the whole night was spent in preparations. The beautiful Negemet, whose tent was to be struck very early, passed the night in her carriage, under the guard of her eunuchs. Almokadan had brought thither the one who was destined to be presented to Zobeide, namely Zizialé. The young Hazad was placed where he might enjoy repose; but his father Chebib remained with Giafar, to assist him in the preparations for his departure.

At length, the sun appeared at the gates of the east; the two friends must part; it is impossible to describe their last affectionate farewell. Chebib returned to Damas, and Giafar proceeded on his journey to Bagdad.

The Grand Visier marched forward his troop, with all the expedition which an ardent desire of complying with the eagerness and orders of the Caliph, and of being restored to the bosom of his family, and the place which he occupied, could inspire. They marched day and night, and only stopped to allow the men and the beasts of burden time for eating.

At sun-rise, on the second day after their departure, this little army had need of repose, that they might be able to support the fatigues of the journey. He then ordered them to
stop,

stop, and erect the tents in the middle of an agreeable plain, at the meeting of two rivulets, the banks of which were covered with trees, and afforded excellent pasturage.

He chose the most agreeable situation in which to fix the tent of his young spouse Negemet, to whom he had given as a travelling companion in the litter, the supposed eunuch, who passed for being intended as a present to the wife of the Caliph. Negemet's tent was surrounded by those of the eunuchs who were destined to serve her, and was placed at a little distance from the camp, with a particular guard.

When Giafar had viewed his encampment, and was assured that nobody remained behind, and that every necessary precaution had been taken, that plenty might reign along with a prudent economy, he sent for Kalil, first eunuch to the beautiful Negemet, and ordered him to tell her, that, if it was agreeable, he intended to come and dine with her. At the same time, he gave him a very beautiful ring to deliver to her.

Kalil executed the message, and returned, bringing back a very obliging answer from Negemet, who received the ring with respect. Giafar having charged Kalil to take aside the young eunuch during the repast, and to make him take some repose in a tent near that of

Negemet, sent him back again to give her thanks, and to let her know that he would soon be with her.

The Grand Visier, after inquiring at Almokadan about the manner in which Hazad had supported the fatigue, and being satisfied with the answer, flew to the place, where, for the first time, he was to be in private with the object of his love.

Negemet was sitting on a cushion; when she saw the Visier, she rose up and bowed down to salute him. But she was veiled, as if she had been receiving a stranger. "My dear Negemet!" said he to her, accosting her with a kind of surprise, "I have formerly had the happiness to see your face without a veil and before your husband you are exempted from that law which orders you to conceal yourself from the sight of every other man."

"Prince," answered she in a soft tone, but yet with more firmness than could have been expected from her youth and inexperience, "you are my spouse by the law: but when I have explained to you the reasons why I wear a veil in your presence, the magnanimity, generosity, and sensibility of your soul will lead you to approve my modesty and reserve."

Giafar, more and more astonished, earnestly intreated to know these reasons; and the beautiful Negemet thus continued.

"Great

“ Great prince, form an idea of the friendship which Chebib entertains for you, from the astonishing sacrifice which it has led him to make. He saw you inflamed with love to a young lady whom you beheld watering flowers near a casement in our palace, to which you was sitting opposite. He was alarmed for your health, and sacrificed to it an union which had been most auspiciously formed three months before. In a word, to preserve your life, and secure your happiness, he gave up his own; for I am his beloved wife, and you must have recognized in me the person who took care of the flowers.”

Giafar continued for some time speechless. Love for a while contended against sentiments of friendship, gratitude, and the principles of true honour. The struggle was violent, but of short duration: his virtuous habits prevailed over the efforts of passion, and the prince of the Barmecides thus spoke.

“ O miracle of friendship and generosity, beyond every thing which my father could have conceived in predicting them! The noble and generous Chebib yielded up to me an inestimable treasure, of which he knew the full value, to save me from the fatal effects of my passion! And could I abuse such goodness? No, Madam, you are no longer my spouse; you are that of my dear Chebib; and if you

agree to it, you shall be my beloved and respected sister."

Upon this declaration of the Visier, Negemet lifted up her veil. "Prince," said she, "I ought no longer to conceal myself from the eyes of him who has shewn me all the beauty of his soul; and I beseech you not to impute to vanity the encomium which, as wife of Chebib, I bestow upon you: Yes, you are the worthy and the virtuous friend of Chebib!"

"Ah! Madam," said Giafar, "May I always deserve that encomium! But since you are become my sister, let us think on means for preventing the malevolent discourses of the wicked: You will give room for them by returning to Damas. You shall occupy whatever apartment in my palace at Bagdad is most agreeable to you; and, if you wish to give us great joy and honour, you will be on the same footing with my spouse Fatmé, as I was with Chebib. You will see the court of the Caliph; and you will there enjoy every distinction which can silence the envious, and advance the honour of your husband, for which I am as much interested as you can be."

"Prince," answered Negemet, "my honour and that of my husband are in your hands; I will do whatever you advise."

Giafar

Giafar then ordered the eunuch Kalil to go for the young traveller to Almokadan's tent. "What young man is that?" asked Negetmet:—"He is," answered Giafar, "the son of your husband:"—"What!" said she, in a transport of joy, "is our dear Hazad here? Shall I enjoy the pleasure of seeing him?"—"He is going to be brought to you, Madam," replied Giafar: "I am delighted that his society is agreeable to you, and I will endeavour to make it assisting to you in supporting the weariness and fatigues of the journey. Henceforth, since you are agreeable to one another, I will give you frequent opportunities of being together. I will order his tent to be erected near yours; Almokadan shall be informed that you are the wife of my friend Chebib, and that you wish to watch over your husband's son. Speak to your eunuch Kalil in my presence; recommend this young man to his care; and in reply to every body, take the character of my friend's wife, that no other opinion may be spread through the camp."

At this moment Hazad entered, and Negetmet embraced him with such marks of affection, that she had almost fainted. Giafar admired the power of his friend's virtues; they had an influence even on the manners of the Harem, where commonly one wife cannot en-

duce the child of another. The affection he inspired was of such a nature as to be diffused over every thing which came from him.

Dinner was served up; and Giafar, recovered from his passion, as from a profound and dangerous sleep, was affected with beholding a woman and her son-in-law, whose love to one another seemed to be as strong as it was innocent. He concluded with leaving them together; and, having ordered Kalil the eunuch to remain at the door of the tent, passed into that where Zizialé was, anxious how he should be able to keep her from the sight of young Hazad. As soon as the Persian princess saw the Visier enter, she advanced towards him, and begged that he would grant her a favour.

“Prince,” said she, “the heat and fatigue of the journey have made an impression on the countenance of young Hazad, who was newly recovered from a fit of sickness, when he set out. I have seen him through the window of the litter. I have resources which he has not, to defend me from the heat of the sun. Allow me to accompany the Amazon of Almokadan; that manner of travelling is more agreeable to me than thus to be shut up, though opposite to one who is your spouse, and the most beautiful person in the universe.”

“She

“ She is not my spouse, princess,” replied Giafar; “ she is the spouse of my friend Chebib, and is going to Bagdad to stay with Fatmé my wife, till Chebib come to claim at my house all the rights of hospitality, which I have received from him. Since you desire it, Hazad shall go into the litter with his father’s wife; and I perfectly acquiesce in the plan which appears to give you pleasure.”

Giafar, after giving orders accordingly, retired to enjoy a little repose. His soul had lately sustained a terrible conflict; but, instead of losing its vigour, it had acquired new force from the struggle which it had made for victory. He could now admire the inconceivable generosity of his friend, without having occasion to blush at his own conduct; and he had got the ascendant of one of the strongest passions he had ever felt.

When night was come, the numerous and splendid retinue resumed their march to Bagdad. Zizialé rode by the side of Almokadan’s spouse, and felt no inconvenience. Markaff hovered over her, in the form of a cloud, and during the day always interposed betwixt her and the scorching rays of the sun.

Hazad, in Negemet’s carriage, confessed and related to her his extraordinary passion, without imagining that its object was so near.

With

With respect to Giafar, the farther he advanced on his road, the more was he taken up with the pleasing thoughts of seeing himself again in the good graces of the Caliph. If he had come from Damas as the husband of the beautiful Negemet, the delicate Fatmé might have been troubled at it, and Barmekir perhaps dissatisfied. He could with pleasure reflect, that his presence would inspire nothing but joy.

Such were the situations of our travellers, when, from a rising ground, they discovered the glittering spires of Bagdad, and saw at the same time troops of horsemen, who came from the city to meet the Grand Visier. The Zorans who had gone before, had warned them of his near approach.

The Caliph had taken care to give the air of a triumph, to the Grand Visier's return to Bagdad ; and thereby re-established the credit of his favourite, on whom he wished to confer the greatest authority.

Giafar did not go to his own palace, whither Almokadan conducted Negemet and Hazad, but went directly to pay his respects to Haroun, and carried along with him the young princess of Persia, who was still disguised as an eunuch.

When the Caliph saw Giafar arrive, he prevented the respectful homage which the minister

minister meant to pay him, by public demonstrations of his sincere friendship; and both of them shut themselves up for a mutual explanation. The Caliph required from Giafar not to omit the smallest circumstance of all his adventures since his departure from Bagdad; and the Visier was scrupulous to conceal nothing from him.

When he was at the story of his love for Negemet, the Caliph could not restrain from laughing. "Go on, my friend, go on," said he; "you shall know why the circumstances of this adventure cause me laugh."

The Visier continued, and passed on to what respected Zizialé. "Where is she?" asked Haroun. "As I entered the city," answered Giafar, "I gave her in charge to one of Zobeide's eunuchs"—"And where is the young lover?" asked he again.—"In my palace," replied Giafar, and continued to relate his adventures till his arrival in Bagdad.

The Visier beheld with how great satisfaction Haroun heard of the generosity of Chebib, which he himself so much esteemed; and read in the eyes of the man who was both his master and his friend, the pleasure which he derived from his victory over his love. The story of the prince of the Barmecides was at length ended; and the Caliph began.

"My

“ My dear visier,” said he, “ if the *Giafer* gave us every year as much business as it has procured for us this, the reading of that book would be very dangerous to our repose. You have in every respect been put into a great commotion ; but it is not all over. The remainder, however, regards you less than it does me, who must set out for Damas, upon the first signal given me ; luckily it will not be ambiguous. But before I explain myself on this subject, I require you to tell me why I began with laughing when that memorable reading of the *Giafar* took place previous to your departure ?”

“ You have been so good,” replied *Giafar*, “ as give me the hint ; the book shewed that I would become foolishly enamoured like a child.”

“ I appeared sad,” said Haroun, “ explain the reason of this second emotion.”

“ You saw,” said the Visier, “ my friend renounce his own happiness to promote mine.”

“ Know you why I wept ?” replied the Caliph—“ No,” said the Visier—“ This,” replied Haroun, “ I must explain to you.

“ You exposed the most virtuous man upon earth to the blackest calumny, and to the most horrible outrage. Be not too much alarmed, since heaven incessantly watches over him. But as soon as the sun’s
disk

disk shall appear red, I must set out for Damas. Get ready the swiftest camels in my stables and in yours, but let it not be suspected that they are for me ; let Almokadan Haffan hold the Zorans in readiness to march, as if some trifling expedition into the neighbourhood were intended. While I pay my tribute to destiny, you must govern alone, as I have done in your absence. You will readily forgive me for allowing you to set out like a dervise, since you know that you could have learned or done nothing, but by going alone, unknown, and perfectly ignorant of what was to happen."

Day was beginning to appear when this long conversation ended. The Visier went to find repose in his palace, where luckily they had been previously informed that the Caliph and he would not soon part, after being so long without seeing one another.

Zobeide took the young princess of Persia under her protection, and appointed to her, women, eunuchs, and a commodious apartment. Zizialé dismissed Markaff, determined no longer to practise the lessons of her nurse.

Negemet found every possible happiness with Giafar's spouse, who forced her to take her own apartment ; and at the court of the Caliph, she met with the most flattering honours and distinctions.

The

The governor of the young Hazad was Gi-afar himself, who instructed him in the knowledge of men and things. All went well at Bagdad; but at Damas the scene was reversed, and every thing was on the point of going to ruin.

Abdelmelek-Ben-Merouan, returned to his capital with his heart full of rage. This secret tyrant (for under the government of Haroun Alraschid there could be no open ones) had many crimes to reproach himself with. The incorruptible probity of Chebib was always hateful in his eyes; he considered him as a spy of the Caliph; and he was convinced that the Grand Visier had come to Damas in order to learn the sentiments of the people concerning the existing government. Giafar had left it apparently satisfied with his conduct; but there was no trusting to appearances. He had observed, that Chebib had displayed greater extravagance in entertaining this guest than he had ever done before. In short, entirely to gain over to him the second chief of the empire, he had not only given him his only son as an hostage, but had even sacrificed to his desires his own wife, whose charms were every where renowned. It was well known that Chebib tenderly loved his son, and was highly enamoured of Negemet. It was not natural to make such sacrifices to a stranger; and

and that friendship of so late a date from which they originated, appeared a chimera in the eyes of Abdelmelek.

This king, tormented by remorse and jealousy, thought of nothing but of the means he should employ for the destruction of his enemy. His inclination for beautiful women was the pretext for that crime, which was about to be imputed to him.

There was at Damas, in the quarter where Chebib lived, a joiner, whose wife was reckoned the most beautiful woman in the city. The qualities of her mind were not so much esteemed as those of her external appearance. Abdelemelek devised the scheme, of spreading a report, that Chebib was in love with her, and wished to replace by the conquest of her, the daughter of Sheffandar Hassan whom he had given up to Giafar; in short, of assassinating the husband by people hired by himself, and imputing the crime to Chebib. But he must have proofs prepared which should certify the fact in such a manner, that the accused would suffer by the law, and in no respect appear a victim to personal hatred.

Giafar must be deprived of every pretence for taking part with Chebib, and the latter must remain convicted in the opinion of that

minister who was his friend, of the crime for which the judges should condemn him.

It was necessary to procure some striking evidence. The king of Damas, in one of those moments, when he indulged in ostentation, had given Chebib a very beautiful ring. When the latter, who was strictly attentive to the respect due to the king, went to dine at the palace, though he had many more precious jewels, he never failed to put on this ring in preference to every other, before taking his seat at Abdelmelek's table.

This ring was to be taken from him without being perceived. An eunuch, who was a consummate juggler, undertook this task, as he gave Chebib water to wash after the repast. He executed his design at the conclusion of a supper which had continued till very late. Chebib not perceiving it, returned to his own palace without his ring, and even without his poniard; for the juggler had exceeded the orders of Abdelmelek, in carrying off this weapon.

When the tyrant was master of the ring and the poniard, the rest of the abominable intrigue followed of consequence. The joiner, as he was returning to his own house, was murdered before Chebib's door; and the assassins were not perceived. An usher in Abdelmelek's palace, as corrupted as his
his

his master, and equally abandoned to wickedness, was in love with, and beloved by the joiner's widow. He prevailed upon her to accuse Chebib of having tempted her during the lifetime of her husband, to give herself to him by divorcing her spouse, or obliging him to divorce her; in short, of having sent her, a short time after the murder, his ring and a promise of marriage.

Four witnesses were ready to depone that they had seen Chebib commit the crime; the widow was assured that Chebib's goods would be confiscated to her use; and his magnificent palace, of which Abdelmelek reserved nothing to himself but the furniture, was promised to the usher.

The king of Damas had assembled a Divan, in which Chebib sat at the head of all the grandees of the state. Abdelmelek was informed, that a woman in a veil appeared to demand justice for an atrocious crime committed by a powerful man. The sovereign unconcernedly ordered her to be brought in. The widow appeared uttering loud sighs, prostrated herself, and demanded justice against the murderer of her husband. The whole Divan agreed, that if she knew him, and could bring proofs of his guilt, she should receive instant justice.

The widow then resumed her speech, and told the whole story, which her lover, the usher of the palace, had suggested to her, without naming the guilty person. The first proof she offered was the ring which her husband's murderer had sent her, and which she required to be put under seal; she likewise gave the names of the four witnesses who saw the murder committed, and had taken up the assassin's poniard. Abdelmelek ordered the secretary of the Divan to take the ring and the names of the witnesses; and the widow withdrew.

When she had retired, Abdelmelek spoke as follows: "Here," said he, "a dreadful crime has been committed; and I ask of my officers and ministers, what is the punishment which the law denounces against so horrible an attempt."

"Sire," replied the chief minister of religion, "it is the punishment of death. It is commanded in three books; in that of Moses, in that of Yefac-Ben-Mariann, and lastly, in the Alcoran. No mercy can be shewn to the murderer of a Mussulman."

The whole assembly acceded to the opinion of the Muphti, except Chebib, who spoke last. He added, that if it was just that the guilty should suffer, it ought not to be on mere presumptions; and that the complaint,
and

and the proofs of the crime should be seriously inquired into.

“ Nothing can be more just,” replied Abdelmelek ; “ and since religion has here been offended in the attempt to violate the sacred bond of marriage, I charge the Muphti to assemble the Cadis, and instantly to begin the trial, that no respite may be given to the crime, and that the criminal may be judged in the Divan, which shall be assembled again to-morrow.

Chebib, without suspecting it, was in the most eminent danger. But at the very moment when the joiner Houffsein had been murdered, the phenomenon predicted by the *Giaffer* appeared over Bagdad. The sun at that place seemed covered with blood, and Haroun was on his road to Damas. This city, in the mean time, was all in an uproar. Chebib's house was surrounded ; and he was informed that he must appear next day at the Divan, as accused of murdering Houffsein, and of attempting to seduce this workman's wife. The virtuous Chebib raised his soul to God in prayer, and recommended himself to the great prophet. After fulfilling this duty, he supped, and went to bed.

The inhabitants were astonished to see so beneficent and virtuous a man suspected of having committed such a crime as was imput-

ed to him. The poor, whom he had succoured, lamented that they would enjoy his beneficence no more : Those who envied him, but who were few in number, rejoiced at his misfortune ; while the agents of Abdelmelek spread abroad, that an unrestrained love of women leads astray the man of the best established principles. The night which succeeded this day, was spent in tumult and agitation.

In the mean time, at the break of day, the two blind men met at the door of the grand mosque : both of them had come thither to pray for Chebib.

“ My wife,” said the elder, “ has had a singular dream last night. She saw all the lamps which are under the dome of Coubetil-Nasser, almost extinguished ; but suddenly there arose a gentle zephyr which revived them, and made them shine with a brightness insupportable to the eyes.”

“ My father,” replied the youngest of the blind men, “ has seen Markaff, who told him, as he left him, that he was going to throw himself into the Albana, that he might be taken with a line : it is for Chebib,” said he. “ What can this great man do with a dish of fish in his present situation ? My old friend, the genie Karkass, in leaving me, made himself so little, that I entirely lost sight of him.

He

He told me he was going to creep into a place where nothing but the air and himself could penetrate. It is their queen Tantoura who has ordered them thus to dispose of themselves for the safety of Chebib. This worthy man has many enemies here below, brother, but God permits him to have friends as powerful, as they are procured in an extraordinary manner."

"What say you of Chebib?" said one of the dervises, who was likewise going to the mosque; "if you love him of whom you was speaking, receive alms in the name of that truly generous man, and come along with us into the mosque, to pray that his judges may be enlightened, and his calumniators punished."

"You shall not go alone into the mosque," said three men, who came from three different quarters; "we are come here for the same purpose."

One of them held a parrot in his hand; another carried a large fish in a basket; the third had a purse, almost empty, hanging at his girdle, and was accompanied by a young boy. These new comers addressed the dervises: "Since you came here to pray for the generous Chebib, receive us into your company."

"Very

“Very willingly;” said the dervises, “but here is a bird and a fish, which cannot go along with us.”—“I will keep them,” said the youth who accompanied the man that came last; and they all went into the mosque.

There the most fervent prayers were offered up, mingled with sighs and groans. When they were finished, these people who were accidentally collected together, (namely, the fisherman, the cook, the seller of lemonade, who were mentioned in relating the adventures of Giafar, and the three dervises who were Chebib’s guests) talked together, before they left the mosque, of the motive which had brought them to prayers so early in the morning, and communicated to one another the design which they all had of going to the place of judgment.

The Divan was to be held in the open air, and Abdelmelek had caused the public criers proclaim, that all the people might come and assist at the trial. As Chebib’s friends came out of the mosque, they saw a crowd of people assembled round the young man who kept the parrot and the fish. The bird incessantly cried, *Chebib is innocent*. It was Tantoura, the queen of the genies, who, having changed herself into a parrot, and taken the place of one which belonged to the seller of lemonade, had, since day-break, incessantly disturbed the
house

house with its cry. The feller of lemonade was resolved to present this bird to the council, when he had said his prayers.

The fisherman had, in the morning, been throwing his net into the river. Perceiving a large fish near the edge of the water, he cast his line, and pronounced aloud; *in the name of the generous Chebib, who is persecuted by the malice of men.* The fish sprung at the hook as soon as it was thrown into the river. The fisherman had brought this fish, supposing, that though mute, it would undoubtedly bear testimony in favour of Chebib, since it evidently allowed itself to be taken in his name.

“Some days ago,” said the cook, “four fellows of a very suspicious appearance, came to regale themselves at my house. As they were busy in the entertainment, they began to quarrel about the division of a large sum of gold, contained in a purse. One of them pretended that the largest share belonged to him, because he had done more than the rest. They threw the dishes at one another’s heads, and we were obliged to separate them. One of them complained of being unable to manage himself, for they had given him a blow upon the only eye of which he had the use: the other, though apparently sound, was, in reality, affected with the palsy.

“I pre-

"I prevailed upon one of his comrades," continued the cook, "to conduct him to his own house. These people left my shop in such confusion, that they forgot the purse which had contained the gold they had divided, and in which there remained two sequins. I thought that as I was to be among the people to-day, on account of the trial of Chebib, the purse might find its owners, and I have fixed it to my girdle."

"With respect to us," said the dervises, "we are the guests and friends of Chebib, and, having prayed for him, we intend to go to the place of trial, to see how far the wickedness of man can go against this mirror of generosity and virtue."

This little party set out with one accord. Wherever the crowd opposed their passage, the pretty parrot, which was carried on the hand of the young man, cried with a loud and clear voice, *Place! place!* and every one fell back very naturally, without reflecting on the singularity of the order, which they obeyed.

At length Chebib's friends arrived at the inclosure, where the supposed criminal was to be confronted with his accusers. These were already come to the place, and they got so near them, that they could almost touch them; they were separated from them only by a rail.

The

The judges immediately took the seats prepared for them. Abdelmelek alone was waited for ; he soon took his place, and the accused was ordered to be brought forth.

Chebib was now in the fatal scene. The widow who made the complaint was without the railing, dressed in mourning, and covered with a veil, which descended to the ground. Having received orders, she was about to rise to bring forward the accusation against the person whom she pretended to be guilty of her husband's murder, when suddenly the parrot uttered some sounds in such perfect imitation of those of a trumpet, that the whole attention was drawn towards them, and the widow of Houffsein was prevented from opening her lips.

They were beginning to recover from the surprise, which the noise of the parrot had occasioned, when they heard the real sound of trumpets. It was answered by other military instruments, and every thing announced the arrival of the Caliph, who had just alighted from his dromedary, attended by all the leaders of his guard.

Abdelmelek eagerly descended from his throne to meet his sovereign ; and the Caliph advanced towards him with an open and gracious air.

“ King

“ King of Damas,” said he, “ my arrival here must not surprize you. Entrusted with watching over the happiness of Mussulmen, of whom Heaven has constituted me the chief upon earth, I owe them all the same marks of attention ; and I am come to applaud the prosperity, which, under you, I am persuaded they enjoy. I learned, as I arrived, that you was employed in a solemn act of justice, of which you wished the people to be witnesses. Delicacy prevents me from suspecting the motives by which the judges will be determined. I approve, likewise, the precaution which you have taken, to surround the place chosen for such an assembly, with a body of troops, in order to maintain order, and insure the execution of the law. As you are here fulfilling the painful functions annexed to the diadem, I am happy in having arrived in sufficient time to assist you in supporting the burden, and I join myself to you in presiding over the trial.”

Abdelmelek was thunderstruck with this declaration of the Caliph, and only answered with broken words, which had no distinct meaning. At length the Caliph ascended the throne ; and the trembling king of Damas sat down on his left hand. The Caliph saw the person who brought the complaint before him, addressed himself to her, and

with mildness and dignity, ordered it to be renewed.

The widow of Houffein could not bear the awful presence of the successor of Mahomet. The falsehood died upon her lips, as she was about to utter it; and she fell into a swoon, which prevented her from speaking. The clerk was obliged to read the complaint, as it had been written; he then shewed the ring, which was the pretended evidence of the plan of seduction, and the poniard, which demonstrated the murder.

The ring passed through the hands of the judges; some of them recollected that it belonged to Chebib, and Abdelmelek declared, that he had given it to him three years ago. The Caliph took the ring, examined it, and ordered it to be delivered to Chebib, that he might declare if he knew it.

"This was my ring," replied Chebib; "I lost it some time ago, and never gave, nor offered it to any person."

"Do you know the woman who accuses you?" replied Haroun; "Did you court her by means of any one?"

"O sublime Caliph!" answered Chebib, "I have heard her talked of, but I never saw her, nor did I commission any person to speak to her about me; I knew her husband, and have

employed him to work for me: I have done him good, but never any harm."

"There are four witnesses," continued the Caliph, "who depone that they saw you kill Houffein, a few steps from your own door, and then return to your house."

"Protector of the Faithful," answered Chebib, "it belongs to God, and not to me, to confound that imposture, which is intended to overwhelm me: but I see here three dervises, who are my guests, and with whom I was engaged in conversation, when I was supposed to have committed the crime."

The Caliph ordered the four accusers to be heard, and their declarations corresponded exactly. While all the four took refuge under a portico, where they had accidentally met during a storm, and where they were concealed behind the pillars, which served them for a shelter, they saw Chebib come behind Houffein, and stab him twice with a poniard; they took up this weapon, which had fallen from the murderer's hand, and next day carried it to the widow.

The Caliph desired to see the poniard, and shewed it to Chebib. "I know," said he, "the handle and blade of this poniard, on which my cypher is engraved; I lost it at the same time with my ring; but I observe that
false

false stones have been put in place of the diamonds with which it was ornamented."

The Caliph, upon this declaration, was satisfied with saying to the king, "The poniard appears to me very suspicious: In reality, the stones of it are false; they have been set by a jeweller, and we will find him, unless he is an accomplice in the robbery. It is not likely that Chebib, who in every thing is so magnificent, would have the affectation to adorn himself with false jewels."

After this short conversation with the king of Damas, Haroun asked the first witness, "Did you see Chebib kill Houffsein?"

"I swear," answered the witness, "by our great prophet, that I saw him with both my eyes."

"*He lies,*" instantly cried a firm, though shrill voice, "*he sees only with one eye.*" It was the parrot carried on the young man's finger, who thus gave him the lie. This address occasioned some small disturbance; and, while they were searching for its author, the Caliph proceeded to interrogate the second witness, putting the same question to him as to the former.

"As certainly," answered the man, "did I see Chebib murder Houffsein, as I am a musulman."

"*He lies,*" uttered the same voice, "*for he is not circumcised.*"

They then perceived that it was the parrot that spoke. Achmet Balan, usher in waiting to the king of Damas, wished to seize the bird, but it bit his hand, till the blood appeared, and with a stroke of its beak, made the stone of his ring leap out. The diamond rolled towards Chebib's feet, who took it up, and said, "Here is the brilliant which was on the hilt of my sword; the Caliph will recollect it, for I owe it to his goodness." The murmur excited by these different incidents was appeased, and the Caliph went on with the proof, addressing himself to the third witness. This man, who was by the side of the fisherman, put his hand upon the large fish, whose jaw had been half torn away by the drawing back of the line. "I swear," said he, "that what I have declared is as certain as I now put my hand upon a dead fish." No sooner had the man uttered the oath, than the fish, darting from the basket a stroke with its tail at the face of the perjurer, made the blood spring from his nose, leaped over the heads of the bystanders, and plunged into a canal, formed near the place by the waters of the river.

The Caliph, less surprised than delighted with these wonders, passed on to the last witness.

This

This man thought that he discovered at the cook's girdle a purse which belonged to himself, and which he did not believe he had left in the shop.

"I swear," answered he, "that my accusation is as true as I am certain of seeing my purse at this cook's girdle."

"*You lie,*" said the bird again; "*the purse is Achmet Balan's, the king's usher; his mark is on the bottom of it.*"

After all these proofs of the sagacity of the parrot, the Caliph turned towards Abdelmelek. "We have just now, brother," said he, "seen verified what has been so often said, that the goodness of Chebib has interested in his favour every thing in nature, which has the breath of life. Behold the efforts which the bird and fish have now made to rescue him from the blackest and most atrocious of all calumnies. If I have any experience in criminal trials, I already know some of those who are involved in this terrible conspiracy against virtue. I know not who is the chief of them; but I shall be able likewise to discover him."

The Caliph then turned to the parrot, and said, "Pretty little friend of Chebib, tell us the name of Houssain's murderer, who intended also to murder Chebib."

"*It is on the bottom of the ring stolen from Chebib,*" answered the parrot, and at the same time flew away.

The Caliph caused the ring be delivered to him; there was no need of a jeweller to take the stone from its place; Karkass, who was inclosed in it, made it leap out at the proper moment; and underneath there was found written the name of *Abdelmelek*.

It is impossible to describe the distress of the king of Damas, during the proof which the Caliph had been taking; but when he saw prodigies heaped up to manifest his crimes, and at last discover him, his confusion rendered him motionless.

"*Abdelmelek,*" said the Caliph to him, with that awful tone which he sometimes assumed, "descend from the throne which you have stained; instantly lay aside every mark of that dignity of which I deprive you; take the place of that virtuous man whom you unworthily conspired to destroy, by robbing him of his honour, as well as his life; you have assembled the people to shew them a memorable example of justice, and Heaven has sent me hither to cause it light on you and your accomplices."

Abdelmelek could not move; he was petrified: Haroun assumed so terrible a tone, that

that terror, rather than obedience, hurled the unforunate sovereign from his throne.

“Let him be seized,” said Haroun to the officers of justice, “and allow him to live only till he has witnessed the punishment of those whom he has drawn into transgression. You, nobles and citizens of Damas, who are present, and you, strangers, by whatever motive you have been brought hither, if fear has hitherto restrained you from giving testimony in favour of innocence, and from pulling off the mask from guilt, speak now without constraint, and assist me in discovering the accomplices of such iniquity.”

“Sire,” said one of the dervises, “my two brothers and I saw the four men who have deposed against Chebib, come out of Achmet Balan’s house, the day after Housslein the joiner was murdered; they went to eat at the shop of the cook who is beside us, and fell disputing about the division of a great quantity of gold which they had in their possession. One of them forgot his purse; and the cypher of Achmet Balan, as the bird declared, is written on the bottom of it.”

“Let Achmet Balan instantly give up his robe, and usher’s staff,” said the Caliph, “and let him and his four accomplices be put to death, after a confession of their guilt, and a declaration of the names of their associates
have

have been forced from them : let Houffein's widow be thrown into a dungeon, to wait her fate."

The Caliph's orders were immediately put in execution. All the criminals were dragged to the place of punishment ; and Abdelmelek enjoyed the cruel distinction of dying last.

When these disagreeable objects were removed, the Caliph resumed his serene air, and thus addressed Chebib :

" Come, my former landlord, my friend, my brother, come and place yourself by my side. I will not put upon your head the diadem which your predecessor has stained ; but I make you king of Damas. I foresee you will oppose me ; know, however, that I do not beseech you to accept the throne, but that in the name of the Almighty God, who ruleth over you and me, and in that of our great prophet, I command you to ascend it ; and I order all the princes and grandees who are present, to acknowledge you for their king."

Chebib, notwithstanding his modesty and reluctance, was forced to obey the orders of the Caliph ; and was encouraged to do so by a general acclamation, with which all Damas resounded.

When this ceremony was over, Haroun became a second time Chebib's guest. They discoursed

discourged together of the interest of the state; and the Caliph gave Chebib information concerning Giafar, the lovely Negemet, and the young Hazad. A messenger from the Grand Visier had already informed the new king of Damas, of the generous resolution he had taken with regard to Negemet: and Chebib congratulated himself less on his good fortune in seeing her restored to him, than that he owed her to a virtuous resolution in his friend.

When this subject of conversation was exhausted, Haroun informed Chebib of the plan of marrying Hazad to the Sultan of Hirk's daughter; and related to him the whole history of the two rings, which Giafar had concealed from him.

The Caliph undertook to ask Zizialé from the Sultan her father, and to inform him that she was at Bagdad with Zobeide. Ambassadors from the Caliph were immediately dispatched to the Sultan of Hirk.

Haroun Alraschid, having established Chebib upon the throne, returned without delay to Bagdad. When he arrived, he made his friend the Visier tremble at the recital of the danger which Chebib had run; and the whole prediction of the *Giaffer* was now completely fulfilled.

While

While the Caliph returned to Bagdad, Chebib having been made king almost in spite of himself, at length employed the treasures of knowledge which he had acquired to a nobler purpose than that for which they were originally designed: for what good may not an intelligent and virtuous king accomplish?

The first instance of his greatness of mind was displayed in succouring the family of Abdelmelek. He restored to them all their possessions, and behaved towards them more like a father than a king. But his generosity shone less upon the throne, for it was more divided. He only considered himself as the manager of the public treasury, to which he had joined his own private fortune.

The sudden disappearance of the princess Zizialé, left the Sultan of Hirk and his spouse in the utmost distress. The envoys from the Caliph and the king of Damas, excited the most lively joy, by informing them that she was with Zobeide. The letters which they received at the same time, explained to them, that the proposed marriage with Hazad was an arrangement to which the fates had contributed; and they agreed to it the more readily, because the generosity of Chebib, Hazad's father, had gained him the esteem of all Persia; and the lustre of his virtues was, in their estimation, increased by the splendour of the throne.

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The Sultan of Hirk immediately set out for Bagdad : business of state called thither also the new king of Damas ; and the court of the Caliph was soon increased, by the arrival of these two sovereigns. Haroun received the Sultan of Hirk with great distinction in his own palace ; but Chebib was the guest of his friend Giafar. The nuptials of Hazad with the princess Zizialé, followed soon after the meeting of the persons whose consent was necessary.

The charming Negemet entered again into her first ties, with new claims on her husband's heart. These happy unions were celebrated by magnificent festivals.

The generous Chebib, loaded with the favours of fortune, and enjoying the sweets of love and friendship, returned to his government ; and the Sultan of Hirk carried into his dominions his daughter's new spouse, who was become the presumptive heir to his crown.

The Caliph and Giafar, Zobeide and Fatmé, felt some regret at the moment of separation from four persons who had become very dear to them. The princesses had conceived as strong a liking for Zizialé and Negemet, as their husbands had done for Chebib and his son. But fate had determined that these two engaging couples should go to constitute the happiness of those states over which they were

to reign ; and the Caliph, his Vifier, and their wives, must agree to this last sacrifice, that the work in which they had been instrumental, might not remain unfinished.

Scheherazade having thus concluded the history of the adventures of Giafar and Chebib, addressed her discourse to Schahriar.

“ Sire, your majesty will agree that the Caliph Haroun Alraschid displayed, in these different adventures, all the activity, prudence, and penetration, which can be expected from a great man. As it is impossible to exhaust the excellent qualities of this celebrated prince, if my recitals are not displeasing to your majesty, I will undertake to give an account of the adventures of *Halechalbé*, and of the young unknown lady ; in which the penetration and justice of the Caliph will appear in a manner truly worthy of himself.” The Sultan, who never wearied hearing Scheherazade, besought her to begin her story, which she did in the following words.

Story of Halechalbé and the unknown Lady.

THE Caliph Haroun Alraschid sent for Giafar his Grand Vifier, and Mefrour his chief eunuch. "I intend," said he, "to go down to Bagdad in disguise, that I may visit my hospitals, and examine whether the administration of them is wise and regular, and whether the patients there receive that assistance and relief of which they stand in need. I will assume the disguise of a dervise: do you, who are to accompany me, choose a dress by which you will be completely concealed."

The orders of the Caliph were obeyed, and he set out with his attendants on his expedition. He was in the centre of the establishments which he had proposed to visit, and every thing appeared in the order which he wished for, until he arrived at the gate of a very large court, where he heard a noise. "Whence comes this noise?" said he to Giafar.

"This," answered the Vifier, "is the place where mad people are confined. Those whose madness is not dangerous, are allowed

to walk in the great court, and they have their cells or small apartments all around."

"Let us go in," said the Caliph; "this object is also interesting. Let us first ascertain if they are all confined for proper reasons. There are many people left at liberty, who deserve to be confined; perhaps there are some here, whom it would be for the interest both of society and themselves, to restore to freedom. Let each of us examine apart one of the inhabitants of this place; let us determine by lot, which of the three shall begin the examination, and we will immediately set to work." The lot decided that Mefrour should begin.

All three having entered the court, the chief eunuch went straight to the first cell. He found there a man of about forty years of age, smoking a pipe, with a serious air, and leaning his elbow on a table, upon which there were some papers. He saluted the smoker, who made him a due return. "I suppose," said Mefrour to him, "that you are entrusted with overseeing those who make noise in the court."

"Overseeing," answered the smoker, "is a trouble from which I am free; I am entrusted with watching over myself, and that is quite enough."

"But

"But surely," said Mesrour, "you are not kept here in confinement among the number of mad people."

"And why should I not be kept in that character? Do you think me wiser than others? They have done me that justice, which they ought to do to all the inhabitants of Bagdad. I cannot complain: I was condemned by my equals; and they are so attentive as to come here every day to visit me."

"I understand you," said Mesrour; "we have all a small grain of madness: However, when it does not pass certain bounds, we are very properly allowed to enjoy our liberty. It is only extraordinary madness——"

"Ah! you are right," interrupted the smoker, "men excuse all their ordinary follies, however ridiculous; but when any one raises himself by his ideas, knowledge, and observation, above others, he is a kind of reproach to them for the debasement into which they allow themselves to fall, and they endeavour to remove him from their sight. This is my history: I knew more than the vulgar, and therefore was separated from them."

"In what branch did you excel?" replied Mesrour. —— "In that science, which is the chief of all others, astrology." —— "And was you in possession of that science?" —— "I endeavoured after it, but my progress was interrupted."

terrputed."—" You was in correspondence with the stars then ?"—" Yes, indeed."—" And by whom was you chiefly favoured ?"—" By the moon."—" Are you no longer in favour with her ?"—" Since I have lost my liberty, she uses me as she has a mind. She formerly owed me great obligations ; but now she has forgotten them. She had an enormous wart upon her nose, of which I cured her. Thus it is to me she owes that beautiful appearance which you sometimes see her assume. Besides, by causing her go on her side, I saved her from an eclipse, which was expected by all the astronomers. At first she shewed me some gratitude ; but since I have been confined, if I address her in her increase, she is yet too weak to act in my favour : if I address her when she is full, she is surrounded with clouds and mist ; but, if in her wane, all her malignant influences are at my service. Defluxions, rheumatisms, catarrhs, are showered down upon me. I endeavour actually to deliver myself from this last mark of her beneficence. Ah ! if I could get hold of her some day, she would find that she has not obliged an ungrateful person."

" And what will you do to get hold of her ?" replied Mesrour.—" Nothing can be more easy," said the smoker ; " if a man like you would assist me, she will come
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this evening at nine o'clock, to admire herself, and to bathe in that well which you see in the middle of the court. I will give you my table, and you will lie in wait. She will not suspect you ; and while she is amusing herself with making her beams play upon the water, you will suddenly shut the well : then we shall get hold of her. It will make both our fortunes, and we will see how she will be put to it to justify her conduct."

" She will speak then ?" said Mesrour ; " will we hear her ?"—" I don't say that you will hear it very distinctly," answered the smoker, " but I, whose ear is by practice become so perfect as to be able to mark the cadence of the celestial harmony, will not lose a single word. With respect to you, we must know how your ear is formed."

So saying, the smoker laid down his pipe, examined narrowly Mesrour's ear, and, taking hold of it very roughly, suddenly pulled it with all his force, crying out, " your ear is too short." Mesrour uttered a dreadful cry : One of the keepers ran up, and caused the astrologer quit his hold. The eunuch, holding his ear with both his hands, rejoined the Caliph, and related to him his lamentable adventure.

" I have long been persuaded," said Haroun, smiling, " that those madmen who

have an air of wisdom, are most to be distrusted. Come, Giafar," said he to his Grand Visier, "you are warned before hand, not to allow your ear to be pulled : proceed to your examination ; Mesrour and I will not go far from the cell which you enter, that we may be at hand to assist you, if there is occasion."

The Grand Visier had already cast his eye upon a door, by the side of which sat an old man with a venerable beard, and an engaging air. He began with giving him alms, and then saluted him. He appeared more attentive to the civility of the salutation than to the alms he had received. He returned the salute, and made a sign to Giafar to sit down on a seat, a few paces distant from him.

"You are undoubtedly come here to be instructed, young man," said he to him ; "you ought to thank heaven for having been so well directed. Of what chapter in my book do you wish to understand the text or the explanation?"

The book, of which this man seemed to speak, was a small square plank of cedar, on which there were no characters. Giafar asked what book it was.

"What ! do you not distinguish in these characters the finger of God, and the inspiration of the angel Gabriel ! A Mussulman not know

know the divine Alcoran, nor discover in him who presents it according as he was inspired, the great prophet Mahomet !”

Upon this exclamation, the Visier rose up and withdrew. Having joined the Caliph, “ Commander of the Faithful,” said he, “ I have been forced to abandon my project ; the man whom I have left makes me tremble at his blasphemy : he says he is the Great Prophet.”

“ It is not certain that he blasphemes,” replied the Caliph ; “ every man may call himself a prophet, provided he proves his mission by miracles : go and ask him concerning this point.”

Giafar obeyed, and returned to his place “ If you are Mahomet,” said he to the old madman, “ who has put you in a place like this ?” “ My ungrateful people,” replied the pretended prophet ; “ they would not believe in me, and this has vexed rather than surprised me, for they scarcely believe in God.” “ But a prophet proves his mission by miracles, why have you wrought none ?”—“ My people should first have demanded them from me ; but they were afraid of being convinced ; they seek to believe nothing.”—“ You could work miracles then ?”—“ Do you doubt the power of Mahomet ?”—“ Work them immediately.”—“ Your request shall not be refused.”

fused. Ascend to the top of this spire by this outer stair, and throw yourself down from it without hesitation. When you are at the earth, though you were in a thousand pieces, with one word I will set you on your feet, straighter, and with a better carriage than you now have."—"I would rather," said Giafar as he was going away, "believe you a prophet, than oblige you to prove yourself one." He came and gave the Caliph an account of the proposal which had been made to him.

"You can learn very little," said Haroun to him, "for you will make no trial." "If any one wishes to be instructed in this matter," replied Giafar, "the man and the tower are there; he may try the adventure; I will not be jealous of his success."

The conversation of the prince and his ministers, was a little interrupted by some persons who accosted them. One of them was Caliph, and came to propose Haroun's quitting his habit of dervise, and accepting the place of Visier. He intended to clothe him in a magnificent robe; it was an old piece of stuff, full of holes, dirty, and devoured by vermin. Another, with a basket full of nut-shells, came to sell him confections.

These short and public scenes did not answer the design of Haroun, nor the purpose
of

of the agreement into which he had entered with his ministers. It was his turn to go into a cell, where, like his two companions in adventure, he might have a private conversation. He passed near one, which appeared larger and better furnished than the rest. A young man, of a soft and engaging figure was sitting upon a sofa, and appeared to be in deep melancholy; he held in his hand the Alcoran. The Caliph accosted and saluted him, addressing him in that kind and familiar tone, which the robe of a dervise authorised him to assume. "Young man," said he, "why is a man so rational as you appear to be, to be found among mad people?"

At this question, the young man shut his book, modestly opened his eyes, looked at the dervise, and answered him: "All the actions of my life have not been rational; I have given reason for the abuse which is now made of power in keeping me here."—"And could not I," said the dervise, "learn from you your history, when you appear to be so well qualified for giving it?"

"Pious dervise," answered the young man, "were you the Caliph, I would persuade you to sit down by me, and I would open to you my heart. Every day do I beseech God to send me this equitable prince; but it would

would serve no purpose to have any other confident. You see here a victim of his Grand Visier Giafar, by whose orders I was brought hither, for a reason which appeared well-founded : but I can declare, that there is no reason why I should be still detained ; and without the support of religion, I would sink under the weight of my misfortune, and the horror of my situation."

The Caliph was greatly astonished to hear so reasonable and connected a discourse. He called Giafar and Mesrour, and repeated what he had heard. The Grand Visier attentively considered the young man, and assured the Caliph, that the prisoner and his history were totally unknown to him.

Haroun's curiosity grew stronger, and made him anxious to hear his history. He entered the cell with that freedom which derives generally use, and sat down beside the supposed victim of Giafar's orders, " Unfortunate young man," said he to him, " you know that people of my character have many privileges, and especially that of approaching the great, and of speaking to them the truth. The Commander of the Faithful is to us of all men the easiest of access ; depend upon my zeal ; it may be possible for me to serve you ; you will intrust your misfortunes to a prudent ear, and to a soul truly charitable."

" The

" The young man again sighed, mused a short time, shed some tears, and thus began his history.

" My name is Halechalbé, and my father is Syndick of the trade of Bagdad. One evening he invited to supper the principal merchants in the city, each of whom brought along with him his eldest son. After the repast, which was plentiful and gay, the guests began to converse concerning the disposal of their children.

" One had sent his son to a foreign counting-house; another had entrusted to his a vessel full of merchandise; a third had given up a certain branch of his trade; in short, it appeared from what I heard, that all my contemporaries were either advantageously placed, or settled in life. After fully discoursing of these different arrangements, the company retired.

" Remaining behind with my father, I observed to him, that though the son of the first in our profession, I alone was unemployed. He allowed the force of the observation, and proposed that I should open a storehouse of whatever goods I chose, in one of the quarters of Bagdad.

" This proposal was agreeable to my inclination for trade and independence. I accepted it; and next day was put in possession of
of

of a large assortment of the most beautiful Persian and Indian stuffs. I had slaves who were skilled in trade, and who relieved me of the troublesome part of the business.

“ Being surrounded during the day with all the nobility of Bagdad, with whom I had an opportunity of getting acquainted, I returned in the evening to my father’s house. In the management of my business, I led an active and busy life ; a life, in short, agreeable to my own taste. My father often visited me in my shop, and was pleased to see the concourse of virtuosi and customers of both sexes. He never received any thing uncommon from abroad, but he was happy to send it to me : The manager of his own trade had orders to that purpose.

“ I was one day surrounded with a great many people in my counting-house, when two women of a fine external appearance came in. Civility made the other virtuosi give place ; and one of the two women put aside her veil sufficiently to discover charms which dazzled the sight.

“ They sat down upon a sofa, asked for the richest stuffs, bargained with me, and bought them for three thousand crowns. By this bargain, from calculation, I was a gainer of five hundred crowns. The goods were folded up, and, by the orders of one of the

women, who appeared mistresses, were carried away by slaves. I was preparing to hold out my hand for payment, when the young lady began to speak.

“ ‘ Halechalbè,’ said she to me, ‘ I have brought no money with me ; but be not uneasy about what is owing to you : I will return in a few days, and bring it with me ; at which time I intend to make very considerable purchases from you.’

“ The other woman then spoke. ‘ Madam,’ said she, ‘ do you speak to a son of the chief of trade, a man of acknowledged opulence, and whose worth is known to the Caliph himself, as if you supposed that he would not reckon it an honour to give so trifling a credit to a lady like you ?

“ The discourse of this woman, the impression made upon me by the beautiful eyes of her mistress, in consequence of the derangement of her veil, and my natural timidity, prevented me not only from venturing to ask payment, but even from insisting to know the name of the lady to whom I gave credit. She left me, after saluting me in a very genteel manner ; and I remained at my door, fixed like a post, without taking the precaution to cause a slave follow her, and observe the place of her abode.

“ When I was alone, the imprudence, of which I had been guilty, presented itself to my mind in the strongest colours. To whom had I given my goods? Could I forget, after the lessons I had received from my father, that Bagdad swarmed with adventurers, who could appear in any form, and assume any tone? Every thing, even the beautiful eyes which she had allowed me to see, then became suspicious. I believed myself cheated out of my goods, and returned to my father’s house, trembling for the reproaches which I thought I had brought upon myself.

“ My mother soon perceived my distress: She well knew how to draw from me a confession of the cause, and endeavoured, as much as she could, to calm my apprehensions. ‘ The merchant who knows not how to lose,’ said she, ‘ deserves not to gain. If you are embarrassed in your accounts with your father, my purse will supply the defect.’

“ I returned next day to my shop, hurt at being duped, and at the loss which I had sustained. I had some hopes, however, that the lady would return: But the evening came, and she had not made her appearance. This unhappy day was followed by two others of the same kind; and my mother saw
my

my distress increase, without being able to give it any relief.

“In vain did she tell me that she would supply this loss out of her own purse, and that I should consider what had happened to me as a useful misfortune; for it was only by experience that man could learn wisdom.

“All her discourses were in vain; nothing could console me for having allowed myself to be cheated by a pair of fine eyes, by mere compliment and shew: my vanity, which was hurt, tormented my soul.

“On the fourth day, the unknown lady at last came to my shop, and threw a large purse upon my counter. ‘Fair young man,’ said she, ‘I bring you your money; see if the account is right.’ At this so desirable and unexpected a sight, my fears and anxieties vanished; and I felt myself suddenly recover new life.

“The unknown lady caused other stuffs be brought to her: She chose some of them, and carried from my shop goods to the value of three hundred pieces of gold. In my enthusiasm, I would have given her credit for two thousand. As soon as she was gone, I returned to my mother, and now evidenced as much joy, as formerly I had shewn sorrow and dejection. I related to her the lucky adventure of the day, and perceived the full force of the

reasoning, which, till that time, she had made use of in vain, to persuade me, that in trade, *he who never ventures can never gain.*

“ In short, respectable dervise, I continued to deal in the same manner with the unknown lady, who always carried off from my shop, stuffs worth more money than she left in it, till she was owing me about ten thousand crowns, equal to all the profit which I had been able to make in my different bargains with her.

“ One day, after opening my shop, I was scarcely seated on my sofa, when an aged woman came and accosted me. I thought she wanted some robes or stuffs, and proposed to shew them to her. ‘ No, my son,’ answered she, ‘ I am entrusted with a commission of much greater importance: I come from the young lady who owes you ten thousand crowns; I do not bring you payment, but I am charged by her to tell you, that you became her merchant in preference to every other of the same profession at Bagdad, only because her heart granted you a preference of another kind. In short, she is beautiful, young, and rich, and offers you her hand in marriage. If you find it agreeable to enter into this engagement, after you have seen and conversed with her, no other dowry is required than the ten thousand crowns in which she stands indebted

indebted to you : if you do not agree to it, the money shall instantly be paid down. But you must resolve to follow me, that you may have it in your power to know whether the affair is agreeable to your wishes.'

" During this discourse of the old woman, a flame, to which I was till then a stranger, penetrated through my veins, and the hope which was now suggested, having increased its violence, I soon felt the fire of love burning in my heart. The beautiful eyes of the lady, from the first moment I beheld them, had so dazzled and blinded me concerning my real interest, that I allowed her to carry off my goods, without knowing how I should receive payment for them. Though, in the visits which she afterwards made me, her veil had wholly concealed the features of her countenance, yet the fullness of her dress could not conceal the elegance of her stature, the gracefulness of her motions, the exquisite form of her foot, and the extraordinary beauty of her hands. Besides, she disputed with me about the price, with so much politeness and civility, and with such an angelic voice, that she never left my shop without carrying away something more than my goods ; but I did not well know what it was. Scarcely had she left my shop, when I felt myself extremely uneasy ; said to myself, this is a

charming lady ! and then fell into a long state of profound thoughtfulness.

“When the old woman had informed me that the unknown lady was in love with me, my passion increased to a desperate height. I ordered my slaves to shut up my shop ; and, having desired them to tell my father and mother that I was going to enjoy myself with some of my friends, in a garden at some distance from the city, before I returned home, I put myself under the direction of the old woman. ‘ You will never repent,’ said she, as we went along, ‘ of having put confidence in me ; but you must still give me another proof of it. If the lady is not agreeable to you, if you do not accept the proposals which she is to make, and consequently a separation takes place, it is proper that she should remain always unknown. Her delicacy requires this ; and I was ordered to put a covering over your eyes, that you may not be able to discover the house to which you are going.’

“ I readily agreed to this condition ; and we withdrew under a portico, where, being concealed by two advanced pillars, she covered my eyes with a very thick silk handkerchief. She made me turn three or four times round on my heel ; then took me by the hand, and caused me walk by her side for a full quarter

quarter of an hour. We suddenly stopt; I heard her knock at a door, which opened, and, as-foon as we had entered, immediately shut.

“I was in a short time restored to the use of my eyes, and committed to the care of two female slaves of remarkable beauty and richness of dress. They conducted me through seven doors, at the end of which I was received by fourteen other slaves, whose figure was so striking, and whose dress was so magnificent, that I was dazzled with beholding them. I was now in a superb apartment, where every thing was marble, jasper, or gilding. My adventure had so much the appearance of a dream, that, though my eyes were open, I could scarcely be convinced that I was really awake. The old woman, who had still followed me, went out for an instant, and soon returned, accompanied by a slave, who brought breakfast upon a large golden plate. I sat down to refresh myself.

“While I was satisfying my hunger, the old woman counted down upon a table the ten thousand crowns which were owing to me. ‘There is your whole sum,’ said she; ‘be not uneasy that my mistress does not yet appear. The law commands, and decency requires, that you should not see one another before the contract is made.’ Before she had
done

done speaking, a Cadi appeared, with ten persons in his train. I arose to salute him; when the old woman, addressing the lawyer, said to him, 'The young lady, who is to be married to this merchant, has chosen you for her guardian: do you agree to accept the office?' The Cadi replied, 'that he reckoned himself highly honoured by the choice which had been made of him.' He immediately drew up the contract, and got it signed by the witnesses whom he had brought along with him. After partaking of an ample collation which was served up to him and his attendants, and having been presented with a magnificent dress, and three hundred sequins, he retired, charging the old woman to beg her mistress to accept his thanks.

"I was so astonished at what I saw, that when the Cadi went away, I made a motion to follow him, without perceiving that I left my money behind. I was prevented by the old woman, who made me sit down again. 'Are you mad?' said she: 'need I inform you that the marriage follows the contract? Come, be wiser, and remain quiet till night, when every thing will be ready for the completion of the ceremony.'

"I continued in the hall, where a great number of slaves were attentive to every motion, and ready to anticipate every wish. I was in
a very

a very extraordinary state of mind. The power of that feeling which had made me run so fast with my eyes blindfolded, was no longer felt, and love remained fixed at the bottom of my heart, astonished at the luxury with which I was surrounded, and the ceremony of this extraordinary marriage.

“Towards the evening, a magnificent repast was served up, accompanied with all kinds of confections, and exquisite wines, which I used very sparingly. As soon as I made a signal for them to remove the dishes, the old woman took me by the hand, and conducted me to the bath. I was there received by eight beautiful slaves, dressed in silk, who wrapped me in stuffs of the same materials, entered into the water along with me, and served me with all that respect and attention which could have been paid to the Caliph himself.

“Imagine, O respectable dervise, my astonishment; it almost deprived me of my senses! I was soon drawn from it, however, by the appearance of twenty other slaves, more beautiful and better dressed than those by whom I was surrounded. Some held flambeaux, and others pots full of exquisite perfumes, the sweet odour of which, mingled with that of the wood of aloes, which served to warm the bath, embalmed the air, and raised an agreeable

able vapour to the very roof of the apartment.

“ From these delights, I was carried to the enjoyment of others. Twenty slaves went before me, and conducted me into a magnificent apartment; I sat down on a sofa covered with cloth of gold. I was there attended by the most melodious music, which was at the same time so cheerful and lively, and so fitted to inspire delight, that I could not help feeling a little reanimated. The slaves at length proposed to conduct me into the apartment destined for the celebration of the nuptials.

“ I arose; a great door opened; and I beheld the person approach who had marked me out for her husband, preceded by twenty other slaves, whom she alone could surpass in beauty. At the sight of her, I remained almost senseless; but this first impression instantly gave place to love; and my passion at length assumed over me that power, which even at this day makes me, every moment of my life, endure torments worse than death.

“ The beautiful stranger, preceded by her twenty slaves, and I attended by the same number, went into the grand apartment prepared for our nuptials, and there sat down together on the same sofa. The old woman then appeared at the head of four slaves, and brought us, on golden plates, different refreshments.

ments, exquisite confections, and fruit of all kinds, which we mutually presented to one another. After this, the service disappeared, and we remained alone.

“ I was almost trembling, when the lovely unknown lady took me by the hand to encourage me. ‘ Halechalbé,’ said she, ‘ since the day when curiosity first led me into your shop, I have loved you ; and the same sentiment has frequently carried me back, under pretence of cheapening and purchasing goods. The little intercourse we have had together, has given me an opportunity of knowing you ; and my liking for you has so much increased, as to make me ambitious of being united to you for life. Can you think of sacrificing your liberty ?’

“ ‘ Madam,’ answered I, ‘ from the first moment you appeared in my sight, your charms failed not to produce their effect. I never saw you without feeling an unaccountable disorder, mixed, however, with the sweetest pleasure : you never left me, without occasioning the most lively regret ; I expected you every day, and my thoughts were incessantly occupied about your image. I dared not avow my passion to myself ; but since you have confessed your regard for me, I swear to you, that nothing can equal the strength of my love, and
that

that the sacrifice of liberty is nothing to one who would give his life for your sake.'

" 'Halechalbé,' said she, 'truth seems to flow from your lips: spare your life; it is essential to my happiness; but if we are to be united for life, attend to the conditions upon which I will yield my person and heart. My name and rank must remain unknown to you, until the steps I am now taking shall have enabled me publicly to acknowledge you for my husband. You shall make no inquiry within this place, for the purpose of getting information; and the door of the house shall be opened only once a-year.' 'O madam,' said I, 'I will keep silence; I will remain ignorant; I will never leave the house.'—'Stop,' said she, 'I have a still more severe condition to impose upon you; as I give myself wholly to you, it is reasonable that you should be wholly mine. My slaves are become yours, and will obey you in every thing; but you must not speak to them, except to require their services. If you condescend to use the smallest familiarity with any of them, farther than mere expressions of kindness, if——I must discover to you a part of my character. I am inclined to be jealous; and if you make me the subject of this fatal passion, I know not how far my resentment may carry me against you.'

" 'Take

“ ‘Take courage,’ said I, ‘ my adorable spouse, the strength of my passion secures you from every indiscretion on my part. I should die with vexation, were I capable of displeasing you ; but I am not afraid that I will ever be so unlucky as to give you offence.’

“ The unknown lady burst into tears, when she saw the frankness and air of sincerity with which my protestations were accompanied. ‘ Halechalbé,’ said she, ‘ put your hand upon my heart, and feel how it palpitates with fear, lest you had refused my conditions. We will now be united ; but had you hesitated about accepting them, I would have sacrificed my happiness to my delicacy, and we would have separated for ever.’

“ During this discourse, I applied my hand to her heart, and I felt my own sympathise with its emotion. I tenderly embraced her, and she fainted away in my arms. A slave was called ; and she soon recovered from an accident which was not dangerous in its origin. The idol of my heart opened her beautiful eyes, and, with rapture, I beheld them turned towards me.

“ I pass over the remaining events of my marriage, because they cannot be interesting to you, and the remembrance of them is still the torment of my life.

"I was so enchanted by my passion, that I spent a fortnight in total forgetfulness of the whole world besides ; and I will confess, to my shame, that I even omitted the most essential of all duties, for I never once thought of the uneasiness of my father and mother on my account. At last, by little and little, nature resumed her rights, and I began to think seriously of the grief which I must have occasioned to my affectionate parents. I uttered some sighs, which proceeded from the bottom of my heart ; and the distress of my mind appeared in my countenance. My wife, who possessed great discernment, soon perceived the change which I underwent, got from me the secret ; took an interest in my pain, and pointed out the method of being delivered from its attacks.

" ' Dear Halechalbé,' said she, ' I commend you for your attachment to your father and mother ; they are dear to me on your account. We have given ourselves laws ; but as we are the judges, we must not allow them to do injury to nature. You will go to see your parents, spend a week with them, and also resume your business. There are many reasons for so doing.

" ' First of all, it will serve as a cloak to hide our marriage, and will furnish you with an opportunity of being present or absent at pleasure,

pleasure, without occasioning any suspicion of our intrigue. It will likewise enable you to acquire, by your civil, frank, and generous dealings, the public esteem, which will one day be of great advantage to us : for we live under the government of a Caliph, who has ears every where, and who likewise makes very good use of his own. Go, then, and my heart will accompany you wherever you are ; if it could be rendered visible, you would see it continually fluttering around you. Besides, you will be under my hand : we have our trusty old woman, by whose means you will have the satisfaction of hearing spoken of me, and I will have that of being informed of your welfare, and communicating to you my wishes. Above all,' added she, 'as our marriage cannot be concealed from your parents, charge them to keep it a profound secret.'

" Night was beginning to come on, when this discourse was ended ; and my wife ordered the old woman to blindfold me, and conduct me out of the gates of the palace, till I was under the portico, where I had first submitted to this operation. As soon as my guide had restored to me the use of my eyes, I flew with all speed to my father's house : A neighbouring lady was just entering it : She discovered me by the light of a shop, before which I passed. ' Halechalbe !' exclaimed she, ' what !

is it you? In the name of God, do not shew yourself so unexpectedly to your mother. Retire for a few minutes into my house; and in the mean time my husband will go and inform her of your return. She is in the utmost distress and despair at your loss; and the joy occasioned by your sudden and unexpected return might be productive of fatal consequences.' 'Whence come you, wicked young man?' said she, as soon as she had sat down; 'How could you let your worthy parents continue ignorant of what had become of you?'

"Not having a story ready made for the first inquisitive person I should meet, and it being necessary to conceal my marriage from every body, I was very much at a loss what answer to give. But I made it up by presence of mind, and was obliged to have recourse to a lie. 'I am astonished, madam,' answered I, 'to hear you talk of the vexation which I have occasioned to my parents. Having met with an opportunity of going to Balsora, where I had a very urgent and important examination to take against one of my most considerable debtors, and not having a moment to lose, I set out without being able to inform my father of my departure. I dispatched an express as soon as it was in my power; but some accident must have befallen him, as no news have

have been received of me.' The lady was satisfied with the excuse. 'All Bagdad, however,' said she, 'supposed you dead, and moreover magnificently buried; for a superb funeral was given you yesterday. I will relate the whole affair to you, when once my husband has prepared our neighbours for again seeing in good health the son whom they believed dead.'

"The husband having with great pleasure undertaken the commission, the woman returned to her recital.

"Your slave informed your father and mother, that you was to spend the remainder of the day and the night in a garden with your friends. This prevented them from being uneasy during that evening and next day; but on the following days, all the merchants of Bagdad were in search of you. Messengers were sent to all the gardens in the neighbourhood of the city, to the woods, and to a great distance in the country. As you was no where to be found, and nobody had observed you, it was conjectured that you had fallen into one of those snares which are too common at Bagdad, where young people without knowledge and experience, find death in the very cup of pleasure.

"Your father and mother tore their hair through grief; your family and friends

into mourning. Some kind of consolation was supposed to be derived from the pretended funeral, which all the mourners in Bagdad were hired to attend, but where many real tears were shed. Every person was affected with the distress of your parents.'

"This recital, O virtuous dervise! made me very uneasy. I perceived the dreadful consequences of forgetting myself and my duty; and I always considered my misfortunes, and the distraction of mind which was the consequence thereof, as a punishment from Heaven, because, in the arms of love, I was unmindful of the sacred obligations of nature.

"After our neighbour had related that part of my history, which it was necessary I should know, she rose up. 'It is now time,' said she, 'to appear; my husband must already have announced you; go, and confirm the account which he has given of your return.' I then entered my father's house; and it is impossible to describe his joy, much less that of my mother, who fainted away in my arms. 'What!' said my father, 'you are returned from Balfora? Poor child! the loss you might have sustained was not nearly equal in my estimation, to the danger which you have run, and the fatigues you have under-

" 'Father,'

“ ‘ Father,’ said I, still keeping up before the neighbours the story which I had thought it convenient to adopt, ‘ I know not whether our correspondent is to fail, but I will deliver to you securities sufficient to remove every fear. There is a diamond to put in your turban ; here is one for the hilt of your poniard, another for the handle of your scymitar, and a bracelet for my mother. I believe that this is a full equivalent for the sum which we may lose by him.’

“ They again embraced me, without asking any farther explanation ; the weeds of mourning soon disappeared, and every one was dressed in his festival robes. The house was filled with music ; a thousand tapers shed their light, and the friends of my father and mother assembled to enjoy a splendid entertainment. The evening and night was spent by the company in amusement and joy.

“ Next morning I thought it my duty to eradicate from the mind of my parents those opinions, which, in order to deceive the public, prudence had made me establish the evening before. I related to them the circumstances of my marriage, and besought them to keep it secret, as my happiness depended on its being concealed. Every thing increased their astonishment ; and the rich jewels which
I had

I had brought them from my wife, were speaking proofs.

“ ‘He must have married the daughter of a genie,’ said my mother. ‘Such nuptials,’ said my father, ‘are celebrated without a Cadi.’ They knew not what to think ; but they saw me happy, and they were satisfied.

“ I proposed to my parents to resume my trade. They were delighted to find that fortune had not deprived me of economy and diligence ; and next day I again appeared in my shop. The quarter in which I lived expressed their happiness at seeing me again. As I was no longer directed by the hope of gain, I was perfectly easy and disinterested in my dealings, and brought to my shop all the people of Bagdad. In the evening, I returned as usual to my father’s house.

“ On the evening preceding the seventh day, I informed my father that I was again to disappear. He endeavoured to get my place filled up by an intelligent clerk, who was bound to conduct himself according to my principles. It was easy to account for my being a second time absent, by pretending that I had some business abroad.

“ On the seventh day, towards evening, the old woman came and informed me, that my spouse was waiting impatiently for my arrival. As I was equally impatient to rejoin her, I
needed

needed no intreaties to persuade me to follow my guide. The same mystery as before was still observed in conducting me to the palace, where my presence was expected, and I was received at the first door by my charming wife, who loosened the bandage with her own hands.

“ I passed another fortnight still happier than the former, in those enjoyments which mutual love bestows, and amid those delights, pleasures and amusements which the eager wishes and riches of my spouse could bring together. At the conclusion of this period, which seemed very short, I returned to my father's house, and afterwards to my business. My parents received me with the greatest affection; but scarcely did I enjoy it, before I sighed for the return of the seventh day, when the old woman would come to blindfold me, and conduct me to an abode which I now considered as a celestial paradise.

“ My wife appeared to feel with equal force the pangs of separation. During my absence from the palace, the only method which she pursued to divert her attention, was to play upon a musical instrument, or to sing in concert with her slaves, those amorous lays which her passion dictated. She shewed them to me on my return; and I still remember some of them, which I shall repeat to you,
were

were it merely to shew you that my violent flame met with an equal return.

“ ‘ Oh ! my lover, how cruel is absence ?
Return : I sigh for thy return, as the eyes
which are sunk in eternal night wish for the
brightness of the day.

“ ‘ Why do you leave me ? to behold thee
delights my soul. Return, dear light of my
life ; without thee I die.

“ ‘ My soul is full of despair ; nothing can
charm when thou art not here. I could drown
myself with my tears.’

“ Hitherto I have described my happiness :
nothing but a dreadful reverse of fortune re-
mains to be unfolded. It took its rise from
an unfortunate passion conceived for me by
Zaliza, my wife’s favourite slave. She care-
fully concealed it from the observation of her
mistress and companions ; but to me she open-
ed her heart without reserve. To prevent her
importunities, I was obliged to threaten her
with a discovery ; and from that moment,
rage, and a thirst for revenge, took possession
of her mind.

“ One day, during my absence, while my
mistress was singing my praises, and our loves,
Zaliza joined in concert with the other slaves ;
but hearing a couplet in praise of my fidelity,
she affected to drop her lute, as if through
impatience, and did not take it up again.

‘ Why,’

“Why,” said my spouse, “do you leave your lute upon the ground?” “I cannot sing the fidelity of men,” answered Zaliza, “for I do not believe it: Halechalbé,” continued she, “is very amiable; he undoubtedly loves you; and who would not? But I do not believe that his affection is equal to yours, or that he is more faithful than another; of this I can give proofs whenever they are required.”

“These base and perfidious words infused the most fatal jealousy into the heart of my spouse; she gave me no opportunity, however, of perceiving that she entertained any suspicions. At the time fixed between us, I returned to my father’s house, and my ordinary business; and when I went back to the lady, I was received as kindly and affectionately as before.

“One day I was in my shop, when, about two hours before the usual time of the old woman’s arrival to conduct me to my spouse, the public crier proclaimed in the street a golden censer set with diamonds, to be sold for two thousand sequins. I ordered a slave to call the crier: ‘Who is the proprietor of that censer?’ said I to him. ‘It belongs,’ answered he, ‘to a young lady, whom you behold there:’ at the same time he pointed out a handsome and well dressed woman, and I desired him to bid her speak with me.

“The

“The woman took the censer from the crier, gave him a reward, and advanced towards me. ‘Madam,’ said I, ‘since this censer belongs to you, I know where to place it; will you allow me to have it?’—‘Since it pleases you, Halechalbé,’ said the lady, ‘it is yours, and I demand nothing in return.’ ‘I am not accustomed,’ answered I, ‘to make such bargains.’ ‘Nor I,’ said the lady, ‘to enjoy the happiness of making a present to the most amiable and best beloved of his sex. I have,’ continued she, ‘for a long time past frequented your shop, unobserved, alas! by you; but your figure and your manners enchanted me, and still enchant me more and more. Since the censer pleases you, I reckon myself very fortunate in having it in my power to present you with it.’

“‘I will receive your present, madam,’ said I, ‘if you will accept from me its value.’

“‘Silver and gold,’ said she, ‘are of no account in my estimation. The love which I bear you, has deprived me of repose; and do not treat me with cruel disdain. A liking for me would do you no dishonour, for, thank God! I may be proud of my descent. But if, despised by you, I cannot aspire to the highest marks of your affection, let me have a single kiss, and the censer shall be yours.’

“ ‘I cannot agree,’ replied I, ‘that you should make so bad a bargain. Take your money, or keep your censer; a kiss is no trading price.’ ‘It is beyond price,’ answered the lady, ‘to one who dies of love. I brought not this censer here to sell, but to give it to you; accept it at the price mentioned, and you will save my life.’

“ Venerable dervise, I will confess my weakness, and declare that I was gained over by these flattering praises, and this language of love. I had no suspicions, and was unable to discover the features of the lady through her veil. Overcome by self-love, more than by her intreaties, I retired into a dark part of the shop, and presented my cheek: but instead of kissing it, she bit it with such force, as made me cry out; and I was left alone with the censer in my hand, my cheek bathed in blood, and my countenance totally disfigured. The blood was at length stopped, but I was unable to allay the swelling, or remove the marks of her cruel teeth.

“ At this moment the old woman came for me, and appeared surprised at the situation in which she beheld me. I intended to tell her that I had fallen upon a piece of broken glass, and I was ready to give the same account to my spouse. But the treacherous Zaliza had previously informed her of the whole matter:

It was she who had played me that base trick; and she had no doubt reported it to my spouse, in such a manner as to make me appear much more guilty than I really was. When I arrived at the palace, instead of being received as formerly, by an eager and affectionate wife, I fell into the power of an enraged and implacable judge.

“ ‘ What has hurt your cheek ? ’ was the first question proposed by my wife, as soon as I was before her. I was about to tell her of the pieces of glass ; but she interrupted me with asking, ‘ whence I got the censer which I held in my hand. ’ ‘ It cost me two thousand sequins, ’ said I stammering. ‘ Liar, ’ replied my spouse, her eyes inflamed with rage ; ‘ it cost you much more : the account of it is on your cheek. Vile and base man ! you have made a trade of your favours, but you shall pay dear for your infamous conduct. Morigen, ’ said she, addressing her first eunuch, ‘ let him be beheaded. ’

“ Morigen had already seized me, when the old woman, our confidant, threw herself at the feet of her mistress. ‘ O madam ! ’ said she, ‘ do not commit such a crime ; do not expose yourself to that remorse which you will be unable to support. ’

“ The behaviour of the old slave brought my wife to reflection : She appeared to meditate a little ; and then, changing her opinion, ordered

ordered me to receive the bastinado. While Morigen was executing her rigorous orders, which I endeavoured to bear without complaining, she seized a musical instrument, and made the chords resound with an air, which expressed a mixture of jealous rage, and malignant satisfaction.

"The pain I suffered totally deprived me of feeling; and I did not recover till I was in my father's house, placed upon a bed, surrounded by the whole family, and attended by physicians, who were employed in procuring me relief. I had been carried away after the fatal execution of my wife's orders, and left on the threshold of my father's door.

"It was six weeks before I recovered from the consequences of the severe treatment I had undergone. At the end of this time, when I was able to be out of bed, my father tried to gain my confidence, and I concealed not the smallest circumstance of my last adventure.

" 'O Heaven!' said he, 'you are united, my son, to a monster of cruelty and injustice.' 'Do not say so, father!' exclaimed I; 'my wife, I must confess, was cruel, but she thought she had reason to complain, and I was wanting in my duty to her, even when she loaded me with kindness and affection. I find that I still adore her, and that my love

is increased by the consciousness of my fault, and by the fear of a final separation. Ah ! would to God I were admitted to be the lowest of her slaves !

“ ‘ You have not the feelings of a man,’ said my father ; ‘ know the dignity of your sex. I cannot determine to what kind of a being you have been united by the ceremony of a contract : I should suppose it entirely whimsical, if so strong proofs, and particularly the last, had not been given us of its reality. Be ashamed, that a man like you, who was well descended, and who might have aspired to a connection with the best families in Bagdad, has been hurried away by a foolish passion, to so extraordinary and unequal a connection, as that which you have now formed : Forget your disgraceful passion.’ ”

“ Every word which my father uttered, by way of invective against my marriage and my wife, was a dagger to my heart. ‘ I shall one day discover this abominable creature,’ added he ; ‘ I will bring an information against her before the Caliph, who will put it out of her power to make farther victims.’ Instead of seconding my father’s resentment, my heart revolted against his plans of revenge, and placed itself betwixt him and my cruel, but charming spouse.

“ This

“ This disposition of mind, in spite of the assistance of medicine, soon injured my health, and deranged my understanding. I became thoughtful and melancholy; refused every means of consolation, grieved my too affectionate parents, and was a torment to all the domestics. Nothing could be prepared to my taste; and I constantly blamed the unskilfulness of the cooks.

“ One of them came one day to justify his conduct. ‘ See,’ said I, overturning the table, and treading the dishes under my feet, ‘ there is the estimation in which I hold your skill and diligence.’ As he wanted to make a reply, I threw myself upon him to give him a hearty beating. His cries and screams soon brought my mother, who wished to tear from me the person at whom I was offended. She even ventured to add blows to her reproofs; and, in the blindness of my fury, I unfortunately struck her. When my father arrived, he was not more prudent, and I was at length put in chains. I recollect, that, having put my hand across my mouth, it was covered with foam: In short, I lost my recollection, and only recovered it to behold myself an inhabitant of this mournful abode. I then learned that I was kept here by order of Giafar, the Grand Vizier.

“ Many months have now elapsed since I groaned a miserable captive in this place; I

have now recovered soundness of mind, in consequence of the solitude, but more especially the opportunity of indulging my unfortunate passion, which I here enjoy, without hearing the person whom I will ever love, loaded with imprecations.

“ Here, O respectable dervise ! I am sway-
ed by sadness, and not by passion, and can
discover in myself nothing, for which I ought
to be detained in this hospital. My friends,
it would appear, have forgotten me ; but it
is the duty of the Grand Visier, whose orders
are here followed, to inspect this place, and
endeavour to bring back to me my parents,
since I only offended by one fit of madness,
and have now sufficiently recovered my rea-
son to regulate my conduct. This, venerable
dervise, is the whole of my history. All my
consolation is the Alcoran, and the hope,
that some time or other the Commander of
the Faithful, who wishes to see every thing
himself, will direct his steps towards this
mournful abode. I ask this from God an
hundred times a-day ; but, alas ! my suppli-
cations have never reached his throne.”

“ Cease not to pray, my dear son,” re-
plied the Caliph ; “ you will soon know the
efficacy thereof, and your request will be
heard.” After these words of consolation,
Haroun returned, with Giafar and Mefrour,
to

to the palace. "What think you," said the prince, to the companions of his adventures, of the story which has now been related? You were at hand, and must have heard every thing which was spoken." "I think," said Giafar, "that this young man, of whom I never heard before, though he accuses me of being the cause of his misfortunes, has been employing his invention to relate to you a collection of dreams or falsehoods." "It is impossible that every thing can be false in his relation," replied the Caliph; "and I command you to think on the means of ascertaining the truth. To-morrow, I expect to hear from you."

Next day the Grand Visier gave an account of the plan which he had devised for discovering what truth was to be placed in the history and complaints of Halechalbé. "Those people," said the minister, "who are deranged in their mind, are never consistent in their accounts. Let your highness therefore order the young man to be brought before you; and if he repeats his long story in the same connection he did yesterday, and without varying its circumstances, it will then be proper to make the necessary inquiries for ascertaining the truth of the facts." The Visier's opinion was highly approved of, and orders were instantly given to go for Halechalbé.

When

When the young man was at the foot of the throne, the Caliph thus addressed him : “ Halechalbé, I have been informed that you have been confined in bedlam, by a series of the most extraordinary adventures ; recover your spirits, and be assured that I am anxious to do justice to all my subjects. But in the relation I demand from you, omit no circumstance, and consider the respect which is due to truth, and to my presence.” Halechalbé, seeing the prediction of the dervise fulfilled, being inspired with confidence, and affected with his subject, again began his history, and made not the smallest variations, even in the expressions.

Giasar was obliged to own that the recital which he had twice heard, bore very striking marks of veracity. His sole object now was to discover Halechalbé’s beloved, but cruel enemy, in order to procure justice from her towards her injured husband ; and his sagacity soon suggested the steps which were proper to be taken.

By calling together all the Cadis in Bagdad, in order to learn by whom the contract had been drawn up, the affair would be in danger of being divulged, without resolving the difficulty : For, if any of them had, contrary to law, drawn up a contract of so extraordinary a nature, he would not readily confess

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it; and besides, a man might have been suborned to act the part.

If Halechalbé's father was reconciled to him, and persuaded again to entrust his son with the management of his trade, it was probable, that the old woman would be going about him, were it only from curiosity; and spies, properly placed, might apprehend her, and force her to disclose the name of her mistress.

The Caliph approved the scheme, and the syndick was immediately sent for. This unfortunate father, still supposing that his son was totally deranged in his mind, was greatly astonished to find himself in his company at the foot of the Caliph's throne, and, still more, to see Halechalbé treated by Haroun with the kindest attention.

Upon the first proposal of a reconciliation made by the Grand Visier, the father stretched out his arms to receive his son. Measures were then agreed upon for unravelling the adventure, and Halechalbé's father promised to execute with fidelity the orders which he received. The father and son returned to their house, after having received two rich robes from the munificent Caliph; and next day Halechalbé was re-established in his shop, which was as richly furnished as before.

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The young man endeavoured, by submission, kindness, and attention, to make his parents forget the causes of complaint which he had given them. Though still inflamed by love, he strove to conceal from them its effects, and to get the better of his melancholy. He yielded to it only when free from every other business, and when left to himself in solitude and retirement.

Halechalbè's wife did not long enjoy the satisfaction of her revenge. Having come to serious reflection on her conduct, she blamed herself for the excess of her cruelty, and at length became uneasy about the fate of the lover whom she had treated with too much severity, though she still supposed him criminal and ungrateful. Love soon regained the empire of her heart; and though she struggled for some days against a feeling which she durst not avow, silence at length became burdensome to her, and she ordered the old woman, as if solely through compassion, to make inquiry about the situation of her unfortunate husband.

"Alas, madam!" answered she, "my pity for him led me to his father's house, and I there learned from the inhabitants of that quarter, that the poor young man's life was in danger."—"His life in danger!" replied the lady: "Ah! unfortunate that I am! I have

have killed the only man in the world I ever loved, or can love ! Can I not inform him that my life depends upon his ? but every thing prevents me from doing so. Go, however, and speedily get information concerning him, as far as you can, consistently with the safety of my honour." The old woman received the order with great pleasure, and for some time was able to give her mistress good hopes of the recovery of her husband's health. But her inquiries soon became fruitless ; for the neighbours were altogether silent concerning Halechalbè, from the moment when he was privately taken to bedlam in a state of insanity.

Her mistress now yielded to despair, and shut herself up with her confidant, that she might indulge her sorrow, and shed her tears without restraint. The musical instrument, which had formerly been employed to insult over the misfortune of Halechalbè, now served to express her own complaints. The lady, quite inconsolable, could no longer make verses, as she was wont to do, when inspired by love or revenge ; but only uttered a few broken words, intermingled with sighs and tears.

" Alas !" said she, " he flies from me ; he has banished himself from his native land on my account. Go, my lover, join with
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the beasts of the forest ; your wife is more terrible than they. Yes, thou dost forget me : It is a consolation which I shall never enjoy."

The good old woman was one day traversing the city, little thinking that she would have any agreeable news to carry to her mistress, when, as she passed through the quarter where Halechalbé's shop was, she observed it open. Stopping to look at it, she discovered the master himself seated on a sofa, and lost in deep thought, and she determined to enter. As soon as she saw him, she wished to throw herself into his arms, and Halechalbé was running to meet her, whenever he perceived her approaching ; but the Grand Visier's spies, who had not lost sight of the slave, interposed, carried off the woman, and conducted her to Giafar.

Great was the astonishment of Giafar to find, that the woman now brought before him was Nemana, the old governess of his beloved daughter Zeraïde. " Is it possible," said he, " that you whom my daughter loads with her kindness, should be engaged in the intrigue of Halechalbé's marriage ? Who is the woman you have given him for a wife ?"— " O my prince and master," answered Nemana, in great astonishment ; " whom could

I serve but your daughter, the princess Zeraïde?

Giafar was thunderstruck when he learned that his daughter had married without his knowledge and consent: but knowing that the Caliph was very anxious to get this affair unravelled, instead of returning to his own palace to get an explanation from Zeraïde, he instantly repaired to the Commander of the Faithful, followed by Nemana, and the spies whom he had sent in pursuit of her.

"Wise prince!" said he, "the old woman who was concerned in Halechalbé's marriage has been found: She is at the door, and I have put some questions to her. Halechalbé's wife," continued the Visier, "has only availed herself of the law delivered in the Alcoran, by chastising her husband, who was surprised in a fault worthy of punishment. The duties of husband and wife are reciprocal; and Halechalbé had received the caresses of a strange woman."

"I think," said Haroun, "you strain the expressions of the law; you make it too sanguinary, and you would expose a great many in Bagdad to danger, if the right of doing themselves justice was granted to all who really are, or think themselves injured in this respect."

“Marriages of every kind,” replied the Visier, “will not admit of the rigorous application of the law ; but, when the lady who is married, while she subjects herself to the law in all its rigour, has it likewise in her power to demand the same subjection from the man whom she is to marry, and this condition is freely accepted, the injured person, in avenging herself, only makes use of her legal right.”

“Notwithstanding all your fine arguments,” said Haroun, “I am still inclined to favour the unfortunate Halechalbé : it yet remains that I be informed of the name of the woman in whose cause you are so eloquent.” “She is my daughter,” answered the Visier in great confusion. “You have now,” replied the Caliph, “let me into the secret ; I see that the multiplicity of my affairs makes you neglect your own, and renders you perfectly ignorant of what passes in your own house. Marriages are contracted, and men’s lives disposed of, without your knowing any thing of the matter. Imagine the consequences which would result from allowing an arm directed by passion to execute a rigorous law. I know the rights which are assumed by women in cases of unequal marriages. If conveniency and prudence, those powerful directors of human conduct, sometimes oblige them to give their
2 hand

hand to one of an inferior station, then they may avail themselves of these rights to a certain extent ; they are a sort of compensation for the sacrifice which they make. But this is not the case with your daughter, who has made no sacrifice but to her own taste ; and the son of the chief of trade is in every respect become her equal. He loves and adores her, notwithstanding all the cruelty which she has exercised against him, and she would certainly be too happy in having him again for her husband. You well know, that with one word I can make my meanest subject a prince. I will raise Halechalbé's father to that dignity, from a principle of justice ; and I will take care of the son, from regard to himself, and to you ; find out the name of the Cadi who drew up the contract, and why he ventured to do so without your consent, since without that the deed would be void ; take care that nothing be wanting in the form."

After this discourse with his Visier, the Caliph ordered Halechalbé to approach : " Young man," said he, " your wife shall be restored to you, and you shall have it in your power either to pardon or punish her. She is my Grand Visier's daughter ; but nothing ought to have any influence in preventing you from following the inclinations of your heart, and the dictates of your mind.

“O Commander of the Faithful!” exclaimed the young Halechalbé, “can I retain any resentment against the person who is dearer to me than life? I aspire after nothing but the happiness of seeing her again, and if I can once more gain her heart, and the consent of her father, I vow to both, love and affection, which will terminate only with my existence.”

“Giafar,” replied the Caliph, “I recommend the interests of your daughter and son-in-law to your care; henceforth consider him as a man connected with my service, and for whom I mean to provide.”

The Grand Visier returned to his palace, holding Halechalbé by the hand, and followed by the old woman, who perceiving herself at liberty, soon made her escape to go and inform her mistress of the visit which she might expect to receive. The Visier, whom she had outrun, at length arrived at his house. Zeraïde arose to meet him, and to give the usual marks of her attachment and respect; but a signal with his hand, and a look of severity, forced her to desist.

“Suppress these demonstrations of attachment,” said Giafar; “there can be no love without confidence, and no respect without obedience. You first married without my consent; and then, in a fit of delirium, abusing the

the authority which I gave you over my servants, you went to the most criminal excess against your husband, and committed a crime which exposed us to the wrath of the Caliph. When you gave your hand to the son of the chief of trade at Bagdad, a man esteemed and respected by every body, and valued even by the Caliph himself, did you think that you was entering into a connection with the meanest slave? And if the life even of these is to be spared, how could you imagine that you might dispose of your husband's according to your pleasure and caprice? I have brought him to you; he is your master, and in his turn has your life in his power. Fall at his feet; and be assured that you can never regain my esteem, unless you obliterate from his mind, by submission and obedience, the undeserved and cruel treatment which he has received."

While the Visier was speaking, the trembling Zeraïde would have fallen dead at his feet, if she had not perceived in the eyes of Halechalbé, something more than compassion for the confusion to which she was reduced. With pleasure did she throw herself at his feet, and kissed them with transport. The young husband, happy beyond expression, having raised Zeraïde, embraced her; and for some moments their tears were mingled together.

This affecting scene made an impression on Giafar, who was passionately fond of his daughter: the father and the minister were at once disarmed. But the Cadi must be called to correct the irregularity in the contract of marriage. He learned that his name was Yaleddin, and ordered him to be instantly sent for.

Yaleddin arrived, and did not allow Giafar time to ask why he agreed to marry Zeraïde in private, and without the concurrence of any one but the young lady. "Your daughter," said the judge, "sent for me, and discovered the excess of her passion. I thought it my duty to fulfil her wishes, that I might prevent, though by an irregular proceeding on my part, a conduct still more irregular in her. She proposed that I should be her guardian; and having undertaken this character, and not condemning her choice, I believed I was doing an important service to this fond couple; and I plainly foresaw, that one day it would not meet your disapprobation.

Giafar, instead of shewing dissatisfaction, generously expressed his gratitude to the Cadi; but ordered the slave Zaliza to be delivered to him, that she might be punished, after a confession should be extorted from her, of the odious stratagem which she had employed for separating her mistress and her husband.

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The happy pair were then left to themselves, after the Visier had assured Halechalbé that he would be as dear to him as his own son. Magnificent feasts were afterwards given, that all possible splendour might accompany an union authorised and approved by the Caliph, and which diffused joy among all the inhabitants of Bagdad.

Thus did Halechalbé pass almost unexpectedly from bedlam to that honourable elevation to which he was raised by the Caliph Haroun, and from the most mournful of all situations to the highest degree of happiness.

Schahriar, perceiving that the story of Halechalbé was finished, expressed the pleasure which it had given him, and praised the excellent conduct of the Caliph. He inveighed bitterly against the abuse which women make of the little authority they are allowed to enjoy. Scheherazade was too prudent to dispute this opinion openly, but indirectly tried to weaken its force, and to prove that it was too general. "Sire," replied she, "I have still many memorable adventures to relate of the Great Caliph Haroun and his family; I know some which happened to him at a very advanced age, and which will give you a fine idea of this miracle of justice and prudence: but they are long, and I have need to recal
the

the facts to my memory, for they are equally interesting and extraordinary. In the meantime, if your Majesty will condescend, like the great Haroun himself, to amuse yourself for a moment with a popular story, which was formerly thought very entertaining, I will relate to you that of *Xailoun, surnamed the simpleton*. It is still proverbial at Damas, where it is every day recited by the vulgar.

The Sultan, who was convinced that a story related by his beautiful spouse, could not but be amusing, however low the subject, requested her to begin immediately; and Scheherazade thus resumed her discourse.

The Simpleton: or, the Story of Xailoun.

THERE lived at Bagdad a young man of the name of Xailoun, born of genteel parents, but left an orphan, with little or no fortune, at a very early period of life. His short thick make indicated a robust constitution; and the features of his face would have been sufficiently agreeable, if they had not been totally destitute of expression. Being void of understanding, and moreover of a very soft disposition, he served, from his infancy, as a laughing stock to his companions. As soon as he had

had passed the age of puberty, his friends, presuming that a woman of sense would be able to govern him, and make him at least an honest man, determined to marry him, and caused him take to wife a girl two years older than himself, but wise, prudent, and of a station equal to his own.

Oitbha, Xailoun's wife, soon perceived the defects of her husband's character. This lazy idle fellow fell asleep as soon as he had filled his belly, and awoke for no other purpose but again to satisfy his hunger. If he ever bestirred himself at all, it was only to ramble through the city, and thrust himself into the crowd, looking at every thing, but seeing nothing. This stupid imprudence was the cause of his being often roughly treated; and he frequently returned home with a bloody mouth or a black eye. This grieved Oitbha; for she really loved her husband, as, notwithstanding his gluttony, sloth, and extreme simplicity, he was harmless and good-natured.

While Xailoun led this manner of life, his affairs went to ruin: he spent his little patrimony in inactivity and sloth; and he insensibly fell into a state of the greatest imbecility. Oitbha had tried persuasion, remonstrance, and reproof, to make him alter his conduct:

conduct: She wished to subject him at least to a little labour, that she might begin by degrees to put him on the way of gaining his livelihood: but all her attempts were vain; and it was impossible to get him to do a single thing.

One day, he was at length prevailed on by the force of intreaties to go and spread out some linen to dry in the sun. Oitbha, upon going soon after to see if he had performed his task, found him lying stretched on the ground in close conversation with a kardouon*, which was sitting on a heap of stones. Xailoun was speaking, and the little animal seemed to answer him by the usual signal with its head. In the mean time, the linen had fallen to the ground.

“What are you about there?” said Oitbha.—“I am talking with my cousin.”—“Is the kardouon your cousin?”—“Yes it is;” and then addressing himself to the animal, “are not you my cousin, kardouon?” The animal replied by its usual inclination of the head. Oitbha, who was naturally of a very hasty temper, lost all patience, snatched up a branch of turpentine tree, which was at hand,

* The Kardouon is a little animal of about 14 inches long, resembling in shape the crocodile of the Nile. When it is looked at, it moves its head up and down, as when we express our assent to any thing. It is quite harmless.

hand, and bestowed three or four blows on Xailoun, who looked at her with a stupid air, and then hastened to take up, and spread out the linen.

Oitbha thus reflected with herself: "We will soon have a young family: My own labour is insufficient to maintain myself, my children, and this fat sluggard. Since I can make myself dreaded by him, I must cure him of this fault of laziness: He is strong, and I will oblige him to work for his subsistence."

Having thus reasoned with herself; as soon as Xailoun returned, she took up the rod of turpentine tree, made him derange the little furniture which was in the house, and then put it in order again. If he stopped one moment, a shower of blows descended on his head. Xailoun obeyed; but whenever the work was finished, he made his escape, went to saunter through Bagdad, and did not return till very late, and after having been very ill treated. He had foolishly engaged in a squabble, and had come off with some blows.

Oitbha, when she saw that the turpentine switch was not sufficient to establish all the authority which it was necessary for her to possess, took a stick.

"Whence

“ Whence come you ? ” said she ; “ I will teach you to go out without my permission, and to get yourself lamed in this manner.” At the same time applying twenty strokes of the stick to his shoulders, she made him sit down, and dressed the wounds which he had received on his hands and face.

When this was done, she put him to bed. “ Take repose now,” said she ; “ and to-morrow we shall see things in quite a different light. You must absolutely change your way of living, slothful and simple as you are, or else we will die with hunger and vexation. You must labour in order to live : You are fat and strong ; you must go and seek work in Bagdad ; and if you do not bring home the profits thereof, the stick shall go its usual round.”

Xailoun went to sleep, very much dejected, saying to himself ; “ I shall have a beating, if I don’t change my way of living ; and how shall I alter myself, so as to be Xailoun no longer ? ” Next day Oitbha saw that her husband was still much bruised with the strokes he had received the night before. She dressed his wounds, and said to him, “ Consider well, booby, and lay your account with making a total alteration in your conduct.”

Every mark of the ill treatment which this
lu had met with, being at length gone,
his

his wife made him rise. "Get out of the house," said she; "go and hire yourself as a day-labourer to some master in Bagdad; there is no bread for you here; and if you return without bringing any, this stick which you see here, shall welcome you home every day, till you are entirely changed."

Xailoun's memory was so weak, that he could only retain the last words he heard. He must bring home bread, and return quite changed, otherwise the smart, which he still felt on his shoulders, told him that he would be again saluted with a beating.

As he passed before the house of a baker, the bread, which they had taken out of the oven, happened to be placed in the tent. Its colour, shape, and fine flavour, whetted his appetite; besides, being winter, it was very cold, and the heat which came from the oven, farther attracted him, for he was but sparingly clothed.

The stout and ruddy baker was seated near his oven, and had a look of prosperity which was very engaging: The lads who worked at the trough, and who were dressed with great neatness, presented a picture of cheerfulness, health, and happiness.

"Oh!" said Xailoun, "if I could but get into this shop, my business would be done; here is the bread which I am ordered to pro-

cure for myself. If I could eat this good bread for eight days only, I would become fat and ruddy like these people; and then, how changed I would be!"

After this reflection, he went into the shop. The baker looked at him, and, from his robust appearance, supposing him to be a journeyman wanting work, thus addressed him: "What do you want, friend? Are you seeking employment? Will you assist me in my work?"

"Yes, with all my heart," said Xailoun. "Then take this pruning hook, untie this bundle of faggots, and cut branches, so as to supply me, in proportion as I put them into the oven."

Xailoun sat down, and performed the work. The hour of dinner arrived, and they gave him one of those loaves which he had so much coveted. The baker learned that his new workman had a wife and children. In the evening, when he dismissed him, he gave him three other loaves for them, and thus sent him joyful home.

Oitbha received him graciously; and when she knew what he had gained, "you see," said she, "that by undergoing a little trouble, one can gain their bread. Think seriously, therefore, of working every day for
your

your subsistence, and of wholly changing your conduct.

Next day Xailoun would have slept too long; but Oitbha awoke him with her switch. "Go," said she, "set out to the shop, or I'll take the stick."

Xailoun dressed himself very quickly: "Ah!" said he; "when shall I be changed, so as to hear no more of the stick?" and then betook himself to his work.

It was not eight days since he had taken this business in hand; and their little mansion was plentifully provided with necessaries. Every morning, reproofs were not spared, and sometimes the stick was produced, when he appeared duller than usual.

Xailoun, however, no longer found the bread so good as it was the first day. He could not possibly be changed; for his wife still scolded and beat him every morning; and it seemed hard, that he who was so fond of sauntering about the streets of Bagdad, should be confined like a prisoner at the mouth of an oven, and should not be allowed to sleep long in the morning.

He agreed in his own mind, that this sort of change was worth nothing, and that he ought to find out some other.

His wife awoke him in the morning, with her usual assistant: "Arise quickly; begone;

go and gain wherewith to live, and bring something home, or you shall receive a beating at your return. We shall never live together as husband and wife, till you alter your conduct.

"That is well," said Xailoun in a low voice; "but behold me already changed into a prisoner; and the alteration does not agree with me at all: I will go in search of some other." At the same time, he began to run through all Bagdad, without so much as knowing what he sought for.

Constantly wandering about, he came at last to the shop of Seydi Hassan, a native of Damas, the most famous cook in all Bagdad. It was beautifully situated on the banks of the Daggiala.

Under the tent*, before the house, was a large plate covered with a pyramid of rice, seasoned with the most costly spices, and surrounded with minced meats, all dressed in a manner equally neat and delicate. The exquisite odour of this dish roused Xailoun.

He saw in this same shop six young men busy at work, admirably well dressed, charmingly beautiful; and they all appeared to him to be cheerful, and in good health. He did not think it at all extraordinary, that people,
who

* There is a tent before every shop.

who had such excellent pilau at their command†, should enjoy so many advantages; and he persuaded himself, that, by living like them, he would very soon have the same appearance. But it was first necessary to speak to the cook, that he might obtain permission to work in his shop. Hunger, and the desire of changing, conspired to make Xailoun eloquent. "Have you," said he to Seydi Hassan, "any employment for me?"—"That is never wanting here," said the cook. "Go to my lads; they will find employment for you."

Xailoun was instantly set to work. They gave him for dinner fragments of every kind in great abundance. He filled and stuffed himself, not doubting but he had at last fallen upon the only method of bringing about the alteration to which he aspired.

After dinner, he resumed his work, which was not at all burdensome to him. He was employed in covering the tables for those who came to eat at the cook's shop, in setting and removing the dishes, and in clearing the tables.

In the evening, he returned home with a whole pyramid of fragments on a large plate. It was pretty late before he arrived, and Oitbha was uneasy about him; but when she

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saw

† *Pilau*, or *pelau*, is a name which the Arabians give to rice dressed in this manner.

saw him return loaded with so much provision, and not bringing any bread from his master the baker, she doubted not but that he had been traversing the city, as usual, and had stolen, some where or other, the plate and its contents.

“Whence come you, vagabond?” said she: “Where did you get this plate, you robber?” Some pretty severe blows with the stick, accompanied these pleasing addresses with which he was received. Xailoun informed her that not finding himself disposed to live a prisoner by the side of an oven, he wished to change for the better; and for this reason had gone to work with Seydi Hassan.

“They could never have given you all that,” replied Oitbha; “come along with me; I would not have us taken for robbers.” So saying, she threw her veil about her, caused Xailoun follow her with the plate, and hastened to the cook’s shop.

Seydi was struck with such singular fidelity. He added some farther presents of the same kind, and sent the good people home.

Xailoun was now happy for some time, going every day to Seydi’s shop, eating whenever his appetite urged him, and always bringing home abundance for his family. He never received blows or reproofs, provided he rose early in the morning; but if he failed to

do so, he found himself continually exposed to them. He had taken it into his head that he must be altered to such a degree, as to be altogether unknown to his wife. In hopes of this, he eat as much as he could, in order to become fat and ruddy, like the other lads belonging to the cook; and he went very often to view himself in the mirror which was in the shop, and observe if he was not grown a little fatter.

One day Seydi Hassan having observed him, asked, What he was doing there? I am looking to know whether I am changed, replied Xailoun. At the same time he felt first his face, and then his clothes, alternately; and then shrugged up his shoulders as a mark of discontent.

"You would wish to change, then?" said Seydi; "Yes," replied Xailoun. "This, then, is the proper time for doing so, if you have a mind; I can change your post; my scullion is dead, and you may take his place."

"Shall I have his clothes also?" said Xailoun. "Undoubtedly," replied Seydi; "that is understood." "Come then, let me change quickly, for it is now a long time since I have prayed every day to God that I might be changed."

It was an excellent amusement for the people in the shop, to dress the new kitchen-boy in his livery

livery clothes ; but Xailoun could not express the joy he felt in thinking that he was soon going to be changed, and to resemble the other servants of Seydi Hassan.

The disagreeable smell alone might have warned him of the disadvantage of his new dress ; but he was incapable of attending to more than one idea at a time. He was now dressed in a greasy frock, from head to foot, and covered with a dirty apron ; he was conducted to the sink in the kitchen, where they gave him the dishes and kettles to scour ; but from want of dexterity and practice, he bedaubed his own face and hands with almost as much dirt and nastiness as came from the kettles.

Something was brought to him to eat, and he acquitted himself to admiration. New work was given him ; and he was eager to finish it, that he might go and examine in the glass the happy effect of the change which had been produced. As he looked, he was terrified at himself, run out of the shop, and made his escape, saying, " My God ! my God ! I asked to be changed, but it was neither into a prisoner, nor a kitchen-boy : however," said he to himself, " this change may perhaps conceal me from my wife, and prevent me from being beaten. I'll away to the house."

He came to the door, running all the way, and with nothing in his hands. When Oitbha
saw

saw such a horrid figure enter her house, she took up the stick, in order to defend herself, and drive out the monster. At length she discovered by the voice and beard, that it was Xailoun: but this only led her to ply her blows the harder, and with so much more reason, that she had nothing for supper, and he had brought nothing to eat. Oitbha put him to bed, carried back the kitchen-boy's livery to Seydi's house; and having there got the account of her husband's metamorphosis, returned in very bad humour. Unless Xailoun returned to the cook, he must to-morrow find another master, otherwise he might expect the severest treatment; he would not even be allowed straw to sleep upon.

Xailoun was again traversing the streets of Bagdad in search of employment and of a change. Near one of the largest mosques, he observed a pastry shop, wherein much greater neatness prevailed, than in that of the cook. The workmen who made the paste, had their arms naked up to the elbow, and displayed a fresh, plump, white skin, such as Xailoun was ambitious to possess. The nourishing pastries to which they were indebted for this freshness, were set out under the tent before the door, and diffused an agreeable smell sufficient to rouse appetites less keen than that of Xailoun. He thought, that if he could but fill his belly
with

with them for a short time, and thrust his hand into that fine paste, he would infallibly undergo a total change in his appearance.

He entered the shop, therefore, and with great simplicity offered his services to its master. The pastry cook looked at him more than he listened to him: his strong constitution, indicated by his external make, shewed him to be a man from whom much work might be derived; and his services were instantly accepted. The new maker of pastry was quite overjoyed. He was employed in very easy labour; he stuffed himself with excellent pastry, and in the evening carried home good bits of it to his wife. Oitbha was astonished when she saw him return with this new reward of his labour. He told her he had changed, and informed her that he had assumed another profession.

Oitbha was happy to find him in the train of working; but her husband's wishes were not yet wholly fulfilled. He had not yet put his hands to the paste, but, as it was the month of the Ramazan, he was intrusted with selling the pastry in the avenues and market places. He had been taught to reckon small money; he knew that he must receive as many pieces of that money, as he delivered pieces of pastry, and he gave a faithful account. This was all his genius could accomplish; and hitherto
his

his master had required no more of him : but there came a time when he supposed he would obtain from him labour of much greater importance.

During the time of the feast, there was a great deal of work performed in the shop ; and the flour was about to fail, for the ass who went in the mill had died. This animal's labours had not been much attended to by Xailoun : " Our flour," said his master to him, " is about to run short, and consequently we will have no pastry ; I have lost my labourer, and cannot for some days procure another to supply his place. You must change your employment, and make flour for me ; I will take excellent care of you during your labour."

" I desire nothing so much as to change," said he ; " it was for that purpose I came here ; but I must also change my dress." " Well thought of," answered the pastry-cook, " since you perform the dead labourer's work, you must have his dress." Xailoun could not be happier : " I shall be truly changed at last," said he. He was taken to the place where the mill was, his eyes were blindfolded, the harness was put on, and he was then fixed to the handle. " Come, go on," said the pastry-cook, go on ; make an effort with your neck, and that will follow." Xailoun obeyed

obeyed, and the mill advanced; the labour became somewhat less heavy, but it was still very severe. "Is it over?" cried Xailoun, quite a stranger to this kind of business—"No, no," answered the pastry-cook, "go on, go on; you do very well; the flour is beautiful, and you shall have it to sift."

"To sift!" said Xailoun, "that's probably another change; but so much the better, for this is a very bad one." All the while he puffed and blowed, and was in a great sweat. The pastry-cook still encouraged him with his voice, but gave him not the smallest respite till the hour of dinner, when he was at length permitted to stop. He was unyoked, and after being taken out of the mill, freed from the bandage on his eyes. He must now get something to eat; but it was no longer pastry which was set before him, but a dish of large beans and onions dressed with lintseed oil. It was necessary that he should have strong nourishment proportioned to the labour which was required of him. Changing in general was not disagreeable to him, for he always hoped to find his account in it; but the beans were very tough, and the oil so thick that it stuck in his throat. He was dying with hunger however, and he must eat. Scarcely had he finished, when the means of digesting this wretched repast were proposed. "Come, Xailoun,"

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Xailoun," said the pastry-cook, "there is no drawing back; you must finish the grinding; without that, the shop would want work to-morrow." They then fell upon him; one put on the covering, and another the harness; and he was again set to turning the mill.

Behold him now with a full stomach, his body puffed up with wind, in consequence of the nourishment he had taken, fatigued with the morning's labour, all in a sweat, out of breath, and stopping from time to time. "Come," cried the pastry-cook, "go on; if your courage fails you, I will give you some, as I gave your predecessor." "Courage," said Xailoun to himself, "what is courage? it is certainly a good thing." He stopped, and deranged the covering upon his eyes, to see what was to be given him. He perceived his master holding in his hand a whip, which he smacked in the air. He pulled down the covering, continued to fulfil his task without being required to do so, and conceived a total dislike to courage, before ever he had felt its effects. Night came on, and Xailoun was freed from his work. He eagerly pulled the bandage from his eyes, returned to the shop, and finding the door open, fled with the swiftness of an arrow to his own house. He was as white as a ghost, and still had the harness upon him; but he dreaded being sent back to

the mill, and receiving the discipline which was termed courage.

Imagine a man with a long beard, covered with flour from head to foot, so that even the girths which constituted part of his harness, appeared to be of one piece with his clothes, and you will have an idea of Xailoun's figure. When Oitbha first saw this spectre come and boldly sit down in her house, she began to be afraid; but she soon discovered who it was. "What," said she, "is it you, you fat simpleton? where have you been getting yourself harnessed in this manner, instead of going and working with your master, that you might bring back provisions for our subsistence?" The stick soon came into play, and drove the dust from his doublet. Xailoun endeavoured to allay the storm; "You bid me pray to God to change me, and I do pray to him; I have been a prisoner, a kitchen boy, and now I am an ass for making meal."

"O the monstrous beast!" said Oitbha; but compassion restrained her from carrying her corrections any farther. She freed him from his girths, shut him up, carried back the harness to the pastry cook's house; and after reproaching him for abusing the simplicity of a poor man, and causing him restore Xailoun's robe, and pay the wages of his day's labour, she

she returned to her own house. Xailoun was confined to bed all next day by the fatigue he had undergone, the blows of the stick, and the indigestion occasioned by the ragout dressed with oil. His wife did not even urge him to rise; but on the third day, compelled by necessity, she was again obliged to send her booby of a husband to work. "Come," said she, "mind your business; go to any of your masters who will employ you; but if you return without any reward for your labour, you may go and sleep in the street; change your way, for I am determined never to change mine." "Change my way!" said Xailoun to himself; "I should be glad to know how that's to be done? For example, when I take the way through the streets to the river, I may go one way, or I may go another; but it is all one, it only leads me to the river. Let me see—if I took the way to the country, instead of taking the way to the city, I suppose it would be better. Every day I beg of God to change me; but there is so much noise in Bagdad, that he cannot hear my request; but were I in the open country, if he is not deaf, he will certainly hear me."

Upon this reflection, Xailoun hastened to leave the city, that he might go and offer up his prayers in the country, where he would

have full liberty to turn his face towards the south *, without being disturbed by houses.

At a little distance from the city, he found a large open door, which invited him to enter an extensive garden. There he saw pear-trees, apple-trees, pomegranate-trees, trees in short of every kind, bending under their load of fruit. This place was in his eyes a terrestrial paradise : he was exceedingly fond of fruit, but had never eat of it according to his pleasure : he was in perfect ecstasy at the sight. " Here," said he, " is excellent feeding for a man ; I recollect when my wife bought our afs, it was lean, thin-flanked, and scabbed ; but she put it to good pasturage, and in a fortnight, the beast was so changed, that I could hardly know it again. I am flesh and blood as well as the afs, and the same change will happen to me, if I can but stay in this place. The owner of these fruits has so great a quantity, that he cannot eat them all ; he will give me as many as I have a mind for, and I shall certainly undergo a change like our little afs. I will not know myself again ; for I suppose if it could have looked at itself in the glass, it would not have known itself."

As

* The Mahometans turn their faces towards the south when they pray.

As soon as he had made these reflections, he advanced forward, and came to the place where the owner, mounted on a pomegranate-tree, was gathering fruit, which his wife received, and put into a basket. He very deliberately offered them his services. The gardener looked at his wife, and, upon a sign given by her, accepted them. Xailoun ascended an apple-tree, which was very well loaded; and though he took care at first to eat as many as he gathered, he met with no opposition from the owner.

It was agreed that he should receive a small salary every month, for the work he was to perform. With respect to the sum, he knew nothing about the matter; he thought that the labour would consist in gathering pears, prunes, apricots, and other fruits, which he might eat at his pleasure; and he agreed to every thing which was proposed. He was sometimes employed to work in the house; for he had acquired a knowledge of this kind of work with the cook, and maker of pastry. At dinner and supper, he eat pilau with his master, gormandised on fruit the whole day, and had not the smallest doubt but that he would soon undergo as happy a change as his ass.

From time to time, he was sent to Bagdad with two asses laden with fruit; but as these animals, from long experience, were well ac-

quainted with the road, Xailoun had not the trouble of directing them. Oitbha was then lying in, and consequently was unable to go in search of her husband. Xailoun had not forgotten her; but he waited till the excellent feeding which he enjoyed should have produced its happy effects, that he might return to his house completely changed. Unluckily there was no mirror in his master's house, wherein he could observe the progress of his transformation.

But Xailoun's hopes and happiness were to have an end. There were in the stable two bullocks, which were employed in the labours of husbandry. Xailoun, who led them every day to watering, soon became intimate with them, and called them his dear companions. One day, by accident, or perhaps by the fault of the guide, one of the bullocks fell into a bog, and broke his leg. The gardener was in a great rage; the ploughing pressed on, and he could not get another before the next fair. "Well," said he to Xailoun, "you have rendered useless one of the bullocks which I employed in tillage, and I cannot replace him for some time: that the work may go on, you must change your employment with me." "Change!" replied Xailoun, "I ask this from God every day, and I believe I am come hither for that very purpose." In that case,
since

since you are so willing, you must assist the remaining bullock to finish the ploughing of a piece of ground which is begun." Xailoun had not been out of the garden, and knew nothing about the ploughing which was proposed to him: his worn out suit by no means pleased him; and he asked his master if he should have the dress of the labourer whose place he was to supply. That you may be quite at your ease, my friend, you shall have the whole of it from head to foot. "In that case," said Xailoun, "I will put off this immediately." "There is no occasion for that," replied his master; "the one I am to give you will go above it very well." Two dresses at once, Xailoun thought would effectually disguise him, and straightway he proposed to go and shew himself to his wife in that situation. The sun at that time was very scorching, and the cattle were cruelly tormented by insects, and particularly gadflies. The gardener took up half a dozen of goat's skins, that he might cover Xailoun with them from top to toe, and left no part of his body uncovered, except passages for the light, and for breathing.

The simpleton looked at him; and being always eager for a change, allowed him to proceed: he was immediately put to the yoke, and the gardener, loudly cracking his whip
in

in the air, began the work. When Xailoun heard the cracks of the whip, though he had not been so strong as a bullock, he would have found means to exert the vigour of one. He carried away his companion ; but during the labour, the flies made terrible attacks on both ; the least space that was uncovered on Xailoun's back was fatal to him, for these troublesome insects found out every defect. He must be unyoked to dine ; and Xailoun would have made his escape, if he durst have ventured ; but he was deterred by the lash, which the gardener had by his side. He was desired to eat, and the hunger which he felt, impelled him to do so ; but, before he had time to breathe, he was immediately put again to the yoke.

The evening came ; the labour ceased ; and the gardener led back his bullock to the stable. Xailoun took advantage of his being left alone for a moment, gained the house door, and ran towards Bagdad, covered with the skins, which were sewed upon him, or kept together by the harness. He never once dared to look behind him, so much was he afraid of being pursued, and of experiencing the lash of the whip.

As night had come on, and the gates were shut, the unhappy fugitive had no other refuge but the sepulchres without the city.
He

He placed himself in the first which offered a shelter; and, sinking under the fatigue which he endured through the day, fell into a profound sleep. About six o'clock in the morning, he was suddenly awaked by a great noise : The grave-makers had come to dig a grave at the very place where he was. The earth had been lately removed by some savage and carnivorous animals, who had dug up a dead body, and there were still some bones scattered around the mouth of the grave, and half devoured.

While the workmen were discoursing together concerning the attempts of these animals, one of them maintained that beasts could never dig three feet into the earth, and that the devastations must have been made by some evil genies, who took great pleasure in devouring the cold remains of the dead. Xailoun was at this moment perceived by one of them, lying in the place which the unfortunate wretch had chosen for a shelter. The goat's skins, with which he was covered, gave him so frightful and hideous an appearance, that the gravedigger exclaimed, " Here is the evil genie."

Xailoun, being awaked by this exclamation, sat up : Luckily for him, his enemies were seized with terror, and he had time to arise. If his adversaries could have read in
his

his looks the terror with which he was inspired, by the sight of three iron shovels lifted up to kill him, it would have been all over with him; but the covering of goat's skins concealed the emotions of his soul; and while their strokes hung suspended in the air, fear gave him new vigour: He darted forward like an arrow, passed through the middle of them, and took to flight. Xailoun's enemies resumed courage, whenever they saw him give indications of fear. They discharged their shovels at him, ran after him, and exclaimed with all their might, "Here is the evil genie who devours the dead bodies in the sepulchres; fall upon him, kill, murder him!"

The people began to assemble, ran to meet the monster, but fled as soon as they saw him; crying as loud as fear would allow them, "Here is the evil genie who devours the dead bodies!" The dogs joined the party; but such an animal, totally unknown to them, kept them at defiance: They followed him barking, but at a considerable distance.

The gravediggers, finding themselves much entangled by the crowd, which increased at every step, kept back the dogs, and called out, "Throw stones and sticks at him;" but the idea of the power and evil dispositions of the genies deprived every person of courage.

The

The children were afraid of being swallowed up alive by the evil spirit who devoured the dead. Xailoun, protected by this horrible disguise, reached his own dwelling, through a tumult, of which the report had spread throughout all Bagdad. He entered the house; and the crowd pressed up to the door.

Here a shower of blows inevitably awaited him. Oitbha, being now a mother and nurse, and consequently the more intrepid, saw the terrible animal arrive, took up the stick, which she well knew how to make use of; and before her poor husband, who was quite out of breath with running, could even articulate his name, forced him to leave the house. He now fell into the hands of the gravediggers, who seized him by the goat's skins, and dragged him to prison, amid the shouts of the triumphant mob, among whom it was spread abroad, that they were carrying to prison the evil genie, who was the terror of the sepulchres, and who had entered Oitbha's house to devour her child.

The jailor, who had already been informed of it, was full of consternation to hear of the prisoner who was brought to him, and of whom thirty descriptions had been given, every one more horrible than another. The object at length appeared: A gravedigger had torn away one of the pieces of his dress,
and

and discovered, that what they had pursued so obstinately, was a man covered with goat's skins. But he only appeared more culpable for having dressed himself like a beast, that he might come and devour dead bodies, and little children. "Infamous wretch!" said an officer of the prison, who addressed Xailoun; "are you possessed of a devil, to come to take your repast in the sepulchre of faithful Mus-fulmen, and feed upon their flesh?"—"I," said Xailoun, who was now stripped of his mask, "I did not go there to eat; I went there to sleep. I trode upon bones as I passed along, but I never touched them."

The simplicity of Xailoun's behaviour and speech, disconcerted and softened all the bystanders. They only put one question more to the monster they had stripped; "Did you not go to Oitbha's house," said they, "with a design to eat her child?"—"Who? I! I would not eat my child: I was going to my own house." Among the people who were anxious to know the fate of the monster, there were at the door three or four of Oitbha's neighbours. The declaration of the supposed evil genie was repeated to them. Having asked admission, and recognized Xailoun, they bore so unequivocal testimony to his innocence and stupidity, that the judge who had come to inquire into the fact, ordered Xa-

loun to be carried back to Oitbha, and all his skins along with him.

His wife was informed of his return some minutes before he appeared. She was then very sorry that she had given him so bad a reception without knowing him, and had occasioned his meeting still farther with hard treatment. The adventure would inevitably be accompanied with disgrace ; for to-morrow it would be known throughout Bagdad, that Xailoun was the supposed evil genie, who was devouring the dead bodies. She also lamented the blows of the stick, which had been given somewhat too freely ; for she had at that time considered him as a real enemy.

When she saw Xailoun, she felt an emotion of compassion arise in her mind. She thanked her neighbours for bringing him back, and endeavoured to get information from him of the place he came from, after so long an absence, and of the person who could have transformed him in so ridiculous a manner. Xailoun, who had only one way of explaining himself, told her the motives which led him to depart from the city, in search of a more advantageous change, and informed her how he had been so unlucky as to be changed into an ox, and then, he knew not by what means, into an evil genie. Oitbha knew that he was not capable of telling a lie. She put

him to bed, and, with great kindness and attention, dressed the bruises which he had received, and the inflammation occasioned by the stings of the gadflies. This done, she gave him something to eat, and determined on the part she was to act the following day.

As soon as it was day, she put her child, whom she could not leave behind, upon her little ass, in one basket, and the skins and harness in another. She besought her neighbours, who had brought home her husband the evening before, to accompany her to the house without the city, where Xailoun had been employed, and, taking her veil, set out along with them. When she arrived at the gardener's house, she reproved him very severely for having so far abused the simplicity of a Mussulman, as to reduce him to the condition of a beast. She related to him the insults to which he had exposed her husband; restored to him the goat's skins and the harness, and boldly demanded the salary which Xailoun had earned. "If it were not for the sake of my husband," said she, "I would bring you before the Cadi; and you may be very happy that I do not intend to add to the noise which this affair has already made."

The gardener was confounded; pulled out two sequins, which was four times more than the salary he had promised Xailoun, and presented

sented them to his wife. Oitbha would have refused them; for she well supposed that the large sum offered her was a great deal too much; but there were two of her neighbours along with her, and she was not sorry that they should believe her husband capable of gaining two sequins a-month. Her business being finished, she took up Xailoun's robe, and returned to her house.

Five days having passed without any new adventures, the wounded man was perfectly recovered. Oitbha again assumed the language of remonstrance, and shewed him the necessity, not of being changed into a scullion, an ox, an ass, or an evil genie, but of being changed in such a manner, as to lead a laborious and useful life to his family. Since Xailoun could sell pastry through the city, she inferred that she might make him a merchant of earth for children*. She made him dig some of the earth, and fill the two paniers of the ass with it; he was charged to sell this commodity by measure through Bagdad, and he must make himself known to customers by

D d 2

loudly

* This is a kind of red earth which may be reduced to powder; it is very dry, and has an agreeable smell. It is employed in Arabia to be put under children in the cradle, from the loins to the knees. This earth is only covered with a rag; it drinks up the moisture, and preserves the skin from cracks, and from a bad smell.

loudly and repeatedly proclaiming "Earth for children, earth for children!"

The cry was not long; the ass, warned by a blow which it received from Oitbha, passed through one street; and Xailoun, sitting astride upon the paniers, advanced, bawling aloud, "earth for children." This business went on pretty well for some time; but the sound of the crier's voice soon began to fail; sleep weighed down his eye-lids, and the ass traversed the streets as she had a mind. She came to the brink of the river Euphrates, where she drank at her leisure as much as she pleased; after which, having left her colt in the stable, she was led thither by instinct, and wished to enter the house with her load. The door was too low, and Xailoun's head got a severe stroke on the lintel. He was waked by the blow, which was heard in the house, and had almost overturned him, and fell a crying "earth for children," with his nose bleeding, and his forehead sorely bruised.

Oitbha saw her husband return, and guessed what he had been about. While she washed his nose with salt and water, she could not help giving him some blows. "Idle rascal, you ought to be driven forward by the lash like an ass. You shall certainly change, or I will give you as many blows as will make you forget all that are past. Go to the baker, the

the maker of pastry, the cook, or even the gardener; go and ask work from some of your former masters: any of them will take you back, blockhead that you are; but do not think of returning unless you bring some provisions with you; I will give no reception to an idle fellow like you."

Xailoun was again put to the door to go in search of fortune. He thought, that last time he had not been at a sufficient distance from the city to be heard by God, from whom he every day requested a change. At a venture, and without following the road, he went a little into the country, and there met with a heap of ruins. The place appeared to have been once the abode of a very powerful man.

While he was amusing himself with looking at its decayed remains, he perceived a kardouon sitting upon a heap of stones thrown together at random; and the animal seemed to fix its attention on him. "Ah! good cousin, are you there? I thought you had stayed in the city." The little animal appeared to answer with the usual inclination of its head. "You recollect me," continued Xailoun; "do you understand me? what prevents you from speaking?"

The kardouon could make nothing but its ordinary sign. "You exhaust my patience," said Xailoun; "speak, or I will throw a stone

at you." The kardouon seemed to provoke the booby by its natural inclination of the head ; he threw a stone at it, and forced it to take refuge under the heap.

Xailoun was offended at the jest ; he thought that the kardouon was silent only through malice ; and he supposed that he could catch it in the place where it had crept, and force it to converse with him. In a quarter of an hour the stones were carried away, and the ground cleared. The kardouon had made its retreat by the back part of its strong hold, and Xailoun was diverted from the pursuit by another object of curiosity which presented itself to his view. When searching for the kardouon, he discovered a square stone of black marble, to which a ring was fixed. He laid hold of it, and by an effort raised the stone, and discovered a stair leading to a subterraneous cave. " Ah !" said he, " here's my cousin's house ; I must descend and see whether he is at home."

The light which the opening admitted into the subterraneous abode, discovered to him some urns which were placed near the entrance. " Here," said he, " are probably the pots into which my cousin puts his provisions." He uncovered one of them, and drew out a handful of gold pieces. He came to the opening of the subterraneous abode, to examine
the

the object which he held in his hand; and paying no attention to the hardness or weight, and having never seen any of that coin before, he supposed that it was carrots cut into slices, as he had seen his wife do in order to dry them in the sun, and imagined they belonged to his cousin, who having retired into the bottom of the cave, could not be discovered on account of the darkness. "Well, cousin," said he, "come and speak to me, or I will carry off your carrots to be food to our asfs."

The kardouon not having thought proper to make any reply, or to appear, Xailoun began to consider how he should be able to carry away the carrots. He remembered, that being with his wife at a neighbour's house, they had received some prunes, and that his wife had filled the bottom of his turban with them, having previously put leaves in it. He had perceived some burdock leaves at the entrance to the subterraneous cave: He went to gather them, lined the inside of his cap with them, as he had observed his wife do, and filled it with the supposed carrots.

After this step, which appeared to him very wise, he took farewell of his cousin, and returned to Bagdad. As he walked along, he wished to try to diminish the repast of the asfs, were it only by one slice: but it seemed

seemed to him very hard. His cousin, he thought, must have very good teeth, if he could eat such food without boiling it; and he threw away the piece which he had gnawed. Having at length arrived at his own house, Oitbha was surprized at his sudden return. "Whence come you?" said she; "what do you bring in these leaves?"—"I have been visiting my cousin at his country house," said Xailoun; "he would not speak to me; I opened his door, entered his apartment, put my hand into his pot of provisions, and brought away these carrots, which will make very good feeding for our ass: but they must be boiled, for they are very hard." During this discourse, Oitbha took the turban, and perceived that its contents were gold. Her husband, she was certain, could not have stolen it designedly, for he did not know what it was; but it was of importance to her to know where he had met with such a treasure. "This is very well," said she, as she locked up the gold, which was in the turban, lest any one should come in upon her by surprise. She then, without giving Xailoun any trouble, got him to relate his history, and discovered that he had found a great treasure.

The place, which Xailoun pointed out, could only be about half a league distant from
Bagdad.

Bagdad. The day was not so far advanced, but the remainder of it might be profitably employed; and the cave being left open, might draw thither, from a motive of curiosity, people much better informed than her husband. Having instantly taken her resolution, she saddled her asfs, put two wallets into the paniers, mounted Xailoun upon them, bought two loaves for him to eat by the way, and caused him conduct her to his cousin's house. She found, as Xailoun had told her, the entrance of the subterraneous cave open, and the urn, from which Xailoun had taken the gold, still uncovered. The two wallets were brought, and, having filled them so as to be a complete load for the asfs, she caused Xailoun, who found them very heavy, carry them out of the cave.

While Oitbha was employed in this business, Xailoun was calling aloud upon his cousin. This noise very much distressed his wife; but perceiving that there was no time to be lost, she at length came out of the cave, and loaded her asfs. She then caused Xailoun replace the stone which covered the opening, and put back all the rubbish which he had removed. After this, she set out on foot to her house, leading by the bridle the asfs, who, as she carried a great load, advanced very slowly.

Oitbha

Oitbha carefully locked up the bags of gold ; and as she was very prudent, she only employed the money, which she had taken out of the turban, to procure her, by little and little, an affluence which could excite nobody's attention. Instead of compelling her husband to go abroad as formerly, she persuaded and even ordered him to remain in the house. She fed him well, and gave him new clothes ; but as they were always of the same stuff, he did not yet think himself changed ; an object after which he eagerly aspired, that he might no longer be beaten nor scolded.

In the mean time, his wife wishing to give him good entertainment, and having, as yet, got no slave, sent him to buy meat, rice, and chickpease. He had the value of each object in a separate parcel. His commission, concerning the meat and the rice, was punctually fulfilled ; but he forgot the chickpease, and brought back the money for them, along with the other provisions he had purchased.

“ I told you to buy some chickpease,” said Oitbha ; “ go back quickly, and do not forget.” — “ Chickpease !” replied Xailoun, and quickly promised, for the moment, not to forget them. But one of his comrades meeting him, and observing that he was better dressed, and had a better appearance than formerly, wished to enjoy some diversion

sion at his expence. "Oh, ho! Xailoun," said he; "you are much better dressed now than when you were taken for an evil genie; and you have become very plump and fat, since you have given over living in sepulchres."

Xailoun was greatly distressed, by being thus put in mind of the cruellest of all his misfortunes.

"Although my wife did not tell me every day that I must be changed," said he to himself; "yet I would pray to be so, that I might no longer be told that I was an ass, an ox, and an evil genie: but what am I going for? It is—it is—it is—. He rummaged his memory, but chickpease were not there to be found.

He once intended not to return home, that he might save himself the shame of again asking his wife those words which were so difficult to be remembered: but he wished to eat of the meat and rice, and he must consequently venture. When Oitbha saw him once more return with nothing in his hands, she had almost lost her patience; but though she had made a crime of his idleness, as far as was necessary for keeping him active, she could not make one of his imbecillity "I want chickpease; dost thou understand me? chickpease! continually repeat chickpease, till

you are at the market place; and if you don't do as I desire you, you shall have a dreadful beating when you return."

Xailoun was terrified at the threatening, and went away, continually repeating *chickpease*,—*chickpease*. He passed by the corner of a street, where a merchant was selling pearls, and proclaiming his wares, by crying aloud, *pearls in the name of God* *. The pearls were placed in a box; and the virtuosi, who had drawn near, were handling them. This was a new object to Xailoun, and attracted his attention; but he was at the same time occupied in retaining his lesson; and, as he put his hand into the box, pronounced aloud, *Chickpease, chickpease* †.

The merchant, who believed that Xailoun played upon him, and depreciated his pearls, by wishing to make them pass for false ones, struck him a very severe blow. "Why do you strike me?" said Xailoun. "Because you insult me," answered the merchant; "Do you think me capable of deceiving the public?" "No," said Xailoun, "but I said,—
And

* In Arabic, *Bessim Alla lunos*. All goods for sale are proclaimed by this cry, *Bessim Alla*, in the name of God.

† Chickpease are called in Arabic, *chummo*, and pearls, *lunos*. The similarity of sound in these two words, might easily lead Xailoun, who was not attentive to the nice distinctions of sounds, into a mistake.

And what must I say then?" "If you will say properly," replied the merchant, "cry as I do, *pearls in the name of God*." "Yes," said Xailoun, "I believe that is just what my wife bade me say;" and he went on his way, repeating in a low tone of voice, *pearls, in the name of God*. He passed by the shop of one from whom some pearls had lately been stolen. This manner of crying them, which was not nearly so loud as usual, appeared to the merchant very suspicious. "The man who stole my pearls," said he, "has probably recognised me, and when he passed by me, has lowered his voice in preclaiming the goods, of which he wished to get quit." Upon this slight suspicion, he ran after Xailoun, and stopped him, saying, "shew me your pearls."

Xailoun was in great confusion, and the merchant supposed he had got the thief: He seized him very roughly by the collar, and forcibly pulled him back. The supposed seller of pearls was surrounded, and the merchant at last discovered that it was a perfect simpleton whom he had stopped and abused. "Why," said he, "do you cry that you sell pearls?" "What should I say then?" answered Xailoun. "It is not true," said the merchant, not wishing to listen to him, "it is not true." "It is not true," said Xailoun, "let me repeat then, *it is not true*, that I may

not forget it ;” and as he went on, he continued to repeat, as loud as he could, *it is not true*.

His way led him towards a place where a man was selling *machs* *, who cried *machs in the name of God*. Xailoun, induced by curiosity, went with his mouth full of the last words he remembered, and put his hand like the rest into the sack, saying, *it is not true*. The sturdy villager gave Xailoun a blow which made him stagger ; “ It suits you well to come and give me the lie about my goods, when I sowed and reaped them myself.” “ Me !” said Xailoun ; “ I did not give you the lie ; I only endeavoured to say what I ought to say.” “ Very well,” answered the countryman, “ you ought to say as I do, *machs, in the name of God*.”

That Xailoun might get back to his own house, and avoid any other troublesome adventure, he began to repeat this new cry. He came by chance to the banks of the Euphrates, where a fisherman had been throwing his net for two hours, and at every interval changed his place without getting a single fish. Xailoun, who was amused with every thing, began to follow him ; and, that he might not forget it, continued to repeat, *in the name of God, machs*.

All

* *Machs* are a kind of lentils, which are carried to market only on certain days of the year.

All of a sudden, before Xailoun had the smallest suspicion of any thing, the fisherman made a pretence of spreading out his net, in order to wring and dry it ; and having folded in his hand the rope to which it was fixed, took hold of the simpleton, and struck him with redoubled blows, saying, " Abominable forcerer ! won't you give over cursing my fishing, in the name of God ? " Xailoun made a struggle, and disengaged himself. " I a forcerer ! " said he weeping ; " here is certainly another. " " If you are not, " said the fisherman, looking at him, " why do you bring bad luck by your words to every throw of my net ? " " I bring no bad luck : I was desired to say what I said. " The fisherman then supposed that some of his enemies, who wished to injure him without exposing themselves, had prevailed upon the idiot he had now beaten, to come and curse his fishing. " I am sorry, brother, " said he to Xailoun, " for having beaten you ; but you was wrong to pronounce the words you uttered, for you thereby brought bad luck to one who never did you any harm. " " I did not intend to bring you bad luck, " said Xailoun ; " I only aimed at the words which my wife bid me pronounce. " " Do you know them ? " " Yes, I know them. " " Place yourself by my side ; and

E e 2

when.

when I throw the net, say, *in the name of God, instead of one, seven of the greatest and most powerful.*”—“I believe it was not so long as that.”—“Yes, it was as long; but you must not want a single word of it, and I will give you some of them to take home: but remember you must not want a single word.” The fisherman again repeated, say *in the name of God, instead of one, seven of the greatest and most powerful.*

That he might not forget, Xailoun repeated it very loud; but as he was afraid of the cord, whenever he saw the fisherman busy in drawing his net, he run away as fast as he could, and continued to repeat, *in the name of God, instead of one, seven of the greatest and most powerful.* These words he pronounced in the middle of a crowd of people; for there was something, he knew not what, in a crowd, by which Xailoun was always irresistibly attracted. He was not far from a hearse, wherein a Cadi was carried to the grave; and the Mollahs who accompanied the body were offended at the horrible imprecation which they heard. “Wretch!” said they, “how darest thou disturb this awful ceremony, by coming here to devote aloud to death the greatest people in Bagdad? Is it not enough that the grim tyrant has aimed his
dart

dart at the unfortunate man whom we are now carrying to the grave?"

Xailoun was a good mufelman, and brought up in great respect for the Mollahs. The air and tone of voice with which this reproach was delivered, made a deeper impression upon him than the blows of the cord. He went away, trembling and exclaiming, "O my God! what then ought I to say?" An old slave who followed in the train of the funeral, pulled him by the sleeve, and said to him, you ought to say, "*May God preserve his body, and save his soul!*" "Alas! why was not I told this?" said Xailoun, and went on repeating it, till he came into a street, where the passage was interrupted by a dead ass carried upon a cart. He followed it, crying aloud, "*May God preserve his body, and save his soul.*" Upon hearing this, the people who were collected around the cart, exclaimed, "Ah! how the wretch blasphemes! Ah! the infidel dog!" and every one endeavoured to strike him with their fists or sticks. Xailoun leaped over one of the cart-wheels, and escaped as fast as he could. "Unfortunate Xailoun!" said he to himself, all in tears, "thou hast now undergone a worse change, than when thou wast transformed into an ass, a scullion, an ox, or an evil genie: thou art now a forcerer, and what is worse, an infidel!"

He continued to weep, not daring to return home for fear of a beating ; for he had entirely forgotten the words which his wife had desired him to say, and having nothing to carry home, he was perfectly at a loss what course to pursue.

In this state of perplexity, he came accidentally to Oitbha's mother's house, where a great concourse of people were assembled round one of his wife's sisters, who lay sick. Except in the streets, Xailoun made his appearance every where, with the greatest timidity ; and when he saw a numerous company, had not courage to go into the house, but remained without the door, allowing his face to be seen.

" It is Xailoun," said his mother-in-law ; and then addressed him. " What want you, Xailoun ? a piece of goat's flesh ?" " No."—" Some rice ?" No,"—" Something to drink ?" " No." All the company in their turns asked him if he wanted this or that, and went over the whole catalogue of what is eaten or drunk : the simpleton's answer was always, no. " Ah !" said the sick person, " I know what he asks ; it is chickpease." At hearing these words, Xailoun was transported with joy, hurried into the apartment, and, advancing towards the sofa on which his sister-in-law was half sitting up, to testify his gratitude

tude, seized her by both the arms with such force, that partly through surprise, and partly through pain, she fainted.

While they were employed in bringing assistance to the sick person, Xailoun's mother-in-law thus addressed him: "Blockhead of a fellow! Horse that you are! what brought you here, to come and kill my daughter? Chickpease? Do I sell chickpease?" "Chickpease," said Xailoun, quite astonished to hear himself called a horse: he had been an ass, but he had never yet been a horse. "What mean you by chickpease?" "Chickpease! my wife told me chickpease." He still had in his hand the small parcel of money which was designed for paying them, and which he had carefully kept amid all the troublesome adventures in which he had been engaged.

Xailoun's mother-in-law understood from this, that her daughter had sent her idiot of a husband to make this purchase. She shewed Xailoun a merchant's shop opposite to her door, and bade him go into it, and ask for chickpease. The merchant took the money, and delivered the chickpease to Xailoun, who ran home in triumph, still repeating chickpease, till he had laid upon the table the provision he had brought. His having forgotten these two words had cost him so dear, that he was
resolved

resolved to have them on his tongue for the remainder of his life.

Oitbha did not think of boiling the chickpease, but endeavoured to learn from Xailoun what had become of him the whole day. He gave a confused account of his adventures, and in particular complained bitterly of having been taken for a forcerer, and an infidel, while he was only seeking for chickpease. The only thing plain in his account was, that one of his wife's sisters was sick, and that he had been at her mother's house. Oitbha lamented that it was not in her power immediately to put her husband out of the reach of so many ridiculous adventures; but in hopes that she would be able to employ the riches she had obtained, to bring about the accomplishment of this object, she determined to bear them for some time, and to preserve him as much as possible from new accidents.

Next day Oitbha prepared to go to see her sick sister. She gave suck to her child, and desired Xailoun to rock it, if it awaked and cried: if the ass was thirsty, he was to give it drink; and he was to take care to feed a hen which was hatching. "Shut yourself closely up in the house," said she: "you may fall asleep, and we would be robbed." Having thus instructed him in the best manner she could,

could, and left him a plentiful breakfast, she set out.

Xailoun fulfilled this first part of his duty, in such a manner as would admit of no censure; after which he fell asleep. The child awaked, and cried; Xailoun rocked him, and thus far every thing went on to admiration. As he had nothing better to do, he began to employ his attention on the objects around him. He observed the hen very uneasy, and continually scratching her head with her claw. "This poor animal must be plagued with vermin," said Xailoun. "I have a great number of them myself; and as my wife combs me every day, it would certainly be right in me to comb the hen."

He arose, took up the hen and comb, and attempted to catch the little insects which he saw; but the hen struggled, and her head slipped away from under the comb. He then thought that it would be much easier for him to kill these troublesome guests with a large pin; and as he did not go very lightly to work, he plunged it into the brain, and killed the hen. Xailoun was in the greatest consternation to behold the murder which he had committed; but he was still more grieved to find that the eggs were beginning to grow cold. To complete his distress, the ass fell abraying. "I have no time at present," said he

he, to draw water; when I am on your back you can carry me straight to the river; you must therefore go now without me." He opened the door, shut it when she had gone out; and the ass and her colt were trotting in the streets of Bagdad.

After this step, our hero brought near to the child's cradle the large earthen vessel whereon the hen's eggs were placed, and sat down upon them. It was possible to do so without crushing them; but an equilibrium must be preserved. The child awoke, and Xailoun continued to rock him without altering his position. He again awoke, and the same remedy was employed; but every effort to lull him asleep was in vain, for hunger made him cry, and it could not be appeased. Xailoun, who was a good man at bottom, knew no torment equal to that of hunger. "Poor child," said he, "you shall certainly die if you receive no milk: your mother has not returned; but I ought to have milk; I have breasts as well as she." He then put aside his garment, took the child, and still covering the eggs, laid him on his bosom as a nurse would have done, but so as wholly to cover him with his beard.

The child was deceived, gave over crying, and applied his lips to the sterile breast which was offered him. Xailoun, greatly delighted

lighted, rocked him in his arms as he had seen his wife do : he attempted also to sing ; and then said to himself : " My wife wishes to see me changed ; she will be greatly astonished to find me changed into a hen and a nurse."

In the mean time, the child not finding what instinct prompted him to seek, became fretful, and cried without intermission. Xailoun's distress increased, and soon came to a height. His wife knocked at the door, and was already in very bad humour. She had there found the ass and her colt, and supposed that Xailoun had been guilty of something worse than negligence in the execution of his commission. She commanded him to open the door. " I cannot," answered her husband. Oitbha heard the cries of her infant, and exclaimed, " Will you open you stupid booby ?" " I cannot," answered Xailoun ; " I am hatching eggs, and I am nursing." Oitbha, who had a sufficient share of vigour, took up a stone, burst the lock with a single blow, and beheld her husband in his ridiculous posture. But however much exasperated, the duty of a mother took place of every thing else ; she took the child from him, and put it to her own breast ; then cast an enraged look at Xailoun, and the objects around him. " Who
killed

killed that hen?"—"It was I, when I was combing her."—"Where are the eggs?"—"They are under me."

At these new marks of his stupidity, Oitbha lost all patience, and gave him a blow with the hand which was disengaged. "Rise from that place, you simpleton," said she; "if any of our neighbours had come in along with me, what would they have said? you are already a subject of conversation to the whole town."

Although the blow was not very heavy, it made Xailoun lose his balance, and crush the eggs which were beneath him. As soon as he perceived it, fearing lest he should receive another blow, he leaned to one side, and rested his elbow on the ground, ready to burst into tears like a child. "Arise, you beast," said the wife with a threatening tone. Xailoun obeyed, and turned about in such a manner, that Oitbha could not avoid seeing this new achievement of her husband.

Oitbha regretted neither the hen nor the eggs; but she was very anxious to know how she could make her husband less stupid, or at least make him appear so. The first great object was to keep him in the house. He was her husband, and the father of her children; by his means she had acquired a fortune,

tune, which without his assistance she could never have gained : there were, in short, many reasons why she should take care of him, and endeavour to save him from those affronts to which he was continually exposed by his curiosity and simplicity. She did every thing in her power to keep him near herself, gave him excellent nourishment, and employed flattery and threatening by turns, to prevent him from indulging his sauntering disposition : but she struggled against an inclination which was not to be subdued.

When Xailoun ceased to be watched, being wholly occupied with the thoughts of his change, he went out in quest of the means of its accomplishment. He must accustom himself to hear the same discourse repeated. " I have besought God to change me, but he has not heard me, either within Bagdad or without it. Perhaps it is my fault, and not his ; I have been always told that a Mussulman must turn his face towards the south, when he prays to him. He is in the south then ; thither I must go to seek him, and I will certainly be heard."

While these reflections passed in his mind, he was at a considerable distance from the city, still directing his steps towards his new mark. He soon perceived a forest at some distance, and said to himself, " I must go and

see this large garden ; I will there have it in my power to eat as much fruit as I have a mind ; it is much larger than the one I was in, and it will be much better stored : by eating a larger quantity, I will certainly be changed ; for in short, though I am not an afs, yet I am flesh and blood." Xailoun's genius could carry him no farther : upon entering the forest, he was astonished at the tallness of the trees, and his being able to perceive no fruit.

As he advanced into the wood, he heard some noise ; and according to his custom, ran up to the place whence it came. He now fell into the midst of a band of robbers, who were dividing some spoil they had lately made. These villains immediately surrounded him, and began to deliberate whether they should cut off his head and feet. " O my God," exclaimed Xailoun, " would you have me changed into a dead man ?"

Before a blow was struck, one of the robbers who was on horseback, informed his companions, that some horsemen were observed at the entrance of the wood. The robbers left Xailoun and the plunder behind, mounted their horses, and endeavoured to escape as well as they could. The terror of the simpleton was gone, and had given place to curiosity. He was amusing himself with untieing the
bundles,

bundles, to observe what was within, when he was furrounded by a party of the horsemen sent in pursuit of the robbers; they took him for one of the number, tied his hands, and reproaching him with abusive language, conducted him to Bagdad to be put in prison.

He now saw himself delivered to the hands of the jailor, as one of those robbers who had struck an important blow; and the horsemen declared, that he would soon have his companions along with him. "Run to the south," said Xailoun to himself, "to be changed into a robber! Most assuredly, though I have been told so, God is not there: but I was not long an ass, an ox, or an evil genie, and I hope I will not long continue a robber either."

While he uttered this reflection in the dungeon, he roused the attention and curiosity of a companion, whom guilt, rather than misfortune, had brought into the same place. Fetah was the name of this prisoner, a very famous and formidable robber, who had been apprehended the day before in committing a most daring robbery. Fetah had been tried long ago; but when seized by justice, he had always found means to escape; and when Xailoun arrived, he was devising some new expedient to extricate himself from trouble.

Fetah examined his companion in disgrace, by the glimmering of a lamp, which served

to give them light, and addressed him to ask the reasons of his imprisonment. Xailoun, who wanted nothing but an opportunity of speaking, told him, that, having been at the fouth to pray to God for a change, that his wife might not beat him, nor prevent him from going abroad, he had suddenly been changed into a robber.

Fetah conceived a good omen from this first explanation. He perceived that his companion was a simpleton, to whose ideas it was necessary to accommodate oneself, in order to lead him into a snare. Before they were an hour together, Fetah perfectly knew who Xailoun was; what he had done, or thought, in his whole life; and from the simpleton's rage for undergoing a total change, the villain formed the design of immediately transforming himself, so as to make his escape.

Fetah, to disguise himself, in case he should be apprehended in committing his late robbery, had blackened his beard and hair, and thickened his eyebrows, which were naturally very fair. Xailoun's were of the same complexion. In blackening his beard and hair, he had not spared his skin, and bore a greater resemblance to a negroe than an Arab. The natural complexion of his face was like that of Xailoun, ruddy and sanguine. By washing himself well, blackening Xailoun,
and

and prevailing with him to exchange dresses, the transformation would soon be completed.

“ Brother, said he to Xailoun, “ you were wrong in going to the south to see God : his temple extends throughout all space. With respect to me, if I wished to make a change with you, and you agreed to it, by praying here to God, with very little trouble, it would instantly be accomplished : You would no longer be yourself ; you would be me. See then if you would be taken for a robber, and if your wife durst beat you.”

“ You are very black,” said Xailoun ; “ I had a face very much resembling that, when I was changed into a scullion ; and yet my wife beat me as much as before.”—“ That colour does not please you then ? ”—“ No,” said Xailoun.”—You shall see,” said Fetah, “ that it is very easy to get another : There is nothing to do but to pray earnestly. Let us turn our backs : You are to seek God in the south, and I will seek him in the north ; we will find him every where. Let us both ask aloud to be changed, and I will inform you when it is done.

Xailoun obeyed very willingly. Fetah steeped a handkerchief in his water vessel, and, with great dexterity, took off all the blacking which disguised his hair, beard, and

F f 3 complexion.

complexion. By the smoke of the lamp, he blackened a pewter vessel, wherein his food had been brought, and bedaubed his hands. He immediately turned about, and said to Xailoun, "Look at me; don't you find me greatly changed?" Xailoun remained in the utmost astonishment; for the villain Fetah had a very fine figure. "What," said the simpleton; "shall I be changed as you have been?"—"Yes," said Fetah; "provided you will allow me to delineate my features upon your face. Xailoun agreed to this condition; and, in a very short time, Fetah made him blacker than he had been himself. "This is not all," said he; "we must also change our clothes, and, you see, mine are perfectly new."

Xailoun was now transformed; and Fetah wished to give him a proof, that in every respect he was a great gainer by the change. "You shall now see," said he, "how you will be served in this place. I hear the door open; the turnkey is coming; give him this piece of money, and say to him, with a firm tone of voice, "get me some pilau, and a shoulder of mutton for dinner."

Xailoun, who was accustomed to repeat what he was told, gave the piece, without looking at it, and delivered the order to the turnkey. The turnkey went up to the lamp,
and

and saw that the piece he had received was gold. He saluted Xailoun, from respect to his money, and went to execute the commission.

While Xailoun enjoyed the satisfaction of being changed, so as to command respect, and Fetah the hope of escaping by his cunning, both met with a fate the very reverse of what was intended for them. The Caliph, informed that the famous Fetah had been apprehended, ordered him to be conducted without the city, and there undergo, with the greatest rigour, the punishment to which he was already sentenced. A party of the robbers, among whom Xailoun had thrust himself, had been taken and examined. Being asked who that man was, they unanimously declared that he was an idiot, whom they were amusing themselves with terrifying; and it was decided that he should be set at liberty.

A judge came to the prison, and ordered the simpleton to be brought before him; the turnkey came, and striking Fetah on the shoulder, said to him, "Come, walk forward, simpleton; you are going to give your account." Fetah obeyed. "Leave this place," said the judge; "go to your own house; and, if it is in your power, be not so foolish for the time to come."

"Let

“Let Fetah be brought forth,” said the judge: the turnkey came to Xailoun. “Sir, you have no time to finish your shoulder of mutton; the judge calls for you: it is not worth while to give you back your change. If you have any other piece like the former, you may give it to me; your business will soon be over, and in a short time you will stand in need of nothing.”

Xailoun listened to the turnkey with a silly stupid air, and remained fully convinced that he had undergone a total change. He saw his companion treated as a simpleton, but he himself was spoken to in quite a different language. He was moreover assured, and he fully believed, that very soon he would want nothing: he did not, however, make the smallest motion. “Go on,” said the turnkey, “you must not give us the trouble of dragging you from hence by force; believe me, walk out with a good grace.” “I don’t mean to give you any trouble,” replied Xailoun; “I will go.” The turnkey looked at him, and said, “Follow me.” Poor Xailoun obeyed like a child, and was conducted into the chamber of justice, where the judge thus addressed him: “Fetah, this is your sentence; listen to the reading of it.” The clerk immediately read a list of crimes of which the criminal was convicted, and for which he was
condemned

condemned to be hanged at the ordinary place of execution, without the city of Bagdad. "Who did all that?" said Xailoun; "is it not written on that paper that I am changed? I am changed however, look you." The judge, who knew not the robber's person, supposed that Fetah was acting the idiot, in order to screen himself from punishment; and, without any regard to his discourse, ordered them to proceed towards the place of execution.

Oitbha had been very uneasy since her husband disappeared; and she had revolved in her mind all the different kinds of accidents which might befall a man of his character. That he had gone from Bagdad, she never once suspected; but she thought that he might have been drowned in the Euphrates, or have exposed himself to some squabble, been wounded, and carried to an hospital. She had already run through the whole city to get information concerning him. She at length arrived at the prison, and was there told that a simpleton had lately been dismissed. Upon going back to her house, Xailoun was not there; and she returned to the prison still more alarmed than ever.

A villain, well known throughout Bagdad, Fetah to wit, as she had been told, was coming out to be led away to punishment. He walked with his head uncovered, but still it was impossible for her to recognise him. The
black

black colour which had been given to his hair, his face, and his beard, concealed the person who was carried away ; and his dress completed the disguise. But there was in his attitude and manner of walking, and in his silly way of stopping to look about him, something which recalled Xailoun to her mind every moment ; and she could not help following the cavalcade. A new event soon put the matter beyond all doubt.

As they were coming out of Bagdad, Xailoun observed a kardouon sitting within reach of him upon a heap of stones, and stopped short : " Ah ! good day, cousin ! " said he ; he was urged to go on, but he answered " that he wished to speak with his cousin, to learn if he thought him greatly changed. " The judge and the guard were astonished at this instance of stupidity, either real or pretended ; and at that moment Oitbha having lifted up her veil fell at the judge's feet, " Sir, " said she, " this is not that Fetah whom they seek for : this is an innocent creature who never did harm to any body ; he is my poor husband, the simple Xailoun, who, out of his extreme simplicity, has allowed some person, I know not whom, to disfigure him in this manner : Let me make him clean, and we will here find some by whom he will be recognised. "

" Come,

"Come, unfortunate wretch," said Oitbha to Xailoun, with that tone of authority which she well knew how to assume, "where have you been to have got into this situation?" "The man who was along with me has changed me." "Are not you ashamed, after all your ridiculous transformations, to have allowed yourself to be changed into a robber and a villain, and thus run the danger of being put to death?"

Xailoun made no reply, but allowed his wife to wipe off with a handkerchief the black which covered his face and hair. Some children who dwelt near the prison, fell a crying that it was the evil genie who eat the dead bodies; and in the mean time, one of the horsemen came up to the judge, and assured him that it was not Fetah the robber. "I arrested him, Sir, had him three days in my custody, and should certainly know him. This man is the very idiot whom we met with some days ago in the wood, and whom you ordered to be set at liberty: Fetah must have had the address to put himself in his place."

The judge was convinced, by so many concurring circumstances, but could only delay the execution of the sentence, till he had given an account to his superiors, and to the Caliph, of what had happened; and consequently recommitted Xailoun to prison. Oitbha accompanied

accompanied him, and procured for him new and suitable clothes, that he might lay aside those by which he had been exposed to so great disgrace, and to the danger of losing his head. She paid the jailor very liberally before-hand, for the care which she begged him to take of Xailoun, till the order for setting him at liberty should arrive; and the people connected with the prison observed, that he was a very fortunate simpleton.

With respect to Xailoun, a change of dress would have been agreeable to him in any other situation; but since he was discovered by his wife, and exposed to threats and blows, there was no transformation which could give him any pleasure. The order for liberating him at length arrived: Oitbha carried him away with her; and we may well suppose that she did not treat him in the gentlest manner, either by the way, or in the house. To prevent him from going in quest of new adventures, fear must be employed to overawe him; but it was impossible to change his fauntering disposition, or lead his ideas beyond the beaten tract in which they were accustomed to move. He must of necessity be changed, that he might be safe from being scolded, abused, or confined to the house. This must be the work of God; and hitherto he had sought him in vain. "God," said Xai-

loun, "cannot be of an inferior station to a Visier; the Visier's palace is just beside us, and people go to him and speak to him: I will go to God's palace, and speak to him."

One day he found an opportunity of escaping; and, having asked at every body for God's palace, was conducted to a mosque. "It is not this I mean," said he; "this is the place where prayers are addressed to Mahomet for mussulmen;" and he continued to ask till he was in the environs of the Caliph's palace. An usher of the court heard him, and contrived to draw from him an explanation of the favour which he wished to obtain. When he was informed of Xailoun's character and views, he thought that he might afford the Caliph some amusement. "Come," said he, "I will conduct you whither you wish to go." "And shall I speak to God?" said the poor simpleton. "Yes, you shall speak to him; you shall see him face to face." So saying, he conducted Xailoun into the palace, desired him to sit down, and ordered him to wait till he should return.

Although Xailoun was only in the outer part of the palace, and in the apartment of an inferior officer, he thought every thing very fine: but when the usher conducted him through the court and apartments which led to the Divan, he could not give over exclaiming,

"Ah! how fine this palace of God is!" When he saw the Caliph upon his throne, he was quite dazzled with his grandeur. The usher took him by the arm, and led him forward; "There he is," said he; "prostrate yourself, and speak to his highness." "What shall I say?" replied Xailoun quite confounded. "You may pray for a change, and explain to him your reasons."

Xailoun's speech shall not be related: He was in such astonishment and confusion, that he did not display even his ordinary share of understanding. His wife, his house, his street, the blows with the stick, his transformation into a scullion, an ass, an ox, an evil genie, a forcerer, a nurse, a hen, and a robber about to be hanged, were all confusedly jumbled together in his relation; for the usher took care to lead him on from one detail to another. He concluded, with saying; "My God, since you now hear me, change me, I beseech you, once for all: but change me, so that I shall be unknown to my wife, and even to myself; change me better than you have changed our ass; for she still receives blows.

Haroun Alraschid, and all the people of his court, could scarcely suppress their laughter: but the Caliph restrained himself, and ordered the usher to conduct Xailoun into another apartment, where he should instantly be

be changed. If he had not been at a distance from the Caliph, he would have thrown himself upon his feet, to kiss them, and crushed them with his weight; but luckily he was without the railing. The eunuchs conducted him into an apartment, where a plentiful repast was served up. He was a stranger to the dishes; but their novelty attracted his fancy, and made them still more agreeable. He found every thing good, and indulged his appetite, believing more firmly than ever, that man can be changed only by nourishment, since, in the palace where he now was, God himself employed no other means. Exquisite wines were added to the good entertainment: and though Xailoun knew not what they were, he yielded to the pleasure of drinking them. They were mixed with a strongly narcotic liquor, of which he immediately felt the effect; and before he was able to rise from the table, fell into a very deep sleep.

The slaves only waited for this opportunity to take possession of him. He was washed, rubbed, and cleaned from head to foot. An old slave, who was deeply skilled in the art of preparing pomatums, paint, and every thing relating to the toilet, was brought from the seraglio. By the balsams, which she composed, she could give freshness and beau-

ty even to the head of a dead person. Xailoun passed through her hands, and came from them as fair and fresh as a rose, and with a smooth down upon his skin.

Fair and beautiful locks, negligently tied with a buckle, supplied the place of his own red and bristly hair. What was left on his eyebrows formed an arch, which was immediately dyed of the same colour with the locks. He was dressed in a waistcoat of azure blue, a little sloped before, to shew his neck and bosom, the whiteness of which was set off by an artful imitation of the veins. A diamond star sparkled on his breast, and was joined by the pearls, which hung from his delicate neck. His legs were adorned with buskins of uncommon richness and grandeur. He was girt about with a magnificent scarf; and a piece of gauze spangled with silver, and gracefully raised upon his side by a clasp of rubies, flowed upon his shoulders. Wings would have been added; but this would have embarrassed his motions; and of these they wished to lose nothing.

When the fat and sluggish Xailoun was completely transformed by the old slave into an angel, he was carried into a magnificent hall, and placed upon a very rich sofa, under a grand canopy. Four glasses opposite to one another reflected and multiplied his figure. There

There, and in such a dress, did he awake from sleep.

The same night, the festival of the flowers * was to be celebrated within the palace; and, agreeable to the whim of the Caliph, Xailoun's transformation added to the gaiety of the feast. The eunuchs were to wait till they observed the symptoms of the sleepy drugs ceasing to operate, before they should give the signal to musicians, who were placed above in a gallery, hid by a covering of gauze. The Caliph himself was there, in order to enjoy the sight of the awakening, which the music was to effectuate.

Night was come, and Xailoun was still asleep. The art employed to lull him asleep, was assisted by a very happy natural constitution. He at length began to stir, and stretch himself. The music was at first very soft; but it was soon rendered more loud and piercing, by the sound of warlike instruments; and Xailoun was at length completely awaked. The place where he was, was lighted by two hundred tapers: He looked before him, and saw an angel in the mirror: He turned about, and the glass behind the sofa presented another: He looked to one side, and then to another, still

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angels.

* At this festival, a mirror and two wax tapers are placed before every flower in the garden. It is very brilliant, and happens always at the return of Spring.

angels. He at length cast his eyes upon his hands, his feet, and his body, and was dazzled with every thing he saw. He did not speak, but uttered cries: he ran through the hall; went up to all the glasses in succession; came so near them as to touch them with his nose; and thought that angels approached, and kissed him. "Oh, Oh!" exclaimed he; for so great was his astonishment, that he could say nothing else. At length he seemed to recover the use of his senses. "I see all this very well," said he; "but where am I? what is become of Xailoun!—O Xailoun! Xailoun! are you come then to see all this, in order to tell it to my wife?" Then running to the mirror: "Tell me, I pray you, you who are so beautiful, where is this poor Xailoun? know, that however beautiful I am, I shall weep if I don't see this poor Xailoun."—"Hold there," said a soft and musical voice from the top of the gallery; "seek no longer for that Xailoun with whom thou wert acquainted, and whom his wife beat so frequently; thou art Xailoun; thou didst ask for a change, and behold it is accomplished."

"And who are these beautiful youths around the hall, who come to me when I go to them; who kiss me, and whose nose is so cold;

cold ; who speak, and yet I cannot hear what they say ?”

“ These are pictures of thyself, appearing in the glass : did you never look at yourself in a glass ?”—“ O yes ! but I never saw more than one picture ; now I see some at the very bottom of the glass, and others, with their backs turned to me.”

“ They are only your pictures, however.”
——“ Very well, do you, who now speak to me, desire God, who is so rich, to give me all these pictures, that I may carry them home to my wife.”

“ Do you intend to go back to your wife since she beats you so often ?”—Yes ; she will beat me no longer ; I am changed.”——“ But, Xailoun, do not you wish to remain near God ?”—“ I will remain near God, and near my wife ; we have a child, and my wife is again pregnant : I will come hither to say my prayers five times a-day.”

The Caliph was much entertained with this conversation ; but it was now time to let all the ladies of his court enjoy the pleasure of it. Servants came to inform Xailoun, that he was waited for in the gardens of the palace. He bade adieu to the pictures ; and as he was accustomed always to obey, straightway followed those from whom he received the invitation.

The festival, at which Xailoun was present, was calculated to fill him with transport. Every flower had a mirror at the foot of its stalk ; and the pictures, which he had left in the hall, seemed to accompany him wherever he went.

Four thousand tapers, placed upon the surface of the earth, illuminated this brilliant spectacle ; and ten thousand coloured lamps decorated the whole front of the palace. Xailoun at first thought that he was in paradise. " You are not quite there," said one of the eunuchs who accompanied him ; " we don't intend to deceive you ; this is only the terrestrial paradise, and you are in the palace of *God's lieutenant*, towards whom we are about to conduct you."

This expression of *God's lieutenant*, was unintelligible to Xailoun ; for according to his creed, there was only one God. But he had no time to think of heresy ; for he perceived, under a magnificent pavilion, the Caliph shining in all the splendour of the throne, and surrounded with all the beauties of his Harem.

At sight of this, Xailoun exclaimed, " O what pictures !" He was introduced into the circle, and all the women strove with one another who should most attract his attention. He wished to approach very near them : " Kiss me now," said he ; " are your noses cold like those
those

those of the other pictures I saw? Ah you speak! Do you recognize me? Am not I greatly changed? Our afs and I will astonish all our neighbours; there will be nothing in the whole quarter which will have undergone such a change."

The Caliph's women laughed most immoderately; but they wished to try Xailoun's fidelity to his wife, and advised him to remain with them. "Hold," said he, "I see very well you are houris; but I am not dead, and I am married." "Can you love the woman who beats you?" said one of the Sultaneesses. "What is love?" replied Xailoun; "Oitbha is my wife, and I must live with her; does this loving mean living?"

The Caliph perceiving that almost as much had been got out of Xailoun as could be expected, gave orders to serve up an excellent supper, and to plunge him again in sleep, proposing next day to give notice to Oitbha to come for her husband. Xailoun supped with a keen appetite, not thinking in the least on the many fine objects he had seen, and was delighted with the change, as he could now venture to return home.

In the mean time, the eunuchs and slaves belonging to the women of the seraglio were preparing, without the knowledge of the Caliph,

liph, to enjoy themselves at the simpleton's expence.

As soon as he was asleep, they stripped him of his ornaments and finery, and clothed him with goat's skins. The coverings of the hands, instead of a forked horn, were terminated by vultures claws, fitted to the skin; and his head was adorned with an enormous leathern mask. Two large chrystal eyes, of a fiery appearance, glared from this frightful figure.

When the slaves had disfigured poor Xailoun in such a manner, that he could not know himself again, they laid him upon a matt, in a place under ground, where the slaves used to be put as a punishment for slight offences. But to procure him the cruel opportunity of seeing himself, they lighted the dungeon with two lamps, and fixed some mirrors upon the walls. After every thing was prepared for their observing the effect of this new transformation, the women and eunuchs went to enjoy, till Xailoun should awake, the remainder of the feast given in the garden, where the night was spent in a variety of amusements prepared for the Caliph and his ladies.

When it was day, the chief eunuch perceived that attendance was every where wanting. He went in search of those to whom it belonged, and at length found them amusing themselves

themselves with the terror, distress, and screams of poor Xailoun. An example would instantly have been made of some of them for such barbarity ; but the favourite slave of the best beloved Sultaneſs preſided over the ridiculous puniſhment to which the unfortunate creature was ſubjected.

If we reflect that Xailoun had, within the ſpace of fourteen hours, taken two narcotic draughts ; that he had paſſed ſucceſſively from the ſight of paradise, to that of the infernal regions, where the chryſtal upon his eyes repreſented every thing in flames ; and that from the delight of good entertainment, and the caresses of the attendants, he had fallen into the hands of a fooliſh and brutal rabble, we will readily allow that ſuch a ſituation would have made even a wiſe man mad.

Xailoun, alas ! was there in as bad a ſituation as he had been at the mill, and in the plough : one conſolation, however, he enjoyed ; from his own experience, he knew that neither good nor bad changes were of long duration. But when he ſaw himſelf thus changed from an angel into a devil, he had a conſuſed recollection of being told in the garden, that he was in the palace of God's *lieutenant*. From this, he concluded, that he had not come to the palace of the true God, and that this was the cauſe of ſo horrible a change

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"O my God, my God, do you yourself change poor Xailoun, since this God has changed me so ill."

Xailoun's prayer was instantly heard. The chief eunuch sent all the slaves to attend to their duty, and freed the poor man from his horrible garb. He gave him new clothes from head to foot, suitable to his station, and covered his head, which had been shaved, with a fine turban. Xailoun was conducted into an outer apartment in the palace, and a good breakfast was served up to him, which he swallowed eagerly, reflecting in his own way.

Behold him again changed, and so placed before a mirror, that he could see himself in it. Though he had no beard, and his head was covered with a large turban, he thought that he recognised himself. "Ha," said he, "I am now changed into a young Mussulman. My wife has told me already that I am worse than a child; this will be quite another thing; however, for my own part, I find it not amiss; and if I could get a beard, I would not be sorry to continue in this situation." While Xailoun was thus talking to himself before the mirror, he did not lose time, but eat and drank very heartily every thing which was set before him.

In the mean time, the Caliph having awakened, the chief eunuch had already informed him

him of the extravagancies committed by the slaves, at the head of whom was the favourite of the Sultaneſs. The ſovereign, inſtead of blaming any one, condemned himſelf. "We ſet the example of abuſe," ſaid he; "and it is not wonderful, that ſlaves ſhould improve upon our follies. I have attended to this man, and find, that though he has no underſtanding, he has a heart. I am anxious to ſee Oitbha; who, while ſhe overawes, as it appears, by fears and blows, this ſtupid bear, has been able to tame him ſo well, that he wiſhes always to return to her. I will try her character, as I have done that of her huſband; and if I am pleaſed with her, I will make amends for the fault which has been committed with regard to them." He ordered one of his eunuchs, to tell the uſher who had brought Xailoun, to go for his wife Oitbha, and inform her beforehand of every thing which had happened the preceding day. "If ſhe is worthy of eſteem," added the Caliph, "as I have ſome reaſon to think, I will not be ſlow in making reparation for the wrongs which I have done her."

The uſher received his orders; and Oitbha, who was very uneaſy about her huſband, learned from him that he was at the Caliph's palace. The events of the day and night were related to her; and laſt of all, ſhe was

informed, that the Caliph expected her attendance. The succession of her ideas was very rapid; and she perceived at once all the advantage which might be derived from the abuse which had been made of her husband's imbecillity. Hitherto, while she enjoyed an honest affluence within her own house, she had artfully concealed the fortune she had gained; though she might shew a part of it to the Caliph without exposing herself, there would have been great danger if she had been first suspected by a Cadi. She dressed herself genteelly, affixed to her girdle two purses, each containing two thousand pieces of gold; covered herself with a large new veil, and set out along with the usher to the palace.

The Caliph was seated on his throne; Oitbha was brought before him, and prostrated herself. Haroun ordered her to arise. She then uncovered her face, and said, "I obey the orders of the Sovereign Prince of the Faithful; what is his pleasure with Oitbha the humblest of his slaves?"

"Oitbha," said the Caliph, "your husband Xailoun was yesterday brought into my palace; and, as you have been already informed, his extreme simplicity served for the amusement of my court. I have learned from his own confession, and from many accounts which I have heard, that his natural restlessness

ness of disposition and defect of judgment, have even brought his life into danger. It is not reasonable that a young woman like you should continue indissolubly united to a man totally void of understanding. I promise to get your marriage dissolved, and to cause your husband be taken care of in one of those houses where we confine those whom it is necessary to secure against the consequences of their own misconduct, while at the same time they are prevented from doing any injury to society."

"O most wise Caliph!" said Oitbha, "poor Xailoun is my husband in the sight of God, and consequently cannot cease to be so by any human law. I should be quite distressed, were he confined in any place where it would be impossible for me to pay him that attention which I owe him. He is the father of my children; in the eye of heaven, he is the crown of my head; and it can only shine by the propriety of my own conduct. He does no injury or harm to any one; and, as his understanding is weak, all the resources of mine ought to be exerted in his behalf. The idleness to which he is naturally inclined has reduced him to absolute imbecillity, and would infallibly have led him into some misfortune. I have employed severity, threatening, and even blows, when I found that I could suc-

ceed only by inspiring terror. After having subjected him to my authority, I determined to alter my conduct with regard to him, and try to make him assume, as it were, another station in the world. I kept him in the house free from every labour; but to our great misfortune, he made his escape, and came hither. How has he not found an asylum in this august mansion, where every Mussulman upon earth may come and seek refuge? It is a consequence of the extraordinary nature of his lot and mine, for which I venture to demand justice from you. Restore to me Xailoun, O wise Caliph; my duty makes him dear to me. He is a man devoid of judgment; but he is a faithful Mussulman, who possesses no malice, and who is innocence itself. If he has been so unfortunate as to injure any person in Bagdad, here are four thousand pieces of gold; it is our whole fortune; I bring them for his ransom; and I would stake even my own liberty, for whatever may be wanting to procure his enlargement."

Oitbha was not beautiful, but she had great expression in her countenance; she was young, had a fresh complexion, and displayed much dignity in her motions. The Caliph was ashamed of having exposed himself with her, to procure a momentary amusement at the expence of her husband's imbecillity; but the

the means of getting out of the embarrassment were always in his power. He whispered to his chief eunuch, who returned in a few minutes, holding a casket, and conducting Xailoun, who was now covered with a beautiful robe.

“ Oitbha,” said Haroun, “ there is your husband ; the robe which I have conferred upon him, he owes to those sentiments, with which, such as he is, he has been able to inspire you. I now see that I formed a true judgment of your character, from the extraordinary attachment to you evidenced by this man, whom one could scarcely believe capable of feeling. I take you both under my protection ; and instead of demanding a ransom for the liberty of Xailoun, here are four thousand sequins which I add to those you intended to part with.

The first object which Xailoun saw upon his entrance, was his wife : after making an excuse to her for his last flight, he hastened to shew her his pelisse. “ Changed ! changed ! ” said he, “ much better changed ! ” He then perceived the Caliph ; “ Ah ! claws, horns, God, lieutenant ! ” exclaimed he, and at the same time ran to conceal himself behind his wife. The latter, after a respectful bow, took the casket which the Caliph presented to her from the eunuch’s hands, put in it the four

purfes ſhe had brought ; and having given it to Xailoun, made a profound reverence, and withdrew. The four thouſand ſequins were but a ſmall addition to the immense fortune which ſhe could call her own; but they afforded a good pretence for enjoying it. The Caliph had given her four thouſand ſequins ; and in leſs than an hour after, it was reported in Bagdad, that he had given her a whole cheſt-full of them.

As Oitbha was on her way to the palace, ſhe had remarked that there was a houſe of a genteel appearance to be ſold near the great market-place. She entered it ; and having concluded the bargain before ſhe came out, took the keys with her. Returning to her houſe, ſhe began with putting the two bags which contained her real fortune upon the aſs, and conducting it to her new houſe, accompanied by Xailoun, who was her man of labour in affairs that required ſecrecy ; but as to others, ſuch as that of transporting her effects, ſhe hired common porters, and againſt evening, ſhe was able to take poſſeſſion of the houſe which ſhe had bought. The former poſſeſſor was a rich merchant, whoſe accommodation ſhe found in it, and it was already known in the quarter which ſhe left, that the Caliph had given her a caſket full of gold.

Oitbha

Oitbha did not make a bad use of her riches ; but, next day, she bought a very good mule, and a pair of bags. The day following, she proposed to Xailoun to mount him upon the mule, and go to his cousin's house. It may easily be supposed, that Xailoun was very happy at this party of pleasure. Oitbha mounted the ass, and Xailoun followed her upon the mule. When they arrived at the ruins, the kardouon, Xailoun's adopted cousin, was sitting upon the very heap of stones, which covered the mouth of the cave. Seeing the riders approach, it hid itself ; but Xailoun had perceived it, and exclaimed, " Ah ! there's our cousin."—" We must go to his house," said Oitbha ; " we have now two beasts to support, and we must have food for them both. Come, Xailoun, throw these stones out of our way, and we shall immediately enter your cousin's abode."

Xailoun laboured very hard. The trap, and the ring, by which it was lifted up, made their appearance. The entrance to the subterraneous abode was at length cleared. Oitbha had provided herself with a light, and advanced into the cave, where she found a great quantity of precious vessels, which were perfectly useless to her. " What do you seek for then ?" said Xailoun.—" I am seeking for your cousin, but he is not here :
we

we must go and take his carrots." She went to the urns containing the pieces of gold, filled the four bags with them, and caused Xailoun carry them out, and lay them on the beasts of burden, which were tied to the entrance of the cave. "Come along," said she; "let us shut the door and set out; we will return in the afternoon, and see if our cousin will be more civil. After some stones were thrown above the trap, she returned home on foot.

In the afternoon, she made a second journey, and completely emptied the urns which contained the gold coins. Xailoun then put the trap in its place, covered it with as many stones, as he possibly could; and they both returned to Bagdad. She had left behind, in the cave, great riches, consisting in precious vessels. She might one day reveal the secret to her children, but she thought this superfluity useless at present.

When Oitbha saw herself well settled in her own house, and found, that the public opinion concerning her fortune was well established, upon the foundation of the Caliph's bounty and protection, she was anxious to bring Xailoun to the enjoyment thereof. The number of her children increased: They would one day blush, that they had an idiot for their father; and it was proper

per to prevent him from doing any public acts of imbecillity, and to colour those which could not be concealed.

She first bought slaves for the service of her children and herself; but she paid particular attention to those who were to be attached to Xailoun. It was with great difficulty she could find such as were proper for him. At length she procured two, who were of a mature age, who possessed understanding; and to whom, in short, she could give her confidence. They were to carry Xailoun out to walk, wherever it should be agreeable to him; and he frequently took delight in going to the ruins, and conversing with the first kardouon he happened to meet. His guides were ordered not to contradict him; but when he wished to remove the heap of stones, in order to get at his cousin's house, they must oppose it, and tell him, *Oitbba does not wish it*. The first days that Xailoun enjoyed this kind of liberty, he set out to the ruins, mounted on his mule. When he was there, he wished to pay a visit to his cousin, and take his carrots; but, at this single expression, *Oitbba does not wish it*, he immediately desisted.

His guides prevented him from thrusting himself into every place, as formerly: If any thing excited his curiosity, they went and procured it for him. The use of it was pointed out; and,

and, if he conceived any liking for it, it was purchased. If it was extravagant, the whole was settled by these words, *Oitbha does not wish it*. He no longer thought of sauntering through Bagdad. Oitbha had persuaded him that he was totally changed, and that there was no farther need of being so, but that he must be obedient.

In the mean time, one of the most considerable merchants in Bagdad, who was Oitbha's neighbour, experienced a reverse in trade, and suddenly saw his credit shaken by a loss which he met with at sea. Oitbha learned that he was in want of money, and went to his house. "Every time you have an opportunity of seeing the good Xailoun, my husband," said she, "you treat him with humanity and friendship, and I am greatly indebted to you for your kindness. You are a worthy man; and, as I know that you have met with misfortunes, I come to offer you ten thousand sequins: You may send for them, and I lend you them without any interest, save that which I shall derive from the pleasure of obliging a man of so much goodness."

The merchant gratefully accepted so kind an offer, paid all his debts, and re-established and increased his credit and fortune. He informed his best friends of Oitbha's generous conduct

conduct with regard to him ; and that noble action very soon became public. As soon as it was known, that by careffing Xailoun, a resource of this kind could be found in time of need, every one strove who should be most lavish in their attentions. The slaves, who conducted him, had great difficulty in freeing him from those demonstrations of friendship, which were shewn him on his way ; and they never allowed him to accept any thing which was offered him.

Oitbha, having been repaid by the first merchant, to whom she had given assistance, had occasion to adventure with three others. One of them entirely failed in his engagements, and she felt not the smallest regret at the loss. She received marks of respect and attention in every street of Bagdad, and she was supposed to have very large commercial concerns. Henceforth she might, without danger, openly make use of her riches, and hazard meeting with some losses.

Xailoun's table was excellently furnished. The Caliph's officers sometimes came to eat at it, and he made no more foolish speeches ; for the two slaves either answered for him, or dictated a reply. He at length became able (which may easily be believed of a man, who has no self-conceit to overcome) to extricate himself

himself from an embarrassment with as much spirit as other men.

Oitbha lived happy with Xailoun: She gave her children a good education, and settled them very richly in Bagdad. She continued, till her death, which happened soon after that of her husband, to procure, by her beneficence, the good will and admiration of the public; and her loss was a source of great affliction to all who had the pleasure of her acquaintance.

“ WELL ! sister,” said Dinarzade to the Sultaneſs; “ we have not interrupted your narration, though it contained many very trivial things. But it has given riſe to an idea, which is more important, viz. that, if Oitbha’s huſband had not been ſo weak, he could never have made a fortune, much leſs could his wife have brought him to enjoy thoſe riches which accident had procured them. This ſhews us that there is in every thing, even in ſtupidity itſelf, a certain point which is deſirable to be attained. You have moreover led us into Bagdad, till we are a little fatigued; and you ſometimes filled us with apprehenſions of being ſmothered in the crowd. I think you owe ſome fort of compenſation to

us, as well as to our favourite Haroun Alraschid. The light in which you have now exhibited him, is rather unfavourable; and, until you have recollected some other exploit of his youth, or of his more advanced years, relate, if you please, the adventures of the princess Ilsetilsone his daughter, and Simonstapha. We will there behold this son of justice displaying, in his setting ray, those sublime qualities which his rising presaged, and which illuminated every part of his course."

"Sister," replied Sheherazade, "the story is long, and I will not try the Sultan's patience without his permission." Schahriar granted it with pleasure; and the beautiful Sultaneſs began her relation in the following words.

END OF THE FIRST VOLUME.

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v. 2

ARABIAN TALES.

*The Adventures of Simouſtapha, and the Princeſs
Iſetifſone.*

UNDER the reign of Haroun-Alraſchid, a young man, of the moſt regular features, of the moſt beautiful and agreeable countenance, and of the moſt majestic and elegant mein, came to ſettle in Bagdad. Here he purchaſed a conſiderable inn, empty by the death of an eminent citizen; he embellished the gardens, gave a new appearance to the rooms, and, in ſhort, he converted this ſmall palace into ſuch a ſplendid cook's ſhop as had never been ſeen in Bagdad, or perhaps in any other city of Aſia.

Here every thing was ſerved up in ſilver-plate and china, by ſlaves dreſſed with uncommon taſte and neatneſs. The paſtry, and every other diſh, was ſeaſoned with a delicacy which even the cooks of the caliph were unable to rival. This moſt eminent cook's name was Simouſtapha.

VOL. II.

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His fine figure, his engaging and polite manner, and the splendid entertainments which he gave, soon invited to his house the first rate people of Bagdad; and, as his ragouts never failed to sharpen the bluntest appetite, he became the favourite cook of the place. His house and gardens were continually crowded with those who prefer luxury to the most rational enjoyments.

The caliph's courtiers were constantly praising in his presence the cook's exquisite entertainments; but, either the prince could spare no time for the trifles of the kitchen, or the desire of satisfying himself of the skill of Simoustapha must come to him in a way corresponding with his own whim and caprice.

The slaves, particularly the females, of Haroun's palace, took a turn every day round Simoustapha's shop, and never returned without something prepared after his best manner.

The most forward of these slaves was Namouna, the affectionate governess of the princess Isfetilsone, a most amiable young lady, and the caliph's sole progeny by Zobeida, who, of all his other women, was his darling favourite.

Namouna enjoying such freedom as was suitable to her station and time of life, walked every day in the streets of Bagdad. The children

dren knew her notwithstanding her veil, and named her whenever they saw her.

Simoustapha, whose shop she frequented, naturally obliging to every body, was particularly so to her. He made her sit down, served her first, and, by his agreeable and polite attentions, prepossessed her much in his favour.

The good old lady, highly gratified with every piece of flattery, said within herself, "Ha, fine young fellow, heaven bless thee, thou revearest old age!" and, whenever she entertained the young princess with the news she had picked up in her city-walks, she always concluded with an encomium on the charming Simoustapha.

He had shown her all his gardens with the utmost politeness, and treated her on every occasion, even without knowing her, with every possible degree of respect. The whole of his behaviour was natural, and flowed from a benevolent soul, and the highest esteem for the sex.

"He is so obliging," exclaimed Namouna, "his voice is so sweet and melodious, that every word conveys a secret charm. His deportment is noble as his deeds. In a word, he is a transcript of Joseph, Jacob's darling son. God protect the woman who shall be tempted

to take hold of his mantle ! But he is harmless as a dove."

Ilsetifone was highly diverted with her old confidant. And no sooner had she returned from the city, than she inquired how she had succeeded with the cook.

I will take care, said Namouna, that I may not be imposed upon; sure I am not so weak as to fall in love; but there can be no harm in regaling myself with his ragouts; whatever comes from his hand may serve a queen. Surely it would discover a want of taste, to shun the company of a young man more beautiful than any prince upon earth. Why should I deny myself the pleasure of seeing him? Every look of his seems to renew my age. Methinks his pastries reflect his image. I have one of them here for Mesrour, our principal eunuch, which he will take to the palace.

Namouna was not mistaken; for Mesrour had carried the tart which the governess had given him to the favourite sultaneſs, who regaled the caliph with it, without letting him know whence it had come.

Haroun having exclaimed how good it was, soon learned that it was got at Simouſtapha's ſhop, the cook of whom he had heard ſo much.

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The fukanefs proposed to Haroun that next morning they should have a full service from this excellent cook's shop, and that Mesrour should be instantly dispatched with the necessary commands.

This is but little of what the enthusiasm of the old governess about Simoustapha excited in the palace. Every thing conspired to increase it: His easy manner, his fine figure, the real excellence of his ragouts, and the prepossession of the whole palace in his favour, although he had scarcely been a year at Bagdad.

Haroun eat with a very uncommon relish at the table of his favourite sultanefs, and showed that he was particularly pleased with the repast. Next morning he ordered his own table to be supplied from the same shop; his women partook of the dainties. In short, it came to this, that nobody in the palace thought himself well dined unless there were one or two of Simoustapha's dishes on the table.

Namouna rejoiced in seeing her idol's reputation increase. The caliph had already sent to his daughter's table several of the most exquisite dishes; but they did not flatter her palate so much as the governess expected. The continual mention that was made of Simoustapha's

name distracted her; but the gluttonous woman was not here for nothing.

"See," says the good governess, "how this charms the eye; smell this cake." She now describes the kitchen of Simoustapha: "It is as beautiful as if it were hung round with mirrors. The pavement is of polished marble; every thing is incomparably brilliant. In the middle of seven beautiful young men, dressed as for a wedding, and employed about the furnaces, Simoustapha watches over the business. Being considerably higher than any of the workmen, he appears like the moon among the stars. He finishes off every dish himself, and thus conveys to it a secret charm." But, whilst the old governess was thus launching out into the praises of the cook, she did not perceive what impression she was making upon the young princess; for these encomiums kindled a flame no less lively than dangerous.

Metilsone, who wished to conceal both from herself and others her fondness for a cook, in endeavouring to combat the rising passion, loses her sleep, her appetite, her tranquillity, and falls into such a melancholy, as made her affectionate father dread the consequence.

The poor governess bewailed the situation of her charming mistress. Her sighs made her suspect the cause of her uneasiness. In short,

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an order which she received, though but of little consequence, confirmed her suspicions.

For two days the princess had eaten nothing :

“ I see,” said Namouna, “ that I will be obliged to procure for you, as well as for myself, a dish from the hand of my friend Simousta-pha.”

The beautiful princess smiled without saying any thing ; and the obliging old governess ran to her favourite cook’s shop. “ Serve me well,” said she to him, “ my amiable young man ; I have a daughter whose life is dearer to me than my own ; display your skill in preparing a dish to revive her appetite. For these two days she has eaten nothing, and I fear the consequence. If you make a ragout to please her, you shall have a hundred sequins for your trouble.”

Simousta-pha looked the old lady broad in the face, and knew perfectly that she had no daughter ; besides, that the hundred sequins which she offered were sufficient to assure him of the fact if he had not known it already.

“ Is she then indisposed ?” replied he, with an air of anxiety. “ More than indisposed,” answered Namouna ; “ you see my distress for her : but whatever comes from you is so good, that, if she once taste it, I hope she will get better.”

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"This is the first time," replied Simousta-pha, "that I have been afraid of not succeeding." He set instantly to work, and suffered nobody to touch it but himself: In a moment the old woman was ready to set out for the palace; but she first wanted to satisfy his demands.

The cook would take nothing. "If it please her," said he, "I am well paid; if not, I should have nothing."

Namouna reached the palace, presented the ragout; Ilsetilsone tasted it, found it delicious, and eat the whole of it. The eyes of the governess sparkled with joy upon seeing the success of her stratagem; and she now extolled the complaisance, the eagerness, and the address of Simousta-pha.

He believed, said she, that it was for my daughter; in an instant he set to work. I would have given him a hundred sequins, but he would take nothing; he was happy that he had it in his power to oblige me.

In what sort of a body, said Ilsetilsone, does this dignity and nobility of a prince lodge? It lodges, replied Namouna, in a body which Solomon himself would be proud of, were he to appear again upon earth; and he would find it difficult to acquit himself so well as Simousta-pha.

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When the repast was over, this beautiful princess abandoned herself anew to her phrenzy. "What," said Namouna to her, "are you to behave so, after you have eaten with such pleasure! Instead of distracting you, I thought that I should have put you in a situation to receive the caliph, both with greater pleasure to yourself and more comfort to him."

"I cannot do otherwise, my dear Namouna," said the princess, "in spite of me my heart is wounded." Without doubt, replied the governess, there is a secret within your breast which preys upon your vitals, and yet you would conceal it from me, who love you more than my own life.

As my secret, answered Ilsetilsone, is nothing to my honour, it ought to die with myself. If I cannot keep it, am I to expect that another can?

My beautiful princess, replied the governess, you are about to hasten your destiny. My soul is a well into which your secret may descend without ever being seen again, and I may fall upon some means to afford you comfort.

"Oh, Namouna," interrupted Ilsetilsone, "pray to God to cure me, he must interpose some miracle in my behalf."

Well we will pray together, and obtain this miracle. He has already performed many in these

these places. By miraculous interposition he delivered the Jews, his chosen people, from the hands of Pharaoh : But, in the present case, he will not have to dry up the sea. Instead of that great man Moses, there is only need of a secondary instrument, and here am I ready to serve you ; confide in me ; don't distrust her who loves you more than her own life, and who is ready to sacrifice it to your interest. I have years and experience ; I can administer useful counsel, and devise methods which your own inexperience could never suggest. In a word, intrust me with the subject of that melancholy which you indulge at the risk of your life.

Ho ! my good Namouna, replied the princess, shame ought to shut my mouth ; but my confidence in you makes me open it.

You know as well as I the true cause of my misfortune ; and I would have blamed you more than any person else for having contributed to it, did I not see that it is the effect of an inevitable fatality.

I am passionately in love : every thing has tended to inflame my passion, and to derange my brain. You, Namouna, the women of the palace, my father the caliph, every one seems to me to be him. In short, he hath appeared to me in two dreams. Now name, if you dare,
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the object of my affection : tell who is the only man with whom the daughter of the commander of the faithful, of the king of the kings of the earth would live, and without whom life itself would be insupportable. Excuse, if possible, this incredible extravagance, and pardon yourself for having raised it by your continual accounts and encomiums.

“ Have you seen him in your dreams ? ” said the serious old governess with a grave countenance ; “ You may assure yourself that if it was really he, he was as beautiful as the angel who poured out the sherbet to the great prophet when he was translated to the seventh heaven. Do you recollect his features ? ”

“ No, that is impossible,” said Ilsetilsone ; “ I was confounded, transported, at the sight of such an enchanting object. He threw himself at my feet, and swore that he would adore no other creature but me ; but in two dreams I have constantly seen the same object. I would recollect him if I saw him again ; but it is as impossible for me to paint him, as to forget him.

“ Thus, Namouna,” added the princess, with an air of confusion, “ while my father denies the princes of the east, one after another, the pretended honour of my hand, the object of the love and ambition of so many kings, I would

would think myself happy in being bound for life to ——."

"To Simouftapha," replied the old woman: "don't blush to name him; his name is a pænegyric. All the crowns upon earth should be put upon his head. There are a hundred kings in the world, but there should be none but Simouftapha."

"Take care," said Ifetilsone, "you will ruin me."—I ruin you, my dear princess, I love you more than my own soul. Let the angel of death shut my eyes as soon as they have witnessed your felicity. We must visit Simouftapha together; and if you find that it was he who appeared to you in your two dreams, the fate which has destined you for him is irrevocable, and I instantly become the instrument of your destiny.

"But how," answered Ifetilsone, "can I see him without exposing myself?" Trust that to me, said the old governess; sleep well this night, that sleep may revive your complexion, and restore the red to your lips. To-morrow you shall see him whom you love; then you shall know if it be he whom the enchanting dream has presented to you; and, as I am always ready to serve you, matters shall be managed so, as not to have the smallest appearance of being thought of before-hand. Ifetilsone,

Ilsetilfone, a little comforted, upon hearing this went to bed.

Early next morning the old governess flew to the shop of Simoustapha. "I am come," said she to him, "to give you an account of the ragout you gave me: You have been paid according to your wish, for there was none of it left; but my fine young man," added she, "what will you give me, if I shall inform you of the happiest news possible for one of your age and condition?"

Whatever you please, replied Simoustapha.

I am to tell you, continued the old governess, that the lady you have regaled so well is to dine to-day on your ragouts; but take care to prepare every thing with your own hand.

Your orders, replied Simoustapha, I shall most cheerfully execute. If so, said Namouna, you owe me a kiss already; see if I shall have it in my power to increase the number of your obligations.

"Do you know that you have to give a dinner to the greatest and the most beautiful princess upon earth, even to the incomparable Ilsetilfone?" My heart, replied Simoustapha, blushing, hath already announced her to me.

What, said Namouna, your heart? What, your heart? Are you in love with my princess?

“The princes of Asia burn with love for her, and blush not to own their passion. Her beauty, her virtues, subdue every one who hears of her; but, for my own part, I would be proud to be one of her slaves.”

If you are prejudiced in her favour, answered Namouna, and if you are impatient to see her, I can assure you she has the same curiosity with respect to you.

Her slave, said Simouftapha, is ready to fly to her feet. Since you are in this situation, replied the old governess, you ought to come yourself and ask payment; you will receive it from her beautiful hand. Prepare the dinner, send it into the palace with your own slaves, by the large gate. As soon as the repast is over, you must be ready at a secret outlet, which I will show you. But remember, my dear Simouftapha, that you now owe me a kiss more.

I owe you a thousand, said Simouftapha, embracing the old governess with rapture; after which they went different ways.

Simouftapha exerts his utmost skill in preparing the repast. Ten blooming young slaves, beautiful as Cupids, and dressed with the utmost elegance, are ordered to carry it to the palace.

Ilsetilsone is agreeably surprised with this piece of gallantry. The old confident officiated

as landlord; and the young princess, eating ragouts prepared by him whom she loved, made a most delicious repast, which far exceeded any idea she had conceived of it.

She praised every bit to Namouna.—Eat, eat, said the good old governess to her, what comes from him must be good. Is it possible that Simouftapha loves me, says the princess, when he has never seen me?

Seen you! replied Namouna, you who lose your rest for him. Whatever is decreed in heaven, my dear child, must be accomplished on earth by means, no matter how extraordinary.

As soon as I told him that a great lady, very well pleased with the first dish she had got from him, wanted a whole dinner prepared by his own hands, he guessed it to be you, because his heart had announced it to him. In the transports of joy into which he was thrown, in having it in his power to serve you, and the hope of seeing you, he quite confounded me old and forward as I am.

You will pardon me, my dear princess, for receiving the first caresses of your lover, when I tell you, that he appeared to me to be passionately fond of you. Besides, I am ready to give you what I got. In saying that, the old governess threw herself on the neck of her mistress, and embraced her with her whole soul.

You are too fond, my good Namouna, said Ilsetilsone. Not more so than every female of Bagdad, replied Namouna. If the kisses of this beautiful cook were to be sold, you would see what a price; the crier would make a fortune by them.

While this conference was going on in the palace, the young slaves of Simoustapha, who had been ordered to serve up the dishes on the table of the princess, returned transported with joy at the manner in which they had been received, and each with five pieces of gold from the hand of the beautiful Ilsetilsone.

Simoustapha, encouraged to make his visit, from the flattering reception his slaves had met with, dispatches his business, goes to the bath,—perfumes himself, and dresses in his best robes. After this he went straight to the palace, and to the outlet that had been pointed out to him.

Namouna waited at the door to introduce him. The princess observed from the terrace of the palace a man conducted towards her, suspended between love, hope, and fear. “It is he,” said she, “the very man whom I saw twice in my dreams; he appeared to me the first time in this dress; the second time, his dress was so splendid that I was unable to bear its lustre.”

Whilst

Whilst she was making these short remarks, Simoustapha entered the room destined for the interview; and the princess came in from another side. Simoustapha, as soon as he saw her, saluted her most respectfully, and looked upon her down-cast eyes, and her arms across her breast, till she spoke to him.

"Are you," said Ilsetilsone, "the cook whose praises I have heard so often celebrated?" You do me too much honour, answered Simoustapha.

I don't agree to that, replied the princess; you appear very far superior to your condition, although you acquit yourself in it with amazing address. You perform your business so nobly, that, although it seems made for you, you do not seem made for it. But what, pray, were the reasons that induced you to make choice of Bagdad for your residence?

Oh! most admirable princess, said Simoustapha, if you wish your slave to speak sincerely, remove the veil which impairs his confidence, that the truth which proceeds from his mouth may reach your ear. I have already suffered too much in being prevented from admiring the charms which that impertinent object keeps from my view.

"You have not, said the princess, been a year at Bagdad, and, if my veil distresses you, it

hath been but for a moment; how then can you speak of long torments?" From this moment, replied Simoustapha, I have felt the first transport of love, which will end but with my life.

A rigorous law, replied Ilsetilfone, hinders me to take off my veil.—A respectful bashfulness, answered Simoustapha, detains my secret upon my lips.

This childishness, cried the good Namouna, makes us lose time; and the principal eunuch, who is not long in going his rounds, has a great chance to come upon us. Upon saying that, she approached the princess, and tore off the veil.

It seemed as if timidity and bashfulness had been attached to this trifling piece of stuff. For, as soon as Ilsetilfone got rid of it, she slipped toward Simoustapha; and they now embraced each other with the greatest appearance of tenderness.

A collation had been prepared on the spot; and the two lovers, for no word there had escaped from both, availed themselves of it. They looked, sighed, and eat with distraction, while the blessed quarter of an hour flew on.

Namouna turned away from them. They parted with tears in their eyes. They protested that they were in love for life, and that they must break the chains of pleasure and of custom at once.

Ilsetilfone;

Ilsetilsone, from an excess of content, fell instantly into the utmost despair. In vain, every day, did they serve her table with dishes prepared by her lover; she was not to be imposed upon by the niceties of art. From the happy moment of their interview, every object but himself appeared insipid to her. She became emaciated. She pined away.

Namouna was distressed for her. "Be then reasonable," said she to her, "enjoy the pleasure of loving and of being loved. You desire to see your lover, and to be in his company. But prudence requires of you to do your duty. You may ruin the whole by your want of patience, and efface that vivid complexion, that flower of youth, which is the greatest charm of your beauty. Leave the matter to me. A matter of so great moment cannot be happily conducted with such precipitation.

"Look at these beautiful stars; if one of them wishes to hasten its course, it leaves its proper orbit, and falls, never to rise again. That which directs your fortune keeps pace with the rest. There is a danger in wishing to change its course."

I hear your advice, my dear Namouna, said Ilsetilsone; but I cannot follow it. If you wish me to eat, tell me that you will let me see Simouftapha.

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"Very well, since he must engross your whole attention, sit down to table and eat; I shall fall upon some method for you."

The princess caused some food be brought her, took a little of it, and instantly asked what she had done.

Since you wish to know my scheme, said Namouna, attend: For these some days you have been confined to bed, and have not paid your usual visits to the caliph. I expect to see the principal eunuch coming to inquire what confines you to your room. Upon his answer, the caliph and Zobeida, your mother, will come to see what is the cause of your indisposition. Attend to all the questions which the affection of a father and of a mother can suggest. Imagine them saying, *Do you feel any pain? Does ought here hurt you, or displease you? What will comfort you?* Prepare your answers before-hand.

Beware of saying that you are indisposed; for they would send the doctor to you, who should confound you with nauseous drugs, which you have no need of; but say that you are overwhelmed with a langour, which has been occasioned by too much confinement; and that a little exercise would be the cure.

You must then request them to permit you to go to amuse yourself at Bagdad; and that they would grant you two days, at two different

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ent times, so near one another as to have the desired effect; at the same time, so distant as not to interrupt the business of the town. Besides, a crier must announce when you are to set out, that there may be nobody either to disquiet you, or to feel uneasy on your account.

You must ask to go to the bath the first day, and to visit the shops the second. Our devotion will next induce us to visit the mosques. I will then conduct every thing so as to turn out the leave you have got for amusement to the best advantage in every respect.

Namouna had scarcely unfolded her design, when Mesrour, the chief of the eunuchs, arrived from the caliph, to visit the princess.

The consequence of this small event justified all the foresight of Namouna.

Haroun and Zobeida came to see their daughter, who obtained leave from them to walk in Bagdad, at the times, and under the conditions premeditated by Namouna.

Haroun, upon returning into his apartment, orders Giafar to take every necessary precaution, in order that the princess might, early next morning, along with her retinue, enjoy the pleasure of a walk in all the streets of the city; and that she might see every curiosity in it without being exposed to the looks of any body.

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The grand vizir issued these orders to the chief magistrate; and, on that very night, all the people of Bagdad were warned by the public criers to ornament their shops with all their most curious wares: But, at the hour of prayer, nobody was to appear, either in the streets or in the houses, that neither the passage, nor the curiosity of Ifetilsone, who was to walk at that hour, might be interrupted: Every thing that might be taken by those who composed her retinue was to be paid, and every pillage they made indemnified. Those, however, who, from a spirit of restlessness or curiosity, should disobey the orders, were to meet with the severest treatment.

When the business was set in order, Namouna, anticipating the success, came to acquaint Ifetilsone. "Ha! well, is every thing set in order according to your wishes? Will the streets of Bagdad be sufficiently clear for you to-morrow morning?"

"They will be too much so, if all the inhabitants remove, replied the princess, if nobody remain in the houses."

You don't view the nature of the order in the same light that I do, Madam; all the shops, all the houses which are upon the streets must be entirely empty; but if to-morrow all the people of Bagdad were forced to go out of the
city

city, for the want of tents they would perish by the heat of the sun. Every one is to shut himself up in a part of his house, from which he can neither hear nor see any thing, and far less be seen. Those who are rich will go to their country-seats; such again as are poor will seek where to conceal themselves. The city must look like a desert; and it is by being so that it will answer our purpose. There you may do what you please: Your female attendants will run up and down the shops with a curiosity, and an eagerness of which you have no idea. The eunuchs will follow in order to watch the females, and to observe what they pick up. They must also attend to some small affairs of their own; and, during that time, we must mind ours. Be content; go to the bath; sup cheerfully; sleep as well as you can; and don't become careless about your beauty. To-morrow I hope to see the happiest couple upon earth.

Issetilsone did every thing that her good governess required of her.

The good cook was thrown into despair, when he heard the criers announce, that, before his princess should walk in Bagdad, every body should disappear; and that he who should have the impudence to appear in her sight should be put to death.

Namouna

Namouna arrived and found him overwhelmed with grief. "Why," said she, after she had explained the motive of it to him, "do you torment yourself about an order which I expressly solicited, in order to bring about your interview with my princess? To-morrow morning you must send all your slaves out of the city: You must pretend to follow them; you must enter your house by the back-door; and you must wait for us in the bottom of the garden. We will go into your shop; the noise that we will make will let you know where we are; and, at any rate, without your showing yourself, I know where to find you. As soon as it is night, prepare something to regale us with to-morrow. I know that you are by no means avaricious; I could engage for it, however, that you are going to make some trick of it."

You astonish me, said Simoustapha, especially when I am so much disposed to serve you. I will put you to the trial immediately, replied the old lady; what I am to tell you ought to charm you: Do you remember how you paid me for the first good news I brought you? Could you still pay me in the same manner?

I understand you, said Simoustapha, you are here in the midst of all that I possess, choose what

what you please. What you ask is no more mine.

Pure avarice! cried Namouna merrily. I will tell your mistress that I have discovered a failing in you, which is not at all common to people of your age. I will avenge myself upon you for this.

I will not, however, cause pain to my dear child: She has not had a moment's ease since she saw you. She does nothing but sighs. She would not have survived, had I not fallen upon some means to get you a quiet interview with one another at Bagdad. I want to take her some good news from you. What shall I say to her?

"That I am charmed, that I am in raptures, that I cannot express myself, that I am impatient for the happy moment which shall reunite us. If she has enjoyed little rest since we saw one another, I have enjoyed none. My heart is so full of the charming idea, that her name is continually on my lips. I am forced to condemn myself to an absolute silence, that it may not escape."

Well, said the old woman, provided I can repeat all that, I may say that I go with my pockets full of words: With respect to deeds —, do you give me nothing to carry to her?

However, I should have been faithful in giving it to her. In saying so, the good old woman presented her cheek; but to no purpose. She then parted with him: "Adieu, covetous Simoustapha!"

Namouna hastened to the palace, and repeated the conversation, word for word, even to the pleasantry with which it ended. What! seriously, my dear Namouna, said Isfetilsone, did you want a kiss from him? Could you be so amorous?

I don't say so, replied Namouna; but, even under my wrinkles, my heart is as if I were only twenty years of age; and, if I should live a hundred, I would never be the enemy of that man who was like the beautiful Simoustapha. My pretensions to beauty go but a short way. I am content with a trifle; but it gives me great pleasure. If I renounced love altogether, I should become too bad. Go sleep; sleep soundly: The morrow is your day.

The morrow morning, as soon as prayers are over, Isfetilsone and sixty beautiful slaves go down to Bagdad.

The princess, conducted by her governess, set out straight for the baths which were nearest the beautiful cook's house; she enters it, and speaks with her principal eunuch. "I will
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be served," said she to him, "by the slaves of this house. I wish all mine to amuse themselves, and to enjoy my folly: Conduct them through the whole of Bagdad." The eunuch obeyed. She entered the bath; stopped a little; went and came according to the caprice of her passion; being all the while escorted by Namouna alone.

Simoustapha waited with impatience in a remote part of the garden, under a rural grotto, where was a fountain in which he usually cooled his liquors. He prepared breakfast, and every now and then chanted over verses, in which he endeavoured to paint both the ardour of his passion, and the happiness which he was about to enjoy. Of all his household he had kept only an expert young slave, who was perfectly handsome, but dumb. All on a sudden a noise in the garden strikes his ear; he rises, and runs up.

This was the object of his desires, of his dreams, and of his songs. Ilsetilsone had arrived a few moments before.

She had approached the grotto without being perceived; and had listened with the most extreme pleasure to the verses of her lover. The subject of them affected her; and the sweetness of his voice conveyed a double charm. Not wishing him to know that she had been

listening, she shifted a little from the spot, and made a noise to let him hear her. At last she joined her lover.

It was no common passion sprung from a sudden coincidence of sentiments, which forced them together: It was a stroke of sympathy; it was still more, if their fate was interwoven, as they both had reason to believe. They stood still, and gazed at one another with a curiosity, mixed with the most lively joy, and mutual admiration. In order to embrace, their arms rose in concert; and, in the first embrace, they both fainted away.

Luckily the bottom of the grotto was covered with moss; and the prudent Namouna had always taken care to prevent accidents. They found it necessary to quit a place inconvenient for an interview of such an interesting nature. Simoustapha conducted his mistress by the arms under a green arbour, which the rays of the sun could not penetrate. Here she found a commodious sofa, and a repast consisting of the most exquisite dainties. Besides, this spot united every thing that could add comfort to the situation of the princess. Here, a deep basin received water clearer than crystal, from the mouth and nostrils of different animals, whose variety exhibited an agreeable object. And
this

this diffused the most delicious-freshness under the arbour.

Isfetilsone and Simoustapha sat down to table close together; Namouna and the mute served them. They eat little, and spoke still less; the language of the eyes was sufficient; it bespoke great passions.

At last the princess broke the expressive silence, and cried out with an angelic voice, "Oh! Simoustapha, I love you, and I find that it will be impossible for me ever to love any other so well. I don't know how that frightful distance which fortune appears to have put between us shall be got over. If the overthrow of my high pretensions could effect it, it should be done immediately. My soul can lose nothing by uniting with your's, whose nobleness equals its rank. You put that fortune to the blush which appears willing to disgrace you; and I would glory if, by raising you, I could have it in my power to expose her injustice."

"I am too much elevated, Madam," replied Simoustapha, "by the compliment you pay me. It hath constituted my fortune and my glory, as well as my happiness. You love me; my ambition is gratified; and, were I in possession of a crown, I could reap no other satisfaction from it, than that of falling a crowned slave at your feet."

"Let us swear," said the princess, "to live always for each other in spite of fortune, and always to guard against whatever may be the least obstacle to our union."

"Here, at your knees, I swear to the above, by the name of the great prophet," cried Simoustapha. The beautiful princess raised him up; the tenderest kisses sealed their oaths, and caused their tears flow and disappear every now and then.

Namouna, too insensible of the value of these tears, wanted to stop them. "What!" said she, "are you going to pass the time in weeping, instead of rejoicing? How I hate languishing lovers. Drink, eat, and banish sorrow." At the same time she served them with different sorts of food, and made them drink the one after the other from the same cup. "Have you no musical instruments?" said she to Simoustapha. "Send for them, nobody sees us; and, when you shall have done with weeping, I will teach you how to amuse yourselves."

The mute, upon a signal from his master, ran and brought different musical instruments. Namouna took up one of them, and began with a sprightly tone; but Ifetilsone, with a tender and seducing voice, fell a repeating some charming verses, which rendered the harmonious sounds of the instruments, which she gracefully

fully played upon, still more affecting. Simousta-pha answered her immediately, and discovered as much genius and judgment in the composition of the words, as skill in the music. He shone chiefly in the tender and affecting expressions.

For the instant Namouna was content; they too seemed to be amused; but she put a stop to their pleasures, by warning them to part, that they might give no suspicion to the eunuchs, and the females who composed their retinue. It was not without remorse, that these two happy lovers yielded to the circumstance. They sealed their adieus with tender embraces and new tears. "By Mahomet!" said the impatient Namouna, "have done, and let us part quickly."

The lovers parted. The princess was dextrous enough to conceal the features of her countenance, that they might not discover the passions by which she was about to be agitated. Upon this she joined her slaves, in order to return to the palace, supported by the hope of soon seeing her dear Simousta-pha again.

The caliph was waiting with impatience for his daughter. As soon as the principal eunuch had announced her, he ran to her with the utmost affection to ask her how she was after the bath, and her walk.

Ilsetilfone

Ilsetilsone expressed herself pleased with the variety of objects which she had seen in the shops. The caliph, finding her eyes more animated than usual, and her complexion more vivid than that of the governess, congratulated himself upon having had it in his power to amuse her in the streets of Bagdad. The princess Zobia, on seeing her daughter, was equally happy in finding that melancholy removed, which might have been attended with dangerous consequences.

At length, it was agreed upon, that Ilsetilsone, after resting two days, should return to Bagdad in search of new amusements for her health. And the criers were ordered to announce the intention of the caliph.

Ah! what long two days! said the princess. Can you conceive my situation, my dear Namouna, during this cruel absence? and how I shall be able to live at such a distance from Simoustapha?

“If these two days were added to mine,” said Namouna, “they would roll on quicker than your’s.” Ah! how would you fill them up? I would sleep the best half, and spend the rest in eating, drinking, and enjoying myself, and in dreaming on the pleasure of soon seeing my beautiful Simoustapha again; besides, I should not give myself so much pain about seeing my lover,

if

if we were to weep all the time like infants, or to pay one another as serious compliments as those that are used on the instalment of a musti. I have not always been old ; I have been in love, tho' it was never known ; but I managed matters otherwise. It is generally believed that we who are chearful never think, because we laugh much, and often laugh at what others think. But, had I been engaged in an adventure like your's, I should have acted a capital part. You, Namouna, are not the daughter of a caliph. The glory of my father, his rank, and his sensibility, combat my feelings ; and my lover, who, in my eyes, is worthy of the lot of a king, is surely nothing else.—No more of that, said Namouna smartly, he is nothing but a cook ;—it is all he wants to be ; but, surely, there is nothing more amiable on earth.—There is happiness in every condition ; I despise greatness, when attended with uneasiness ; and I could be happier with the beautiful cook, than with all the kings of the east.—You are too deep in love, Namouna, replied Isfetilsone.—One of us, said the old governess, must make the other merry, otherwise this palace would become a scene of sorrow. Take care of yourself, and don't walk a living mummy in Bagdad.

The chearfulness of the governess diverted the princess, and quieted her impatience. Simoustopha,

mouftapha, on the other hand, amused himself in preparing something new, in order the more agreeably to furprife his miftrefs. The fervices on gold and precious vafes were to fucceed thofe of filver and china; the houfe was filled with perfumes; every thing in it announced elegance and neatnefs; all the flaves were in motion; and ftill more would have been done, fhould it not have excited too great a curiofity. At laft the two days were finifhed;—the hour arrived. Ifetilfone proceeded from the bath, in all her charms; and added to their luftre that of the moft fplendid and moft exquisite drefs. Thus adorned, ſhe defcended into the ſtreets of Bagdad, attended by all her flaves.

As ſhe approached the ſhop of her lover, ſhe went into all that ſhe met with. Her retinue, difperſed among the different warehouses, were eager to view and to examine every thing; and, when ſhe imagined that their attention was ſufficiently engaged, ſhe immediately, along with Namouna, entered Simouftapha's houſe, where nobody was left but the mute.

Early in the morning, the cook had warned his people, that it would be prudent for them, before the caliph's daughter ſhould traverse the ſtreets of Bagdad, to go and dine on the other ſide of the Jalla and the Ilphaza, and take with
them

them whatever should be necessary. This order, accompanied with a few pieces of gold, was very agreeable to them.

Isfetilsone passed from the shop into the garden; the mute made a sign; and, in a moment, the two lovers were in each others arms.

Whilst fruits and different sorts of provisions are served up, her curiosity determines her to examine the different beauties of the garden, and the order of the house, to which taste and elegance appeared to have contributed more than riches. But, when the princess was in the inner part of it, every thing she saw occasioned a new surprise; every thing there displayed the most uncommon luxury.

“You are about, my princess,” said Simousta to her, “to enter a room which nobody hath seen before, and where I never set my foot. It was designed but for one person, and I durst never flatter myself that she would ever embellish it with her presence.

These words excited in Isfetilsone an extraordinary emotion. She was quite surprised to find so much riches in a cook’s house. She now went to see an apartment still more superb, prepared for only one person; and every thing told her that she was the one.

The door of the apartment opened; the parlour which immediately appeared, was more richly

richly ornamented than any in Bagdad, and was fit for the reception of the greatest sovereign. They now pass into another magnificent room embellished with sofas and cushions of *brocado*. The princess could not help expressing the greatest astonishment. Namouna opened her eyes. Every thing she sees is the object of her surprise, and the cause of her silence. She durst touch nothing; but stood speechless amid so much riches.

“For whom,” said the princess, “is this apartment designed?” “For no other,” replied the amorous youth, “but the most beautiful and charming of princesses.” “Ah!” exclaimed she, “Heaven and Mahomet grant that she may enjoy it!” In saying that, she fell into a swoon; but, being carried upon cushions, she soon recovered. “Who has placed me here?” said she; it is myself.—“It is he,” replied Namouna; “every thing here has been designed for you; command like a sultaneess.”—“Will you then stay here with me, Simoustapha?” replied the princess.—“He who has devoted his whole life to you cannot rob you of one moment of it.”

What finely turned compliments! said Namouna, stepping hastily out of the room:—The eunuch and I go to lay the cloth.

Our lovers were alone; passion transported them;

them; but duty constrained them; the most delicate speeches were mingled with the tenderest caresses, and promises of mutual affection. The desire of binding the knot of their eternal felicity; the idea of difficulties which seemed to exclude all hope; tears extorted by fear, and sweetened by hope—such was the picture they exhibited.

“My dear Simoustapha!” said the tender Isetilsone, “you appear to possess many treasures; and you seem fitted to enjoy them in the noblest manner; who then has obliged you to descend to the condition you now hold?”—“Oh! my princess, I have been reduced to it by an irresistible power. I have devoted my life to him: I have sworn in your presence the most scrupulous and blind obedience; let us not now think upon the past; let us consider the future. I cannot live but in the hope of possessing you.”—“And I, my dear Simoustapha, in the assurance of seeing you;—but, shall we accomplish it?”

“That does not belong to you, my dear princess,” replied Simoustapha. “Assured of your heart, it is my part to preserve its peace with the possession of it; and I will triumph over every opposition; and death alone shall disunite us.”

At the same instant the key was heard turning; it was Namouna; she entered rejoicing. "Let us go, my dears," said she, "dinner is on the table; the hours pass quickly; we should employ those few well that remain."

In saying that she cast a glance upon the two lovers; Simouftapha, seated by his mistress, was kissing her hand, and bathing it in his tears.

"Won't you come, said she, from spending your time in crying? You are incorrigible, I see it well. Come, good Celadon! You have drowned your reason in tears, you will find it again in the entertainment which is prepared for you.

The lovers went under the canopy: expression of sentiment was painted in their eyes, and their lips were the interpreters of it; their looks were mingled with caresses; anticipating cares; delicate attentions;—all bore the character of the tenderest love, and the strongest passion.

"Very well!" said Namouna; "extasy and admiration have succeeded to tears. Let us go.—Some sighs still! Let one but contemplate your charms, and, when he thinks he has said all, there will remain much to say."

The beautiful Ifsetilsone smiled at her governess;

ness; and the lovers rise to seek a place of solitude in the artificial retreats of the garden.

“ Dear Simouftapha,” said she, “ the hour of our parting is at hand; I am your’s for life; assure me by a fresh oath that you will always be mine.”

“ I swear,” said Simouftapha, “ by Heaven, and the Divine Prophet! Accept that ring, which is the seal of my promise! That diamond shall sooner melt than my heart change the object of its affection.”

The lustre and beauty of the diamond excited afresh the admiration and curiosity of the princess: “ You will not leave me,” said she to her lover, “ till you have satisfied me with regard to your fortune? Mine, for the future, is connected with it. Your riches astonish me more and more. The nobleness of your carriage, the genius, the graces, the talents, the effects of a superior education, all strike me with surprise, and discover a particular exertion of providence in your favour.—Young still, and surrounded with slaves in the very midst of dissipation, under what shield pray do you walk? and by what fantastic caprice are you reduced to personate a character so unsuitable to your condition? Dispel my doubts, if possible, and crown my felicity by the declaration which I require of you.”

“ I am alone, it is true,” replied Simoustapha; “ no person here takes care of me; but I once had a master who instructed me in all the arts and sciences; I learned under him both to understand and to think: That respectable philosopher inspired me with the principles of those virtues which now adorn me.

“ Let not your tenderness be alarmed with regard to my resources or my conduct. I am a stranger in Bagdad; I have, however, relations; but do not ask me the cause of my leaving them, nor the discovery of my real condition: My secrets shall soon be declared to you; I shall have nothing to conceal from her whom I regard more than my life, and to whom a sacred tie shall soon unite me forever.”

—“ Ah! when shall that happy day come?” said the princess with a tender uneasiness.—

“ The means are in my power,” replied Simoustapha; “ the use of them requires great prudence; the consequences may be dangerous.”—“ Ah! my dear Simoustapha, to me let all the danger belong.”—As she pronounced these words, in came Namouna, who was seeking her. “ Let us go, Madam,” said she to her, “ it is time to join your company again. Here is a private gate, of which the mute has given me the key; let us go out by it, and, on making a circuit, we shall appear to be coming from

from such a distance, that it will be impossible to guess where we have spent our time." The lovers were obliged to comply.

The princess soon joined some of her company. "What are you doing here?" said Narmouna angrily. "Separated from those who ought to take care of you, what if any mischief had befallen you!"—"You are right," said Ilsetilfone, "to be afraid lest youth should expose itself." The young slaves crowd around their mistress, and the princess approached the body of her train, while none of them durst separate themselves from her.

Haroun and Zobeida waited with impatience the return of their dear daughter. As soon as the caliph was apprised of her coming to the palace, he repaired to the apartment of the princess, to wait for her there, and to enjoy in person the amusements he had prepared for her.

She at length appeared, and the caliph could not express his satisfaction on account of the change which he had occasioned. He embraced his daughter with transport: Every thing concurred to increase his satisfaction; Ilsetilfone supported by love and hope, assumed new existence; and that happy father charged himself with carrying so agreeable intelligence to Zobeida.

"I did not expect, said the princess to Namouna, so much attention from the caliph; his tenderness affects me.—Ah! if he knew the object of my passion!—Away with your lamentation, if you please, said the old lady; live for the gallant Simoustapha, and let me alone:—Think upon him, you shall hear his news, and he your's; but let neither of you weep.

"I shall do what you would have me do," said Ilsetilsone, "if I have hope only to receive my lover, and if you speak of him to me forever: These sweet tears, whose value you are so little acquainted with, will dry up when I shall be assured of his constancy. Ah! if he were unfaithful I would cease to live.

Too ingenious in finding out means of tormenting herself, the princess knew not the heart of her lover. Simoustapha was no sooner alone, than he sought for means of securing the object of his affections. He flew to his cabinet. He there perceived the inestimable gift of the sage, to whose instructions he owed his education;—books of science, recipes for useful compositions; and, among other things, a mysterious box, composed of a single precious stone. That box was not to be opened, but on the most important occasion, and when it should be impossible for him otherwise to obtain success in a matter that concerned his happiness.

Simoustapha

Simoustapha took the box, which was covered with paper, and inscribed with the following instructions of his wise preceptor.

“ My dear child, never mistake with regard to the choice of the object which is to form your happiness; examine it in all its circumstances; distrust appearances by all means. If you shall ever happen to enter into such engagements as will involve you in misfortune to get free from them, and if otherwise your conscience do not reproach you with respect to the means which you shall employ in order to obtain the object of your consolation, then apply to my box; put it on your table, bow before it respectfully, and say to it,” “ My dear box! my only hope, grant me your protection, in the name of the friend who gave you to me, and assist me in my distress.—I conjure you in the name of your mistress.”

“ The box will open. Summon up all your firmness, that you may not shrink at the sight of the frightful object which will appear before you; and, whatever it be, command it. You will learn from it what it can do in your favour; but, my dear child! that step is not without danger; the slightest indiscretion may draw upon you the greatest misfortunes. Terrible trials ensue; and, if you sink under them, the present and my friendship will prove fatal to you.”

“ O,

“O, my dear Benelab!” said Simouftapha, after having read that writing attentively, “your pupil feels all the value of the kindness you indulged him with, in leaving him this precious treasure, and the sage instructions. When the fire of love had inflamed my soul, and when, at the hazard of my life, I wished to surmount every obstacle, you came to my relief,—O, my worthy master! I owe to you the happiness of my life: You have recovered me the object of my flame; and, without your generous cares, inaccessible walls would have separated me from her;—still I would have transgressed the law of the prophet in leaping over them, and would have lost the object of my love, without the hope of ever uniting our hearts.

Hitherto, my dear Benelab! your spirit has watched over my conduct, your counsels have been my law;—assist your friend, and favour me in a dangerous attempt, which I am now about to make. I am to be exposed to dreadful trials; but O, my sage friend! he who, enamoured of the most beautiful of Nature’s works, was able to command himself, and to respect while he loved, is worthy of some confidence. His wisdom and his success were your work, and you will gloriously finish what you have begun.”

After

After this invocation, Simoustapha rose full of courage; he took up the box, tore off the little seal, and articulated forcibly all the words of the charm, of which he had the form.

All on a sudden, the flame of lamps twinkled forth, and sparkled. A noise like distant and majestic peals of thunder, the harbingers of storms, was now heard.—The box opened of its own accord.—Nothing appeared to come out of it. However, a black vapour rose in the cabinet, and filled, by degrees, the space between the floor and the ceiling.

At length, the vapour was dissipated: A shapeless mass grew up, and the eye was terrified at the sight of an object so hideous and frightful. As the phantom was unfolding itself, the courageous Simoustapha familiarises himself with it. “Who are you? who sent you hither?” were the questions he proposed to that monstrous form.

“My mistress,” answered the horrible figure. “I must obey the commands of Benalab, and the man whom she protects.”

“Who is your mistress?” replied Simoustapha. “I charge you tell me her name.”

“I will not obey you without her permission,” returned the figure.

“Go back, then, to her,” said Simoustapha;

“tell her that the friend of the sage Benalab is
ambitious

ambitious of treading in the steps of his master, and of meriting, by his conduct, the high protection with which he has honoured him; and desires to know the name of the power which interposes in his favour, that he may render it the homage which is due." The genius disappeared, and returned like a flash of lightening.

"Your demand was graciously accepted," said he; "you are the only pupil of Benalab, and he regards you as another self. My mistress is the queen of the genii; she is named Setelpedour'-ginatille, which signifies the Star of the Seven Seas. She sent me hither, with necessary power, in order to execute all your commands. As my form may appear forbidding to you, I have orders from her, who has me in her power, to assume that shape which shall please you most."

"Assume," said Simouftapha, "the shape of Jemal, the first slave who was engaged in my service, and whom I have had the misfortune to lose."—I will obey you cheerfully, said the genius.

Then he returned to the bottom of the cabinet, and dissolved again into vapours, and formed a cloud, from which a young man, of an agreeable figure, was seen to issue. "What wish you now?" said the newly transformed figure. "I wish you were more devoted to me than ever Jemal was."—Whenever you have oc-
casion

caſion for my ſervice, you have only to touch the box, and call me ; I wait your commands."

" I love the charming Ilſetifone, the caſi's daughter. She returns my affection ; but, can I be united to her without the conſent of our relations, and under the ſovereign auſpices of the queen of the genii ? Go, Jemal, and remember my happineſs depends upon the answer you bring : He ſaid, and the genius diſappeared.

Simouſtapha then recalled to his memory the ſage leſſons he had received from his inſtructor. " In the ſituation in which your love is at preſent," ſaid Benalab to him, " the aſſiſtance of the genii may perhaps be neceſſary, but do not neglect, however, to contribute yourſelf too to your own happineſs ; ſuperlative aid will be unavailing, if you neglect to co-operate with it by all the means which you can employ. I left you riches, which will more than ſupply your neceſſities." Simouſtapha poſſeſſed in reality the moſt precious productions of Arabia ; but there were wanting women to ſerve the princeſs, and the means of finding in Bagdad ſuch as had no eyes, tongue, nor ears ; who could obey in the twinkling of an eye, who could be always active in the night, and inviſible during the day ; without the myſterious aid of the box, the attention of Jemal, or the protection of the fairy.

In

In this embarrassment Jemal arrived, and gave an account of his mission.

Our sovereign, said he, recognizes in your conduct the effect of the salutary principles of the wise Benalab; she has considered your plan, and you will have it in your power to marry the princess Ifetilsone to-morrow evening, by calling the stars to witness your union. I have orders to repair to the palace of the caliph at the close of the day, to lull the watch asleep, to carry off the princess, and to convey her hither.

First of all, said Simoustapha, present yourself to my slaves under the name of Jemal, whose loss they have often heard me regret: You will take along with you four of the youngest, the only slaves who recollect Jemal: They will care for you much, and receive you kindly. You will find too upon the table a state of what you have to do in order to furnish the large room. You will find the key of the cupboard, where I put the contents, which I give you the charge of. My four little slaves shall perform your orders; but, in order to fulfil mine, will you be able to provide me with females proper for the service of the princess?

“Do you want a hundred?” replied the genii, “of the most beautiful who surround the throne

throne of Setelpedour'ginatille? Your orders shall be their laws."

"I am ashamed of his goodness," said Simoustapha; "six are sufficient."—You shall have them, said the genius.

The new Jemal is recognised by the slaves of the house: The four youngest load him with caresses: They are of opinion that this favourite domestic should be restored to his former privileges, and that he should forthwith be intrusted with the orders of his master. He informed them, that Simoustapha would soon occupy the great room; and that he, and his four little slaves, were about to make every preparation for that purpose.

Next morning Simoustapha got up before sun-rise; set to work: All the dishes he was to furnish for this festival were to be prepared with his own hand. He is the more difficult to please with respect to the taste, in order to gain the good graces of the person whom he was to flatter.

Notwithstanding this, the hours roll on; the day-star is about to end its course. Simoustapha entered the bath. In a little, he sets off the graces of his person, by the lustre of a splendid dress. Art and nature conspired to embellish this master-piece of their work; de-

fire and love animate their looks : Every thing contributes to the happiness of his most affectionate mistress.

Already had the evening shades fallen upon Bagdad, when Simoustapha caused his room be illuminated, and a magnificent entertainment be served up, which preposessed both the sight and smell in its favour. The four slaves retired to execute the orders of Jemal : he himself appeared to follow them ; but the genius, having other things to do, flew to the palace of Haroun.

Ilsetilsone slept ill, as she had heard nothing of Simoustapha. Namouna had lost her temper, and begun to scold : The slaves and eunuchs had proposed to themselves a joyful night ; but all on a sudden they became quite languid ; the word dies away upon their lips ; their feet stagger, and become unable to support them ; the easy-chairs crash with the weight of their bodies : The eunuchs upon watch feel the same drowsiness ; and the enchantment of the fairy diffuses a soporiferous charm throughout the whole palace.

When all were asleep, the servant of Setelpedour, according to the orders of Simoustapha, lifted the princess, and carried her, without the least noise, into the room that had been prepared for her.

The

The glimmering of the lamps, upon which an extraordinary wind blew violently, announced the arrival of the genius; the princess is placed upon the nuptial bed; and Jemal appearing, said to Simouftapha, "Master, are your orders executed? Do you want nothing more with your slave?"—"Where are the females who are to serve the princess?"—"Every thing is ready, answered the genius; and, if your highness will condescend to pass into the neighbouring room, they will soon appear." Simouftapha immediately complied. In an instant, a ball of fire darts forth its shining rays; the eye is dazzled with it; in a little the lustre diminishes, and leaves in its room six young people, equally distinguished by their beauty and dress. In their hands they carried a musical instrument. Hardly could they distinguish these ravishing objects, till the whole vision bowed down before Simouftapha. He ordered Jemal to employ these new slaves in making the necessary preparations; entered into the room where the princess was sleeping, and shut the door upon her.

He approached the object of his whole desire: Oh, how worthy she appeared of the sacrifices he had made to obtain her! The prince was so inflamed with love, that he wished to awake the object of it; but

the tranquillity and happiness which appeared in her face hindered him from interrupting her sweet repose. Alas! said Simoustapha, I shall never perhaps have it in my power to make her so happy as she may be in this dream; yet he could not resist the impulse of the moment; he risked a kiss upon her rosy lips: the magic of love destroyed the charm of the genius, and Ilsetilsone opened her beautiful eyes.

“Ha! what a transporting dream,” cried she.—“It is not a dream,” said the amorous Simoustapha, “you are at the house of him who shall be your husband in a little.”

“My husband!” replied Ilsetilsone, surprised at the enchantment, “by what extraordinary favour?”

“Be not surprised, Queen of my soul! A decree of heaven hath designed us for one another. A power which you are ignorant of, and of which I know but little, hath this day re-united us, and it shall be for life. But, before you enter into these solemn vows, learn the fate of Simoustapha, and view the heir of the great Hilmar, sovereign of the Indies.”

At these words Simoustapha took off his turban, and showed a ribband set with pearls and precious stones, surpassed by a diamond whose lustre dazzled the eyes: And upon the diamond

mond were engraven these words, *Given by the caliph Haroun-Alraschid to his dear Simoustapha, son of his brother Hilmar, great king of the Indies.*

What a discovery for the affectionate Isfetisone! If her passion could be increased, she would become proud of her choice. Glory and ambition consummated a happiness, which seemed at first to depend only upon love.

Simoustapha, on the other hand, enjoyed the pleasure of having it in his power to remove an error which his disguise seemed to confirm.

"But why," said she then, "did you submit to your present profession?"

To tell you plainly, it was love, said the prince. Now, added he, it only remains to take the celestial beings to witness our union, waiting, however, till our parents confirm it by their consent. May you, Mahomet, may the Constellations, and may the Star of the Seven Seas, (putting his arms across her breast), be the guardians of our oaths! May your divine influence depart from us, if we ever break the sacred engagements we have this day come under! On a sudden the heavens answered the invocation by the voice of thunder; an invincible arm diffused obscurity; the stars withdrew their lustre, and our lovers were alone.

501 Silence and obscurity had reigned for a considerable while, when at length Iffetilsone, curious to know still more of the story of her lover, asked him, what motives had induced him to conceal his illustrious birth? For, as their parents were allied, both by friendship and political interest, these circumstances taken together, might have contributed to such an advantageous alliance.

502 There is not, said Simoustopha, so great a disparity of rank between us as you imagine: Perhaps the caliph, among all the sovereign princes to whom he hath refused your hand, has not numbered one with whom an alliance would have been as suitable, in every respect, as with our family, and as well prepared by the bonds of an ancient and steady friendship.

503 Our family was born in the errors of idolatry; but thanks to the zealous attentions of Haroun, the viceroy of God, and the right arm of his great prophet upon earth, we have been brought to the knowledge of the truth, by studying and understanding the divine Alcoran.

504 This sage commander of the faithful hath always watched over us like an indulgent father. My father and my mother were always mentioning his kind attentions to us, and their attachment to him. — He has a
most

most beautiful princess, said they; ah! if he would grant us for our daughter-in-law the charming Ifetilsone; but other monarchs have sought her in vain. He loves her too dearly, and he will never consent to her forming any connection that will take her from him.

These conversations made an impression upon my soul; my whole thoughts centered upon you: My father had brought to court a Persian philosopher named Benalab, who was to have the charge of my education, and to instil into my heart the principles of virtue. At the same time, he was to adorn my mind with that uncommon knowledge with which he was endowed.

Now and then Benalab was absent, in quest of discoveries relating to those important studies in which he was engaged. He used to go in search of plants upon the mountains of Armenia. My parents always celebrated your charms and talents; and expressed their regret at the impossibility which they foresaw in forming so proper an alliance. In the meantime, they thought of seeking another for me. I retired to my apartment mightily perplexed; but scarcely had I gone to bed, when, in the middle of a profound sleep, you appeared to me in a dream; and you had the very same appearance then as the first time I saw you; I awoke, but

a strange voice pronounced your name distinctly.

“ Judge, my dear Ilsetilsone, from the situation in which I was placed, the impression that your image made upon me. Not daring to confess my passion, I gave myself entirely up to it. It soon wasted me; medicine was administered to me in vain; and I was about to fall a victim to my disease.

“ Benalab having returned from Armenia, examined me, and, after having considered the nature of my complaint, approached me.—“ Dear prince,” whispered he in my ear, “ I know your disorder perfectly;—Ilsetilsone is the cause of it.”

At these words, a sudden blush covered my cheeks. “ Be of good cheer,” said my tutor to me, “ your disease is not desperate; take courage; you are made for one another. Allow me to direct you; I shall put you upon a method of seeing her, and obtaining her hand.”

“ Hope having re-animated my vigour, I assumed, as it were, a new life. Benalab proposed a sea voyage, as necessary for my recovery, and caused equip a vessel, of which he himself was to be pilot. In order to comfort my parents on this occasion, Benalab showing them a rose-bush, almost entirely dried up, took a shovel; collected sand and earth; mixed them;
put

put them to the root of the bush, and poured upon the earth some drops of a certain elixir which he had in his pocket. "This plant will spring up," said he to them: The more it shall be loaded with leaves and flowers, the more ought ye to believe in the recovery of your son. The angel of death would strike him here. Elsewhere he shall live. Confide in Benalab."

"The rose-bush recovered its verdure. Benalab having become my governour, might take from my father's treasures whatever he judged necessary for me; to this he joined his particular treasure, some parts of which you have already admired. We embarked; landed on the coasts of the caliph your father, and came to reside for some time at Bassora.

"Benalab, the moment we landed, sent all our Indian slaves back with the vessel which had brought us over. We settled at Bassora, and deliberated how I might live at Bagdad without being known, and what profession I should follow, in order that I might see you and become acquainted with you, concealing my rank and condition. That of a cook appeared the most proper to Benalab. By purchasing very expert cooks at Bassora, he was sure, by means of his elixirs, of giving such a relish to whatever we prepared, as that we might promise

mise ourselves a sale, and a preference corresponding to our wishes."

Let us now do justice to the schemes of the wife Benalab. A cook soon made greater noise in Bagdad and at court than any other personage, how illustrious soever. I saw our reputation increase every day; and, after having worked for the principal people of the state, I flattered myself that I should be employed by Haroun and you, when I had the misfortune to lose my wife governour.

Hope would have fled with him, had not Namouna, who thought that I did not know her, come herself, and been the happy mean of bringing us together.

During this whole conversation of Simousta-pha, Ilsetilsone, scarcely able to breathe, had not power to interrupt him. "At last," said she, our "union is nothing but the work of love, and the decree of the holy prophet! Ah! how sweet it is to be subject to the laws of the same destiny! But, explain to me how, since I fell asleep in my father's palace, I find myself here in your arms? How lively soever the sensations are which I feel, I consider them only as the effect of a vision. This appears to me so extraordinary.—Then Simousta-pha explained to the princess the use he made of the box of Benalab, and expatiated upon the aid which he expected from it afterwards.

Night

Night had finished the half of her career, when, upon a signal agreed to between the Indian prince and the genius, the latter lighted all the lamps in the twinkling of an eye. At the same time, the door which led to the parlour opened, and a concert, formed by the union of the most agreeable voices, was heard.

What new prodigy is this ! said the princess ; it is your slaves celebrating my happiness, said Simoustapha.—Could my slaves be here?—Could they know any thing?—Those who are here are not known to you, and could not betray you.

Instantly she rose, and found under her hand a splendid dress. Simoustapha conducted her into the parlour, where a sumptuous collation was prepared.

The six slaves prostrated themselves before the princess, and were eager to serve her. She had lost her appetite since her last walk in Bagdad ; but, as every thing was prepared by the hands of her lover, she was not averse to honour the feast. Music and dancing embellished this festival, and the slaves exerted themselves in charming the leisure moments of this happy pair. The princess had need of repose. Simoustapha conducted her back into the apartment she had left. The door shut, and the lamps were extinguished anew.

They

They were both still asleep, when the genius, warned of the return of the morning by the crowing of the cock, lifted up the princess, and transported her to the palace of the caliph.

After he restored her to her former condition, he removed the charm which held every body asleep; each of them shifted a little, and ended their slumbers in a more convenient posture.

Already had the sun finished a part of his course; and Ilsetilsone was still in her slumbers. Thrice had the old governess drawn the curtains. I dare not interrupt her repose, said she, with a low voice; sleep, my beautiful angel!

At length, the two stars which regulated the life of the Indian princes shone forth with all their lustre. Namouna approached them; "How beautiful you are, my charming princess! have you slept on a bed of roses, that you awake more beautiful than Aurora?"

"It is because I have had an agreeable dream."—"Have you seen Simoustapha?"—"Yes, Namouna, I have seen him, and much to my joy."—"Was he as grave as usual?"—"Not at all."—"So much the better for you, my princess; Will you dine then with a good appetite to-day? I am going to procure a dish from Simoustapha."

The

The old lady ran to the cook. "I am not so happy," said she to herself, "as to have such a dream; 'tis a fine thing to be young!—Quick, quick," said she, when she arrived, "your princess has slept the whole night; she has thought on you; she has recovered her appetite; give me something for her."

Simoustaphia saw that Namouna knew nothing of what had happened. "Take these dishes, good Namouna; tell your charming mistress that she has no need to eat much this morning, she will sup the better for it at night."

The old lady wished to enter into conversation with him; but Simoustaphia politely excused himself, and dismissed her.

Matters were in this situation, when a cloud translated Jemal into the azure plain, where he was to give an account of what had been done the night before.

As soon as Setelpedour'ginatille saw him, speak, Kauffak! said she to him, hast thou executed my orders in favour of the dear pupil of my beloved Benalab?

Great queen! replied Kauffack, I have done what I could.

"Do you remember," answered the fairy, "why you were shut up in the box, the frightful figure with which you were invested, and

wherefore you were so justly chastised? Act faithfully henceforward, and speak the truth. Are the young princes married? What think you of their union?"

"The marriage is over. Nothing equals the virtues and the beauty of this happy couple; and it would be impossible to find their match in the whole empire of Ginnistan: You see how I admire them.

"If Ilsetilsone eclipses all the stars of heaven in brightness, Simoustapha may be compared to the sun; but what particularly distinguishes them, are the qualities of their heart and understanding, which they unite in a most eminent degree."

"Thou knowest him well, Kauffack," replied the queen, "admire him, that thou mayest at length learn to love him. I recommend that couple to thee, serve them faithfully. I want to see them this night; thou must bring them to me as soon as they shall be asleep; and, after I shall have proved thy conduct, I will permit thee to appear for the future under the form and name of Jemal, which thou hast received from the pupil of Benalab."

The genius went away satisfied. Setelpedour was confounded: Ah! what, said she, are innocence and love unknown in my dominions? and are they only to be found upon the earth?

I could not believe it!—How I desire to see this mortal, so beautiful, so virtuous, and so sensible!—How happy is Ifsetilsone in having captivated a soul like his!”

Thus spoke the queen of the genii: She had till now kept her liberty; the very thought of a mortal endangered it. She was going, however, to run the risk, when Jemal was to have executed the last orders he had received.

Ifsetilsone had learned from Namouna that she was to have an interview with her lover that night. Night approached, more desired than the beautiful day; the charming princess sought repose, in order to enjoy a hope which she had no fear of being disappointed of. Soon the soporiferous vapour spread around her. She perceived its symptoms, and desired its effect; the palace is thrown into a deep sleep afresh. Jemal had appeared, and had already carried off the princess to her spouse, where every thing was ready for her reception.

The dishes were prepared, the concert was begun, the apartment was most magnificently embellished. But what can luxury and their efforts add to the pleasures that spring from mutual love? If they were to die of love, without hope of ever being united, they might live at present without so much ado. The

The hour of repose came. Simouftapha tenderly invited the princess to give herself up to him; and the young slaves put every thing in order for that purpose.

A great many believed that all the nights of the pair, whom love alone united, were to be alike. What followed, however, proved the contrary.

Hardly were Simouftapha and the princess upon their cushions, when the genius threw them into a profound sleep, and transported them into the palace of the queen of the genii.

Setelpedour waited for them with impatience, and made them both sit down upon the most magnificent sophas. Her first attention was paid to Ifetilsone; for she wished to see if her beauty came fully up to the encomiums she had heard lavished upon it; she found, however, that every thing exceeded the praises of Jemal.

But, when she came to examine Simouftapha, she was persuaded that nothing upon earth was either to be compared to him, or worthy of him. By believing that she had only given herself up to the sentiment of admiration, and by concealing the emotions by which she was agitated, that the genii of her court might not discover the violence of her passion, she allowed herself to be carried too far.

far. "Oh! most beautiful of mortals!" exclaimed she, "how happy I esteem myself in having exerted my power for you!" She now took two kisses of Ilsetilsone, that she might have an apology for imprinting the most tender upon the lips of Simouftapha.

The queen of the genii experienced what happens to her equals, when they approach too near the dangerous ball of this earth. Setelpedour fell a prey to the ravages of her own element; but the effect had not yet dissipated every idea of beneficence conceived in favour of a rival, the consummating of whose happiness she was soon about to repent. She put a very splendid lace about her neck, and a ring upon her finger, whose diamond sparkled like the carbuncle; and, what enhanced the value of this jewel, the names of the happy pair were engraved in the inside of the ring.

Forthwith she twines a chain of diamonds in the tresses of the prince, and puts upon his finger a ring still more beautiful than the one she had given to the princess. She now caused two dresses be brought for each, embroidered with rubies, sapphires, and emeralds, distributed with such art, that they imitated the variety of flowers.

When she had thus distinguished herself by her magnificence and kindness, she is eager to

obtain her compensation from the lips of the beautiful Simoustapha. Having thus gratified her curiosity, and part of her desires, she recalled the genius.

“Jemal,” said she to it, “exert yourself, and transport the spouses upon this sofa to the apartment from which you took them. You must take care that the one which they have occupied be placed somewhere else; you must put these two dresses before them, and observe them till they awake, that you may afterwards give an account of what passes.”

The genius obeys: The spouses are at Bagdad, in the apartment of the prince of the Indies: The brightness of the lamps is redoubled; the influence of the magic sleep is broken off. Simoustapha and Ifetilsone open their eyes; both are dazzled with the lustre of their dress; they are struck with the magnificence of every thing around them.

Simoustapha takes the box; the genius waits his orders: “Jemal, speak, I command you! Whence is this abundance of riches?”

From the hand that hath favoured your union, replied the genius.—To-morrow, added the prince, you must carry her the tokens of our gratitude. If two hearts, entirely devoted to the will of the queen, can add to her happiness, you must present the homage of ours to her.

Jemal

Jemal disappeared.—Our lovers got immediately rid of the treasures which confined them, Ease is necessary to happy love.—Simoustapha saw nothing in this attention of the queen of the genii, but a disposition to prevail upon the caliph to approve of their union. At length both, very agreeably engaged, came to forget their riches; and the remainder of the night rolled on in a happiness which knew no care.

The last hour was come, when Ifetilsone signified to her lover the happiness that she would feel in seeing him dressed in the robes of his benefactress. “I will obey, treasure of my life! answered the prince; my whole care is to please you; but, let nothing here conceal from my eyes the charms whose power transports and ravishes me.” Simoustapha is adorned with his superb dress.—Ifetilsone is highly pleased with it. “Mine,” said she, “is useless to me at present; for, were I to display this pomp in my father’s palace, I should excite a curiosity which it would be impossible for me to gratify.”

As she had finished these words, the fore-runners of sleep seized upon her.—Simoustapha felt the same sensations; they have only time to throw themselves upon a sofa, without putting off their dresses. The princess was already asleep, and the genius conducted her into the palace of the caliph.

Jemal.

Jemal immediately flew to Setelpedour, and gave her an account of the manner in which her presents had been received, and of the grateful acknowledgements of Simoustapha. He said even more, than the queen wished to hear.

Setelpedour was no more herself; from the moment she was captivated with Simoustapha, she fell a victim to passions, whose violence she had never known before. Jealousy began to wring her heart; she is astonished at her situation.—She, who till now had been engaged in governing the passions of others; she who had never felt the stroke of them, and who had been always insensible to the charms of the genii of the empire of Ginnistan; “I condescend,” said she, “to love a man!—But Simoustapha is the pupil of Benalab; he is himself the model of virtue, and wisdom:—What one of my equals could have thought it below her to win the affections of the great Solomon? Our queen went to visit him from the most remote regions of the north*.”

Whilst Setelpedour spoke thus, the genius waited her orders. “Return to your master,” said she; “and, visible or invisible, be always at his command. If you perceive in him the least desire of becoming

* It was a received opinion, that the queen of Sheba, who came to court the favour of Solomon, was a female Genie, and queen of the celestial visions.

becoming acquainted with me, and of doing me homage, encourage it, and bring him to me immediately. My frontiers are guarded by beings more disgusting than you were formerly. But I am just going to order these frightful soldiers to be removed, and the stations to be filled up, so as nothing may appear terrifying.

The genius having bowed to its sovereign, returned to the apartment of Simoustapha, and found him upon the sofa, where the effects of the magic sleep had detained him. It awakes him, and makes its appearance.—It brings him a message, in order to induce him to make choice of a more peaceful situation.

The prince opened his eyes ;—Ifsetilsone had disappeared ;—he saw nothing around him but the magnificent presents with which he was loaded ; and, without which, he would have believed the whole to have been but a fine dream. Upon seeing these, however, he is animated with a gratitude which calls to his remembrance the greatest benefits. He burns with impatience to go and do respectful homage to the exalted being, whose goodness and power he admires. He touches the box, and the genius waits his orders.

“ Jemal,” said he to it, “ if my request is not impertinent, I command thee to conduct me to
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the feet of my benefactress, the queen of the genii."

"I will obey, answered the genius, "the master of the enchanted box, and the favourite of the brilliant Star of the Seven Seas which divide the earth."

Simoustapha, after the bath, adorned himself with the riches he had got from the generous fairy, and gave himself up to be conducted by the genius.

Ginnistan is a very remote empire; it surrounds us, however, on every side. It consists of spaces, which cannot be compared with the small one that we inhabit. In a few minutes, the Indian prince is over them, and is placed at the entrance to the dwelling of Setelpedour.

The queen appeared to him; and, although he was struck with her beauty, he did not lose sight of decorum, but wished to have kneeled upon the earth. She, however, raised him hastily, took him by the hand, and conducted him to her palace, having first made him walk through the gardens, where wonders of every sort surprised and enchanted him.

Simoustapha, affected at the sight of so many enjoyments united, felt a sensation highly pleasing to Setelpedour. "Man!" says she within herself, "ah! most admirable of mortals! may the

the beauties thou meetest with here make thee forget all those which thou ledest upon the earth !

At length, almost without speaking, the queen and her new guest came to the bason, ornamented with three hundred and sixty-six figures of animals, all differing from one another. Each of them was the emblem of one of the days of the year. Jasper and porphyry were the materials made use of in constructing them ; and they always spouted out liquors the most agreeable to drink.

The table for dinner was furnished in this place, under a canopy of roses and jessamines.—Sophas, covered with green turf, presented commodious seats. The violet and lilly served for carpets. Amid such a profusion of beauties, how sumptuous must be the repast !

Invisible beings brought and removed the courses. Nothing was seen but the beautiful hands of Setelpedour, which were as ready to anticipate the taste of her guests, as her eyes to perceive.

The Indian prince appeared disconcerted ; but a more animated picture is presented to his view. An amphitheatre, which was opposite to him, is peopled in the twinkling of an eye. Six hundred genii of each sex, seated upon green turf, began a concert worthy of the queen

queen of the fairies, and fitted to charm mortals. Simouftapha is struck with admiration.

You see, said Setelpedour to him, the pleasures we enjoy here. If you find any charms in this place, ah! my dear Simouftapha, the heart which offers them shall always study to vary them.

Saying that, the queen left the table, and set out for her palace. Every thing there was of a variegated gold and azure colour. She made Simouftapha sit down on a sofa, and the queen of the genii having placed herself beside him, spoke to this purpose.

“ Dear prince, I have no occasion to be reserved: I love you; I have your happiness at heart, and mine is interwoven with it. You were the favourite and pupil of the wise Benalab; he drew my eyes on your destiny. From your earliest infancy, I have, without appearing, been the instrument of your happiness. To me you owed Ilsetilsone; I was delighted at your union with her, and I feel no jealousy on account of it; but, since I came to know you more particularly, I have conceived the tenderest affection for you. Your virtues, and the charms of your person, have made the queen of the genii the humble slave of love.”

Oh! adorable queen, said Simouftapha, I have not the vanity to pretend to so glorious a conquest.

conquest. Permit me to adore you, and serve you my whole life. To you I owe the happiness of being united to the daughter of the caliph; but, were the love that I have conceived for her, under your auspices, to permit me to offer you my heart, I am a Mussulman by the grace of God, and the holy prophet, and the beneficent care of the virtuous commander of the faithful. My happiness must therefore consist in obeying the law.

You exaggerate, my dear Simouftapha, replied the queen, both my pretensions towards you, and the rigour of the law. I don't wish to banish Ilsetilfone from your thoughts; love her always; she shall be the object of my kindness, as well as of your love. Mahomet has permitted more than one wife.

"I did not examine," said Simouftapha, "the conduct of the prophet; but, when Ilsetilfone was given entirely to me, we came under sacred and inviolable obligations."—"They will be no less so," replied the queen; "Ilsetilfone can neither be your enemy nor mine. Besides, in permitting me to love you, how can she charge me with ingratitude? In a word, dear prince, you have my heart, and can you refuse me part of your's, if it is not already wounded? Consider that, powerful as I am, I shall never exert my power but to turn it out

to your interest, and that she who implores you is the sovereign mistress of your destiny."—
"Oh! my queen," said Simoustapha, "figure to yourself the distress of your slave, who finds it equally impossible to consent to or refuse your request."

Enough of that! dear prince, replied Setelpedour; your own safety should now occupy your thoughts. I have furnished the proper means, for which you may afterwards find use. But I must tell you, that the box of Benalab exposes you to great dangers. It belonged formerly to Mamouk, an Egyptian magician, who made an ill use of it, by giving himself up to crimes. My justice hath therefore deprived him of it.

I abandoned this wretch to the rigour of his destiny. I chastised Kaussack, at present Jemal your slave, who by his low flattery ruined a corrupted master. I suppose, however, that this slave of my laws will never forget himself in your service. Mamouk is still alive, and has initiated in his art a son no less dangerous than himself. All Ginnistan curses him; but the wicked always find some favour; Mamouk is still powerful, and is continually endeavouring to recover the box which was given to Benalab. Take care then, that neither an Egyptian,
tian,

tian, nor any thing from Egypt, enter your house.

Simouftapha could not find words to express his gratitude. He began, however, to weary; it was time for him to go home and receive his spouse. He endeavoured to represent to the queen the necessity of his departure, by regretting the joys he should be forced to forego.

My goodness, replied Setelpedour, follows my inclination, and costs me nothing. The riches which are here will lose their value when you are gone. Would you render them precious to me? come together with Ifsetilsone and enjoy them; and, from that moment, every thing here shall be truly dear in my sight: Come, and command in these places, and I shall be obeyed by all the genii who surround me.

Ah! Madam, replied Simouftapha, don't, though you love me, make me forget my duty: I must remember that I am the son of the king of the Indies, dearly beloved by my parents, and accountable to their subjects for the presumptive heir to the crown.

Adieu! my dear Simouftapha, said the queen, embracing him; adieu! prince, model of sovereigns! light of the world! and genius of every virtue!

The genius conducted Simoustapha to his house; and, though his heart melted with gratitude towards Setelpedour, his affections still concentrated upon Ifetilsone. He is busy preparing for her reception. The most exquisite fruits are upon the table; the pots are filled with new perfumes: The princess arrived in a magnificent dress which she had got in a present from Setelpedour: Simoustapha had kept his. The music plays; the repast begins; and, amid these enjoyments, they think of nothing but happiness.

In the mean while Simoustapha relates the voyage he had made to the palace of the fairy, describes the beauties he had seen there, and the kindness with which he had been loaded. He omits no circumstance; but his relation occasions neither suspicion nor jealousy.

While the princess saw every heart incline towards her lover, she considered it as a tribute which all celestial beings owed. When Simoustapha spoke of the precautions which he had engaged to take against Mamouk the Egyptian, the ancient possessor of the box, she wished that the prince would send back to the queen so dangerous a present: But, without its assistance, he must have renounced the pleasure of seeing her, and perhaps it might have been impossible to have induced the caliph to ratify their union.

All terrors gave way to such powerful motives. "At least," said she, "take care to defend yourself from the approach of these perfidious strangers. Shut both your gates and windows, even against the winds which may blow from Egypt."

Whilst she was thus endeavouring to confirm their repose, a cloud gathered in Ginnistan which was soon to disturb it.

As soon as the genius, the slave of the box, had transported the princess from the palace to the house of Simouftapha, and from thence to that of the caliph, and when the Indian prince had no farther orders to give him, he returns to his mistress, and gives her an account of all he had seen.

The genius gives a faithful account of the whole matter. "Never was a conjugal union so affecting! Never were two hearts so well fitted for mutual love! Never did two beings unite virtue and beauty in such an eminent degree! Never —"

"Stop, wretch!" said the queen, "already are thy passions inflamed! Dost thou remember what thou didst when thou wast Kauffack, in the service of the cursed Egyptian? My finger engraved thy crime on thy guilty forehead. I will treat thee worse to-day, if thou prevaricatest: I will distort the features of thy face; I

will lengthen thy ears, and change thy hands into feet."

"Oh! my sovereign," said the genius, "your anger gives me more pain than your threatening terrifies me. I found that the beauty and virtue of Ifsetilsone commanded the greatest respect: Ah! how she deserves the love of Simouftapha!"

"He is too fond of her," replied Setelpedour; "and that has made him forget both his duty and interest. The only son of the king of the Indies lets not his father know his adventures: And, were it not the rose-bush which was renewed by Benalab, and of which I constantly renew the verdure, his parents would be plunged in sorrow. Jemal, thy young master must get rid of this dangerous charm; place thyself, without being seen, betwixt them, and diffuse an infectious odour round Ifsetilsone,—and—"

"Great queen, I will obey," said the genius, departing.—"Stop wretch!" said Setelpedour to it. Thou art too ready."

"Stop!" said she to it, having recollected herself a moment; "be more ready to do good than ill, if thou dost not wish to become a monster again.—I order thee now to take care that nothing bad happen the new-married couple."

Jemal

Jemal retired; he could not understand what his sovereign meant, and he believed that she wanted to try him. Setelpedour fell a victim to the violence of her passion. She imagined that she would get the better of it by sacrifices, and that she might be authorised to go on with this scheme; she instantly called Asmoncha, her first vizir, and having made him sit down at her side, she spoke to him thus:

“Yizir, no object having ever made an impression on my heart, till now I have been independent. But I am so no more. A mortal, superior to all others, is become master of my heart; it is Simoustapha, the son of the great king of the Indians.

“I know that the pride of the genii, my vassals, disdain man, because they generally make a joke of him. They have forgot that they all bowed the knee before the great Mahomet, who conquered my father, the powerful and immortal Kokopilefobe*, who was stripped of his glory.

“Our sphere is limited: Of all created beings, man alone can extend his. The virtues of Simoustapha will raise him to the greatest eminence, and I wish to be partner of his hopes. If you have, as I believe, my prosperity

* Kokopilefobe, one of the Arabian names of Lucifer.

rity and honour in view, I expect an advice from you worthy of your prudence and affection."

Whilst she was speaking, Asmonchar, with downcast eyes, appeared to be in a deep dream. At length, however, he broke silence: "Great queen! said he to her, your measures are always directed by your wisdom, and can only spring from a noble ambition: Here, at the same time, I see two difficulties.

"You have generously effected the match of the Indian prince and the daughter of the caliph; you have rendered it strong and indissoluble against yourself, by the rings that you have made them put on. Your satisfaction must depend on their agreement. We have laws digested by our sages, of which they themselves keep the records; they will decide, much better than I can, how far they can favour your views. It will also be more agreeable to enter into the connection which you propose, with the approbation of all your subjects, than with the advice of your minister alone, who is entirely devoted to your pleasure. I am therefore of opinion, that it may be proper to signify your intention to your divan, whom I shall assemble by your order."

Setelpedour, full of her scheme, and of the
means

means of forwarding it, did not see into the designs of Asmonchar.

The vizir, full of hypocrisy, had no sooner received orders to call the assembly, than he went to Bahlisboull *, the oldest and most wicked spirit in Ginnistan. Rage gave force and speed to his wings. He detested Bahlisboull; but he wished, above all things, to oppose to his sovereign a being who could divert her from a purpose which was more odious to him than to any other; for he was really the genius who was the greatest enemy to the human race. Besides, he could never hear the name of Mahomet, without flying into a violent passion; and their queen wished to marry a mussulman. He knew that, by a famous treaty which was made between Kokopilefobe and Mahomet, that the prophet had reserved all the progeny which sprung from marriages between the inhabitants of the earth, and those of Ginnistan.

Old Bahlisboull saw his grand-son approach him in a sort of astonishment. He informs him of the design of the queen. And indeed they had, for a long time, plotted her destruction.

"I see," said he to Asmonchar, "that you are afraid of losing your own interest with her; the queen is not the only female who hath made an unequal match. She is the daughter
of

* Bahlisboull, the same with Beelzebub.

of the great Kokopilefobe ; and, in spite of us, she may claim great freedom. But, with respect to the laws, you know me to be the depository of them ; and, since I signed the treaty which was entered into with Mahomet, you need neither think to elude nor infringe it. Assemble the divan ; that is your duty."

Asmouchar returned. Bahlisboull, full of wickedness and ambition, now thinks of dethroning the queen, of ruining the grand vizir, his own son, and of raising himself upon the ruins of the whole. The divan assembles : Setelpedour comes and takes her place ; all the genii bow before her ; and, when she gives the signal, each rises and takes his seat. They are ignorant of the motive of so solemn an assembly. Asmonchar is ordered to lay the matter before them.

The vizir looks round him, and perceives a place empty. It is that which his great father Bahlisboull should have filled. He then hesitates to break silence ; for he is afraid that the queen's proposal carry by the majority of voices ; for a great part of those who were to vote were of her sex, and, of consequence, hostile to every law that might tend to bridle their liberty, and restrain their weakness. The rest consists of spirits who would be proud that they had it in their power to
serve

serve the queen. Thus, this minister saw himself on the eve of being submitted to the laws of a man, and a mussulman. He cursed Mahomet in the bottom of his soul, and felt all his strength forsake him at once. Setelpedour urged him to speak. He was beginning to stammer, when, on a sudden, old Bahlisboull arrived, borne by his ministers, who conducted him to the foot of the throne.

“ Pardon, oh my sovereign !” said this dangerous politician, “ my delay.—Time hath impaired my vigour ; age hath destroyed my wings :—I was grievously wounded by Michael in our first great combat ; and, in a body like mine, entirely weakened by age, the wounds are always fresh.”

Setelpedour received the excuse of the old genius, and ordered him to take his place. Asmonchar, encouraged by the presence of his grandfather, begins, and lays before them the subject upon which the queen wished to consult the divan.

The presence of Bahlisboull was a law to them ; they knew his inveterate hatred against the human race : They dreaded his wiles, his power, and cruelty. If there was a regulation in the empire difficult or obscure, they knew it to be from him.

Setelpedour addressed herself to the dangerous sage: "You, Bahlisboull, who have seen the *three * reigns*; tell me if there has not been examples of a connection like that which I wish to form to-day?"

"Great queen! I could quote laws which would convince you all. I could even give myself as an example; I have existed since the time of the sublime genius, your grandfather; and, when we were thrown headlong from heaven, I fought his battles. He considered me as the oldest of his children.

"Need I recal to the remembrance of our illustrious chief the times of our ancient glory, and the dreadful blow that precipitated us, when we thought ourselves sure of enjoying it?"

"Tranquil and sovereign in our inaccessible abodes, they wished us to bow the knee to Mahomet. This daring innovator, whom we have seen sneak and reign by turns, seemed to be predestinated to the sceptre of the world; but, in becoming his disciples, we lost our empire. This affront appeared to us intolerable, and to submit mean. We gave over respecting as a beneficent being one who degraded us by an unjust

* *The three reigns.* This alludes to the reign of Lucifer, before he was thrown down to the earth; to the reign of the same spirit, until Mahomet is said to have discouraged idolatry; and to the actual reign of Setelpedour.

unjust law; and, animated by just resentment, we took arms.

“ Great Kokopilefobe and I maintained an equal combat for some time against Michael and Gibrein. But, at length, our enemies, led on by Mahomet, fell upon us with fury. We were conquered, robbed, driven from our possessions; and it was with much ado we saved these gilded wings, without which we would have been dashed to pieces in our fall.

“ Invited to reign every where, we preferred this earth, and formed an alliance with the children of men, to people it in concert with them. Mahomet persecuted our new race, and destroyed it by a deluge.

Inexhaustible in our resources, we saw an immense crowd of people flourish anew; these we subjected to our laws. The earth was covered with our altars; she found it difficult to rear a sufficient number of victims for the sacrifices which were offered to us; and even human blood was not spared.

“ Provoked at our success, Mahomet became man. And, in order to put a stop to our career, he declared a war against us, more cruel than the former. He ransacked every thing, demolished our temples, overturned our images, annihilated our gods and our trophies. In short, we were put to the necessity of engaging him.

“We were still unfortunate. At last, however, we obtained a truce. Stripped of his honours, the formidable Kokopilefobe retreated into the most remote regions of the south. The throne which you occupy remained subject to his power; but, by an article of the treaty that I was forced to subscribe, and of which I deposit a copy at the feet of your highness, it was agreed, that all children of a genius should embrace the worship of the prophet, and live under his dominion.

“It is your part, therefore, great queen! to determine whether your descendents, called to independence and glory, must be reduced to a state of disgraceful slavery, despising the miseries of the martyr of our faith, even the mighty Kokopilefobe.”

Genius! answered the queen, I was ignorant of the terms of the treaty you speak of; but you have concealed from me the infringements that have been made upon it more than once. With respect to the inconvenience that may result from what I have been thinking of, my prudence shall protect my posterity; and tell me, you who are acquainted with the tenor of our charters, if there be any case more sacred than that which you have taken notice of?

“Sage sovereign!” replied the genius, dispense with my producing it to you. It would be

be an obstacle in your way. Ignorance of the law may serve for an excuse to the person who violates it.”—“ I must interrupt you,” said Setelpedour; “ ignorance is a disgrace to one of the genii.—I wish the laws to be known, for it is my duty to execute them; and I command you to produce it.”

“ A genius can give his hand to none but a “ virgin,” said Bahlisboull; “ and a married “ person cannot become your husband, unless “ you forfeit all your privileges and your power.”

Upon this declaration, the queen cursed within herself both the law and its interpreter, and easily penetrated into the malicious stratagem of Bahlisboull, and of the vizir Asmonchar. Artifice succeeding her fury, she began thus:

“ You have, sage genius! pronounced a sentence which would blast all my hopes forever, did I not know how far your profound wisdom and experience, which are coeval with the world itself, exalts you above all spirits; and, as you have so often escaped the chains with which you have been threatened, there is none of our laws which you cannot elude. I hope, therefore, that your zeal and attachment towards me will induce you to employ your sagacity in this matter. Cannot we, who are legislators, set aside

this law ? Or can we find no method of transgressing it, without appearing to violate it ? Be assured that the motive which hath made me assemble this divan would make me do any thing to gratify my desires !”

Bahlisboull triumphed in his own mind at the queen's distress, and her passion for Simouitapha. He supposed her to be as much blinded by love, as he himself was by wickedness and ambition; and he hoped, that, by his perfidious measures, he would make her lose both the empire of Ginnistan, and the affection of her people.

“ Queen !” replied this dangerous hypocrite, “ the confidence which you have honoured me with ought to ensure your glory and success. No engagements can bind those who, like you, have the right of making them. These laws which you complain of were composed by Kokopilefobe, during his reign here, and in consequence of circumstances which rendered them necessary. But, if he were now sovereign of Ginnistan, he would conduct himself in a very different manner; and, notwithstanding your power has been derived from him, the order which ought to reign here depends only on your wisdom and pleasure. You have not yet attained the summit of that eminence for which you were destined.”

“ You

“ You are the Star of the Seven Seas which surround the earth, and you would have already, had it not been for the ambition of your predecessor, been the Beneficent Morning Star. The Destinies had, no doubt, marked out the defeat of the great Kokopilefobe ; but his undertaking was hostile to the empire of the genii. With respect to his personal courage, you ought to curse the fatal excess to which he was carried, when he acknowledged the wisdom of the laws of Mahomet. But you, who are sovereign mistress of your desires, should pass a law that might confirm you in the enjoyment of them.”

The proposal of Bahlisboull astonished the spirits who did not comprehend its motive. And Setelpedour pretended to put the greatest confidence in the counsels of the old genius.

You prove more and more, said she to him, how much a mind, instructed by adversity, is superior to that which knows nought but prosperity !—Yes, you have convinced me.—I have no scruple in cursing whatever occasioned the misfortune of my predecessor ; and I am too much attached to the human race, not to acknowledge Mahomet to be superior to any common being ; but I demand of you a copy of the oath I must take.

“ You must repeat, with a firm and distinct voice,” answered the genius, impatient to accomplish his purpose, ‘ Curfed be thou, Kokopilefobe! thyself! thy ambition! and thy schemes!’—“ You must, forthwith, renounce your religion, in order to embrace that of Mahomet, by repeating this profession of faith:

“ Achad, en, la, illa, cala, bella, Mohamad, Rafoud, Alla.”

When the queen appears ready to pronounce it, Bahlifboull casts an expreffive look upon the vizir Afmonchar. This fignal is immediately interpreted by the divan, who with impatience wait the event. Setelpedour at length takes the oath. “ You have informed me of matters,” faid ſhe to the old genius, “ and ſpoken words which I never heard before.—You muſt therefore write, with your own hand, a copy of the oath that I am to take.”—“ My hand trembles too much,” faid Bahlifboull.—“ You may take time,” replied the queen; “ and, after I ſhall have ſigned it, I wiſh that you and the vizir would carry it to Mahomet.”—“ I can neither write nor walk,” answered the genius.—“ I muſt then repeat, as well as I can, what I recollect of it; adding, at the ſame time, the ſentiments of my heart.” She now riſes and ſpeaks thus:

“ Be

“ Be thou cursed for ever, infamous Bahlis-
“ boull! who, by thy abominable flatteries, didst
“ poison the heart of my grandfather, and
“ didst cause him rebel against every sort of
“ authority. Curse upon thee! principal of
“ discord, who continually hast the love of
“ order upon thy lips, but corruption in thy
“ heart! Curse upon thyself and all thy race
“ for ever! thou infernal source of those evils
“ which desolate the universe! Curse upon
“ thee and thy grandson Asmonchar! who, in
“ pretending to shew me the good road, have
“ digged for me a frightful pit! May ye in-
“ stantly be stript of your wings! May ye be
“ thrown headlong to the earth! Go! wallow
“ among mud and dirt!—This is my sentence.”

Upon hearing this, which they did not expect, the murmuring spirits recognised their queen. Her firmness commands the attention of the most wicked. Their sovereign shines forth in the ancient glory which they had forfeited. Her orders are instantly executed; she dismisses the genii, and the divan breaks up.

Although Setelpedour represents to herself the dangers to which her love had exposed her, yet she still feels its darts. “ If thou had’st been witness, my dear Simoustapha,” said she to herself, “ of all that I have braved for thee—What wouldst thou not sacrifice on my account?

But

But what do I say ! I admire that rigid virtue which prompts thee to a refusal at which my self-love cannot take offence. Thou would'st have loved me had'st thou seen me first ; and if, by complying with the wishes of my dear Benalab, in promoting a scheme in which he knew to interest me, I had not presented in a vision the amiable Ilsetilsone, thou would'st this day have been my slave, and I would have been certain of a fidelity which nothing could move. I neither wish to distress thy happiness, nor that of thy spouse ; but thou must love me ; thou must be the same to me as to her ; we must no longer be tied down to the laws of matrimony ; love and gratitude shall prescribe to us other duties.'

Thus the grand-daughter of the guilty, but brave Kokopilefobe, imposed upon herself. She possessed the elevated genius of her grandfather, but was ignorant that human blood flowed in her veins. She had nothing in perfection but courage and beauty. Her heart, however, was pure : She had become subject to a law which Bahlisboull had vaguely explained to her ; and time was to make her feel the effects of it.

Eager to see Simoustapha again, she had not patience to wait for him in her palace ; for this would have been denying herself a pleasure which she could immediately procure, by transporting

porting herself to Bagdad. She therefore calls the slave of the box.

"This night," said she, "you must carry Ifetilsone to her husband's apartment, and you must let me know as soon as she is there. I wish by my presence to increase their happiness."—Jemal executes the orders of the fairy with his usual precaution; Setelpedour soon learns that the princess is with her lover; she instantly sets out for Bagdad, preceded by Jemal, who went to announce to the happy couple the arrival of the queen of the fairies.

They would have appeared more embarrassed, had not the queen, when she arrived, inspired them with confidence, by reiterated marks of affection. She embraced them both, and seated herself at table between them.

"I run no risk," said she, "in coming to sup with a mortal, the pupil of my much loved Benalab. I have contributed, my dear princess, to procure you the best of husbands. Permit me at least to partake of your felicity. By making you perceive the value of so rare a benefit, I will continue to protect you both by my counsels and power. Be not alarmed, therefore, Simousthapha, at the excess of my affection for you; it is innocent, and shall never occasion you either distress or remorse, if you but return my love:

love: Will you pardon him for it, my dear Ilse-tilson?" said she, embracing him.

"If my lover," replied the young and ingenious princess, "did not love you, I should have reason to doubt his affection for myself. I have given him my heart; he has therefore two to offer you for the goodness with which you load us. Your virtues and charms have made too lively an impression upon me to resist them."

"You transcend what I expected," replied the queen, "charming princess! I feel a satisfaction which nothing can augment but the same acknowledgment that I expect from Simouftapha."

"Great queen! I can only express the sentiments with which I am animated, by devoting myself to your pleasure."

Setelpedour, content with these assurances of their affection, testified her gratitude during the whole of the repast. They now gave themselves wholly up to the present pleasures, music, dancing, perfumes, liquors; nothing was spared. But, what is seldom the case, they spoke sensibly when all was over.

"Dear prince," said the queen, "upon the consent of the caliph, which I shall soon obtain, your felicity appears to be complete. However, without the greatest precaution on your part,

part, and the greatest care on mine, it may be blasted in a moment. The enchanted box which Benalab sent you is coveted by Mamouk, the cursed magician who formerly possessed it. It is impossible for you always to carry this treasure; but you got a ring from me which you must never part with, for it will warn you of the dangers to which you will be exposed, and at the same time it will come to your assistance. That of the princess will not shew its properties unless you be threatened with death, or where its aid cannot be dispensed with. Remember always to shut your gate and windows against every thing that may come from Egypt." After this, she leaves the pair at liberty, embraces them, and disappears.

The night passes as the preceding; the days succeed without any thing remarkable. Jemal, attentive to his duty, is ever ready to fulfil the orders with which he is intrusted. The princess is every day transported to her lover; and every morning she is with the caliph. Every third day Simoustapha is carried up to Ginnistan, to do homage to the Star of the Seven Seas: But, while his heart appeared to be elated with such an agreeable enjoyment, that of the Egyptian Mamouk breathed nothing but vengeance against the possessor of the wonderful box, which he is ambitious to recover.

The

The hateful magician saw the star of Benalab grow dim; he followed it; it appeared no more; it was a presage of death. This wretch, who dreaded the power of the Persian philosopher, might now with impunity recover a treasure of which the queen of the genii robbed him. He must first, however, find out into what hands the box has fallen.

He avails himself of the first equinox, the only time favourable to the works of those who act in concert with spirits. With his wand he makes a square, which he afterwards divides by two triangles; he calculates these different spaces, which, by furnishing him with the number nine, afford him as many rooms to study in, and to follow out the chain of events which he seeks. He penetrates with a bright wax-candle into each of these dark rooms. This baneful light showed him all the adventures of the sage Persian and the Indian prince, from the moment they embarked till they arrived in Bagdad. He saw Benalab die, and recognised the magic box in the hands of Simoustapha.

Naraes, Mamouk's son, as great a miscreant as his father, assists. Both examine the mark of the box; it appeared to be armed with steel points, and a circle of fire was formed around it. The necromancers were not in the least afraid; the value of the treasure they were in quest

quest of blinded them. The father digged a ditch in his garden at the bottom of an hillock; from this a fountain immediately springs forth, which he points out to his son, and says,

“ Behold the faithful image of the events which await me: As long as this spring shall be clear, thou shalt be at ease on my account. If thou see it grow muddy, send me aid. If it be tinged with blood, I am dead. Thou must then endeavour to revenge my death; thou must try to recover our precious treasure, by attempting to find out the snares that may have been laid for me, and take care to guard against those which shall be prepared for thyself.”

Mamouk at this instant leaves his son; and, in order to conceal his steps, he transforms himself into a cat. Already he had descended from Upper Egypt towards Arabia: The star which shone on Bagdad directs him thither.

When Aurora had announced the return of the sun upon that part of the globe, he stopped amid delicious gardens, continually fertilised by the Ilfara and the Aggiala, which from different directions wash the town of Bagdad. Here he chose an asylum among the trees, whose thick foliage was best for concealing the sneaking appearance he had assumed. He knew that he could not procure admittance into the house of

Simoustapha, which was guarded by the genius of the box, under any form whatever. Waiting, however, till the sun had darted forth his rays, he meditates by what means he might seduce a person to serve his purpose. At that instant he chanced to see a man whom he proposed to sound.

A poor gardener, named Abaire, cultivated the garden where the magician had stopped. Bent under the weight of his work, fatigue and heat forced from him some sighs. Mamouk thought that a man, who was thus in misery, would grasp at any offer to alleviate his sufferings and poverty. The gardener subsisted upon some bits of bread and of fruit which he picked up. With these he filled a little basket for his wife and children; and, when night came, he returned to town with his scanty stock of provision. "Surely," said Mamouk, "if this poor wretch has any place at all to lodge in, I will prevail upon him to share it with me; and I shall be very awkward if I don't make him the instrument of my schemes." At these words, having reassumed his natural form, he hastened to make up to him.

Good evening, Abaire! said he, accosting him; it is not without trouble that you have procured the fruits you carry to your family. Ha! who are you, my good Sir, said the gardener,

gener, surprised to hear himself named, who speak to a poor man like me?

"I am a man," replied Mamouk, "who know you as well as you do yourself; I could name every tree in your garden, and those too which you take most care of. I love the poor; and, when I am on a journey, I always lodge with them, persuaded that I shall want for nothing; for I cause every thing be brought to me; and I find nothing too good for myself, provided I can promise myself the happiness of sharing it with them."

"Alas!" said Abaire, "it would be too much happiness to flatter myself with receiving such a guest as you; but we have no bed for you."

"Here are ten pieces of gold," replied the magician, "with which you may purchase what is necessary. I can conceive no greater enjoyment than that of doing good to the good when in need. There is a secret in being happy, which I am not afraid of losing. Luxury and opulence harden the heart of the rich; and, whilst the poor man eats his bread with the sweat of his brow, what a number of people in Bagdad whet their appetite with the choice and delicious ragouts of Simoustapha?—Do you know Simoustapha?"

Know him, Sir! Is there one poor man in Bagdad who does not know this generous and

compassionate man? We don't live far from him; I go often, by my master's orders, and sell him the most beautiful fruits of our garden, and he always gives me something to myself."

During this conversation they arrived at the town; and Abaire conducts his guest to his mean dwelling. "Woman," said he, as he went in, "I bring thee this good gentleman, and you need not ask with what we are to entertain him; here my hand is full of gold, and I am going to buy a sofa."

Mamouk entered a room, whose whole furniture consisted of but two wooden chairs and a table; the wife and children were almost naked; misery was painted all around him; and, if he would have any thing proper, he must increase his presents.

"Abaire," said he to him, "I love to do good; here are ten pieces more of gold, to get whatever is wanting. Consult your own decency and my interest for the future."

The poor gardener thought that he was dreaming when he saw so much riches: Having thanked Providence and the great prophet, he goes out to make his bargains.

The good woman began to give an appearance of cleanness to her house. "Let me do it," said Mamouk; "this trouble is on my account, and I wish to assist you. In the mean time,

time, go and buy clothes for yourself, your husband, and children; there are twenty sequins for that purpose; they will not offend the eye by their lustre; and you must take care to tell nobody that you got them from your guest. If it be discovered, I must immediately depart from your house: What good I can do loses all its value in my eyes whenever I find that it is known. When your husband shall return, we will think about provisions."

The wife of Abaire went out, and promised to herself, for the first time, to keep a secret in which she was so deeply interested. As poverty had too often put her to the blush, she finds it difficult to conceal this blessing.

Both soon return; the gardener is not a little surprised to find his house in a better condition, and his family so well clothed. The author of this happy change sits down to table with them, and appears to enjoy, with every possible degree of satisfaction, the fruits of his beneficence. But, in fact, he enjoyed only the success of the stratagem, by which he blinded these unsuspecting creatures, whilst they viewed him in the light of a beneficent being.

The hour of repose was come. Abaire and his wife went to taste its sweets; whilst the Egyptian was devising the means of snatching off the treasure which the Indian prince possessed.

He knew, for he had seen it in the ninth room, drawn according to the rules of his art, that the prince enjoyed the favours of love every night in the arms of his beautiful spouse. What a favourable time for surprising him! did not the genius of the box watch over the happy pair; did not the vigilance of the queen of the genii guard them alike from natural and miraculous attacks.

The magician, impatient to begin his work, could rest no longer in the house, but transformed himself into a cat, and ran round the house of Simoustapha. The avenues are guarded against him; and, under whatever form he presents himself, inevitable death awaits him. Seized with terror, he returned to seek for quiet at the house of Abaire.

The sole care of Mamouk is to win the confidence of the gardener to such a degree, that he may render him completely the instrument of his insidious designs. He therefore reassumed his human figure.

Next morning he accompanied Abaire to the garden, and conversed with him about his art; he instructed him in what he did not know; he partook of his frugal fare, and quenched his thirst from the same spring. "You have a great many beautiful fruits," said he; "but, if this garden were your own, I would make such
grow

grow in it as were never seen even at the caliph's table."

"Alas!" said the gardener, "I have only two trees, an apple and a pear-tree, which came from the Indies. I planted them on a small spot near my own house; but the soil did not appear to agree with them, for their fruit never ripened."

"Be cautious and prudent," replied Mamouk, "don't speak a word, and I shall make your fortune; we shall work together. Provided your wife and children remain ignorant of the matter, your two trees shall produce as good fruit as if they had remained in their native soil, and had enjoyed the most favourable climate. But, as the least whisper may ruin every thing, we must observe the strictest silence with respect to what we are going to do together. In a few days you shall gather from your pear-tree fruit whose beauty shall astonish you."

Abaire and Mamouk returned to the house, where a good repast waited them. Thanks to the generous precautions of the magician, who likewise added to it whatever could tend to gain the hearts of his hosts!

Next morning the Egyptian anticipated the dawn, and went to seek for the two trees which the gardener had mentioned.

He

He had only to open a door, which ushered him in to a spot of ground about twenty-feet square. There the two plants languished, being deprived of the heat of the sun: The pear-tree, however, bore one blossom. When Abaire rose, he perceived the door open, saw the magician, and approached him. "You see how the moss hath consumed my poor trees." "I rose," said Mamouk, "in order to take it off them; but you see that the second bark is green and in excellent condition; shut the door; let us finish our work here whilst every body is asleep; I will show you a fine thing in a little. As this, however, is to make your fortune, you must first assure me of your obedience; bind yourself to me by a solemn oath; swear by the Koran, and upon my sabre, that you will be faithful in every trial, by repeating these words: "Every thing that Mamouk will do" shall be for the good of Abaire, and Abaire "will obey every command of Mamouk."

The good gardener did not hesitate to enter into an engagement which appeared to be all in his own favour. Mamouk makes him bring a peg, three knots of cord, and two spades.

The tools are brought: "Take this cord," said Mamouk to him, "tie one end of it to the tree, and the other to the peg; draw a
circle

circle, at the distance of three feet from the tree, as exactly as you can, then loose the cord from the tree, and we will begin to dig within the circle, until we shall have restored and given nourishment to the roots. If we would succeed, we must work with method; and I tell you that this is an operation of geometry."

In a moment, the small space which surrounds the tree is cultivated. "Was there a blossom on your tree?" said Mamouk.—"Yes, you are perfectly right," answered the credulous gardener.—"Nothing more lucky for us!" replied the magician; "approach it, speak to it, flatter it! Every object in nature enjoys life and sense, although this does not always appear: Say to it, "My good little blossom, thou must produce me a pear larger than any that grow in the Indies; I wish it to be such that a man might conceal himself in it."

Abaire smiled innocently when he pronounced these words. To effect this, said he to Mamouk, it ought to be like the dome of a minaret.—We need not trouble ourselves about the likeness, said the magician, we need only a pear to answer our purpose.

When the operation was finished, our workmen shut the door, of which Mamouk kept the key, and they both set out for the garden, where Abaire was to be employed during the day;

day; the Egyptian takes part of the work, and accommodates himself to him in every respect.—Had a third person heard them, he would have thought them simpletons.

The pear-tree appeared to be entirely forgot: Honest Abaire believed it to be only a childish whim, and that by his complaisance he had gratified the humour of one whose presence and kindness relieved his family.

Eight days pass without Mamouk showing the least curiosity to see the effect of what he had done. At length, on the ninth day, when Abaire was about to go to his business, as usual, the Egyptian seeming quite ready to go along with him, said to him, "Have you no desire to see what is become of our fruit?"

"I have, if you think proper," said Abaire; "but I am afraid that we shall have lost our time in digging at the root of a tree which has been three times cursed. I treated it in quite a different manner formerly; but it never throve a whit the better for it. It is true, I did not know to flatter it; however, let us go in and see."

One may naturally conjecture, that the good gardener, accustomed to his ordinary work, and to regular productions, had no thought of finding such a phenomenon upon a branch where he had left nothing but a parched and languishing

guishing blossom. What then must have been his astonishment, when he saw, hanging in the same place, a pear of such a prodigious size, that it was four times larger than any one of the same kind that had been ever seen. I could never have believed it, said he in his surprise; to whom shall I sell this pear? If I carry it to the palace, the officers of the caliph will give any thing for it, and will be proud to get it: If I show it to Simoustapha, he will spare no price. "You are in the right," said Mamouk; "he will pay you better than any body else; and besides, he will consider himself as much indebted to you. Take courage, my dear Abaire, your tree shall forthwith flourish like the rose-bush in May, and none but Simoustapha can pay you for these fruits. Go, put your pear upon a plate, and cover it with a linen cloth; you must seize the moment when Simoustapha shall be before his shop, and you must pass before him as usual. He will be curious to see your fruits; draw his attention to this pear till he desire and covet it, and you are certain of an exorbitant price; but I told you that I wished to enter into the pear; I wish to do it still."

"Ah! certainly I don't oppose it," said Abaire smiling; "make yourself so little that you can find room in it; you will have the appearance of a very fine kernel."—"Do you wish
me

me then to become a kernel in it?"—"Yes, if it is possible."—"Order me to be it."—"Well! I order you to be it."—"Pull out the stalk then, in order to open the door to me."

Abaire being in good humour, wished to carry on the joke, and made a small movement, as in order to pull away the stalk of the fruit; it stuck to his hand, and gave him great pain.

"This is a small misfortune," said Mamouk; "for without this, I should have stopped at the door. Put the stalk into its place again; go, seek your plate, endeavour to make up to your man;—the fruit will appear no less curious to him;—it has lost nothing of either its size or taste.—Next week we will get better ones to eat."

The gardener having gone to seek the plate, returned, but did not find Mamouk. He imagined that he had gone to see the pear-tree, and having no need of him to help him in selling his fruit, he sets out without the least uneasiness for the house of Simoustapha.

Mamouk abused the simplicity of Abaire completely. This impostor, stript of the half of his power, reduced to a passive condition by a superior power, has been forced to transform the ignorant gardener into a magician, without his suspecting it. He associated him with himself, and made him artfully command whatever it was his

own

own interest to execute. Such are the dangers of ignorance !

Scarce had Abaire turned his back, in order to go and seek the plate, when the Egyptian, faithful to the command which he made be given to himself, diminishes the size of his body, and enters into the pear, that he may there assume the form of a kernel. Were they to cut the pear without cutting the stone, and especially, if they were to be charmed with the delicious taste of the fruit, the wretch Mamouk would recover his loss, and complete his vengeance.

Hitherto every thing tended to favour the views of the cabalist : Simoustapha is at the gate when Abaire passes, and makes him show his fruit. The gardener said that he was going to present it to the caliph himself, and that he would get two hundred sequins for it. Give it to me, said Simoustapha, you shall not have to go far, here are two hundred sequins, and fifty more for the honour you do me in giving me the preference.

Abaire, elated with his good fortune, left both the plate and cloth, to embrace him to whom he was indebted for so much money: He returns home with eagerness, but does not find Mamouk.—He supposes him to be in the garden without the city; he runs to it, but does not find him there; he seeks him every where,

and demands him from the neighbouring rivers and echoes in vain.

During this fruitless search Simoustapha impatiently waited the hour when he should enjoy the charms of the charming Ilsetilsone, and offer her the most beautiful fruit she had ever seen upon the earth.

Night was come; the genius had done its duty; the happy pair are dressed in the presents of their charming protectress; the clothes, the rings, the necklace, the diamond chain, interwoven with the hair.—In short, nothing is forgot.

The mute eunuch presents the beautiful fruit which the Indian prized so much; Ilsetilsone admires it, and finds that it has a most exquisite flavour. They hear a little noise as they cut the pear; a kernel escapes from it, and leaps upon the ground.

The fatal bit had already touched the lips of the two lovers; Simoustapha cries aloud; the ring having pricked him, occasions a violent pain.—Ilsetilsone lets fall the bit which she held; the prince makes an effort to pull off her finger the jewel which hurts her; and this calls the genius, the slave of the ring.

It was of an ugly frightful shape; the princess fainted when she saw it.—What art thou?

What

What do'st thou want with me? said Simousta-pha to it. I am the slave of the ring which my mistress gave thee, answered the phantom; I warn thee that thou art in the greatest danger; thy enemy is in the house; that fruit is poisoned; I fly to the aid of the box; when it shall be out of danger I will return.

Simousta-pha and his slaves assisted the princess. Jemal, during this time, shut up in the magic box, defended himself, as well as he could, against the attacks of his former master, whose power he dreaded. Mamouk applied an enchanted ring to the lock of the chest in which the box was shut up; the lock opened, and, at the same instant, the genius who guarded it substituted another in its place. This conflict was renewed six times; and Jemal was at last about to yield, when the genius of the box arrived:

Infamous wretch! said he to Mamouk, thou shalt die by no hand but mine. At the same time, he exhales up all the air in the room, and lifts his arm to strike the Egyptian, who falls to the ground like one suffocated. He is immediately cast into chains; robbed of his magic ring, his wand, his book of enchantments, and thrown upon the floor, stript of his power, and half dead.

After this victory, the genius of the ring came to inform Simoustapha of the dangers to which he had been exposed by the stratagem of Mamouk. "Come," said he, "view your enemy, and dispose of him, not according to the goodness of your heart, but according to the badness of his."

Simoustapha followed the genius into the room, but Mamouk was gone.—Curfed magician! inexhaustible in resources! said the genius, what force hath enabled thee to escape? But thou wast bound and could'st not get off. He advises Simoustapha, therefore, to take the box, to call Jemal, and to cause them seek in concert the wretch who wished to escape.

The two genii found him in the garden, where he was begun to rid himself of his irons. But, upon seeing his adversaries, he plunges into the canal: Immediately two banks are formed, which shut him up. Upon this he jerks into the air, like a drop of water; but he is constrained to fall back into a basin which they had made for him: He is now forced to evaporate into flame; but a thick vapour, which rises on every side, thwarts this scheme.

From this mixture of elements, the canal appears filled with quick burning lime, which they were afraid to approach: The genius of the ring throws into it two pieces of the pear; in an instant

instant they dissolve; then the genius, addressing Simoustapha, says to him,

Prince! pronounce sentence upon this wretch; we are ready to execute it : say to him,

“ Infamous magician ! I shut you up in your works, and with your works, that you may be punished by your works.”

Simoustapha pronounced the sentence.—The magician on a sudden became a shapeless mass of marble, of the figure of a cat, resembling those frightful statues which were seen among the idolatrous before the coming of the prophet.

The genius carried out of the garden this horrid image.

Simoustapha returned to his spouse, who, although recovered from her first fright, yet was not without alarm on his account. Upon seeing him, she recovered her spirits. They enter together into the closet where the box was placed ; Simoustapha touches it, and Jemal appears.

Sir, says the genius, what do you want with your slave ? I want you to relate to me all the particulars of the event which has just now happened.

It places itself astride upon the box, and obeys the orders of Simoustapha : It describes the machinations, the journey, and the arrival of Mamouk the magician at Bagdad ; it also

relates how he deceived the gardener; how he lodged at his house; his transformations; the enchantment of the pear-tree; the manner in which he introduced himself to Simoustapha, who carried to itself the fruit in the kernel of which the traitor had concealed himself; how he came out of it when the pear was cut. It describes its own conflict in the box, where it incessantly opposed a fresh touch to that which the magic ring of the Egyptian destroyed.

From this box, in which it was intrenched, in order to defend it, it had seen the genius of the ring come to its assistance. It relates how the conjurer had been thrown down, bound, stript of his magic; and how that the very instant the genius of the ring went out of the closet, spirits, sent from the lower Egypt to aid Mamouk, by his son Naraes, had come to carry him suddenly off, and had put him in a condition to make the last conflict, in which he had at length yielded.

These explanations having consumed part of the night, the two consorts had scarce time to congratulate themselves on their good luck in having escaped so many stratagems, such dangerous attacks, and such well concerted schemes. Ilsetikhone is obliged to trust herself to the care of the faithful Jemal, and to return to the caliph's palace in her usual carriage.

Simoustapha

Simoustapha, endeavoured to find in the bath that quiet which such perturbation had caused him lose. He afterwards made ready to set out for Ginnistan. He had recourse to the box, invoked the genius of it, set out, and arrived in the presence of the queen of the genii, to whom his dangers had rendered him dearer.

She comes into his presence, and testifies to him, by the tenderest caresses, the warm part she had taken on account of his misfortune. She spares the young prince the relation of an adventure, of which she knew the minutest particular; but she avails herself of this circumstance, in order to induce him to watch with care the ring and the box. She puts him on his guard against the attacks of the son of Mamouk, as dangerous as his father. "In vain," said she to him, "shall I have my eyes always upon you, and surround you by the powers which are subject to me, if you don't endeavour to secure yourself against the snares of men. My assistance displays itself only by supernatural means; take care of yourself; put yourself in a condition that you may turn your virtues and wisdom to your advantage, after the example of your master Benalab."

Let us here finish the salutary counsels of the queen, and the warm gratitude of Simoustapha.

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He took leave of the queen; the genius conducted him back to Bagdad, where political movements pave the way for more interesting events.

The caliph, having learned that the city of Damulcus was besieged by two hundred thousand infidels, caused an order be issued to all Mussulmans to take arms, and follow him, to give relief to this important place.

Upon this Simouftapha feels a sentiment natural to great souls: He is inflamed with zeal and courage for the *true* faith. The love of glory, and the desire appearing worthy of his mistress, makes him pant after the laurels, and trace the footsteps of the commander of the faithful. He therefore calls Jemal.

"You have just now heard," said he to the genius, "the proclamation of the caliph. I wish to second his views: Make them bring me a horse immediately, and armour suitable to my rank and birth."

The genius cleaves the air, and informs Setpeldour of the intention of the young prince; the queen applauds his purpose, and wishes to put the hero in a condition of attaining the greatness for which he is destined. She also orders for him one of the most beautiful horses that can be found in any of the three Arabias.

The

The emissaries make their choice at Sardie, an uninhabited district, three days journey from Damascus, where the best horses are to be met with: They find one to which no other could be compared. He was of the breed of Gelpha, which had mounted the great prophet, when, after having erected his victorious standard on the towers of Medina, he over-ran Palestine and the two Syrias, and soon made all Asia bend under the strokes of his glorious scymitar, and the wise laws of the divine Koran.

The nativity of the horse destined for Simousta, cast, at the very moment of his birth, by the wisest astrologers, presaged that he was to serve under the greatest prince in the world, and establish the happiness and duration of two powerful empires.

The dispositions of this animal completely justified the decrees of his destiny: Tractable, active, spirited, capable of any fatigue, he was never the slave of his appetites; he endured thirst and hunger without the least alteration on his vigorous constitution; he could live without sleep, and feed on air. He added to these excellent qualities those of the readiest obedience, the most acute understanding, and a firm attachment to his master: How many men were inferior to him?

Setel-

Setelpedour wished to see the horse destined for her favourite; the steed neighed for joy that he was going to make his appearance before the queen of the genii, and contribute to the glory of the hero whom she protected: He was introduced to Ginnistan; he excited the admiration of Setelpedour: A harness worthy of his beauty, but without any extraordinary show, is immediately provided for him; he is loaded with the complete armour of the prince. The cuirass, and the other necessary pieces, are made of steel-plates of Damascus; the scymitar is of a temper which nothing can resist: All his arms are of a sable hue. Simoustapha was waiting with impatience upon the terrace of his house for the return of Jemal, when he brought into the court the haughty steed.

At the sight of so beautiful a present, the young prince feels himself penetrated with gratitude, and filled with new ardour; he burns to signalise his courage; but love still throws some obstacles in his way.

When the genius, favoured by the shades of night, had carried Ilfetsione from the palace of the caliph, and united the two consorts; when the beautiful princess was informed of the designs of her lover, she lost the use of her senses; she recovered only to abandon herself to more cruel despair, and the night was spent in tears.

Although

Although the caliph had departed, Simousta-pha, sacrificing his glory to the tender concerns of love, left his steed to champ the bit with impatience; he makes the air re-echo with his neighing; Jemal can hardly restrain him; he wishes for the saddle and bridle; and his foot seems to strike the hours which ought to have warned Simousta-pha of his departure.

More than a day elapsed before Simousta-pha could tear himself from the arms of Ilsetilfone, whose alarms he dreaded. Setelpedour saw his distress, blushed for his weakness; but, anxious for his glory, runs up to him.

“ You fail in your duty,” said she to him; “ you forfeit your glory and the safety of the state in which you live; you languish under a shameful weakness; depart instantly; if you hesitate a moment, I give you entirely up. My slave is ready to conduct you to Damascus; I shall take care of your spouse; receive my blessing.”

Upon hearing this, Simousta-pha recognises his weakness, and blushes on account of it; he falls at the knees of the fairy, and implores her pardon and protection.

He mounts his steed, which, quick as lightning, transports him to Damascus; and he is conducted by the genii the slaves of the fairy. Having reached an eminence, he gets a view of
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the city. The infidels were assaulting it; the army of the caliph had come to close quarters with the enemy, and were labouring under a manifest disadvantage: The two wings were broken, and had given way.

The standard of Mahomet pointed out the place where Haroun Alraschid fought. He was in the middle of his army; the infidels pressed his battalions; and, having almost reached himself, this illustrious sovereign was ready to fall a victim to their fury.

Swifter than lightening, Simoustapha is in the midst of the carnage; every stroke of his scymiter carries death along with it; every step of his horse tramples the infidels. In a moment he delivers his sovereign from the dangers that threatened him: His thundering voice strikes terror into the enemy, but reanimates the drooping spirits of the Mussulmans. They are all rallied under the standard of the sacred prophet, which Simoustapha had seized; he waves it in the middle of the battalion which he had just formed. At this signal, the souls of the warriors are inspired with fresh confidence; the combat is renewed with more vigour; but death shifts its ground; it seizes upon that of the infidels, and spreads havock around. The ardour of his steed carries him through all the ranks in an instant. He takes the command
into

into his own hand; every one obeyed: The commanders and the soldiers took him to be an angel from heaven sent to their relief; he made part pursue the runaways, whilst he, with the rest of the army, advanced under the walls of Damascus.

The ladders which had been prepared for the assault are destroyed, the assailants are tumbled headlong from the walls, and the gates of the city are thrown open to its deliverer.

Simoustapha marches in triumph at the head of the conquerors; the crowd, as he passes, fall down to embrace his knees; and the preserver of Damascus receives the homage of a people in whose behalf he had displayed so much valour. They advance towards the principal mosque, to thank Heaven and Mahomet for such a signal deliverance. Haroun does not lose sight of the object of his gratitude: Simoustapha, having pulled down his visier, kept himself however near the caliph. When they arrived at the gate of the mosque, he alights, and approaches in a most suppliant manner to do homage to his sovereign, by assisting him to dismount.

Haroun politely accepts the assistance of the young warrior; but he is distressed to see a wound on the hand which is presented to him, and which is covered with blood.

Valiant hero, said he to him, you are wounded?—Great commander of the faithful, answered the Indian prince, the wound is by no means dangerous, for I feel no inconvenience from it.—Noble warrior, the heat of the action, and your intrepid courage, have made you forget it; but we shall not enter the mosque without dressing your wound. Your goodness affects me much, exclaimed Simoustapha; the duties in which you are going to be engaged ought to precede those which concern only the meanest, but most devoted of your subjects.

The caliph was charmed with this token of submission: Brave Muffulman, said he, taking a handkerchief, upon which his name was written in letters of gold, from his girdle, condescend at least to keep your hand from the air, by wrapping it up in this handkerchief, till we may have it in our power to give you other relief.

Simoustapha obeyed. They entered the mosque, which immediately re-echoed with the songs and thanksgivings of all the people.

After this the caliph goes to the palace that had been designed for him during his stay at Damascus: Several officers, who had had the courage to keep aloof during the combat, became now jealous of their places, that they might accompany him in his triumph. Simoustapha,

mouftapha, regardless of fuch frivolous preferments, leaves them without being noticed, mounts his horfe, and difappears on a fudden.

He had facrificed to glory whatever was proper; it is time now to alleviate the diftrefs of his miftrefs: His intelligent fteed appeared to partake of his impatience; he fcarcely touches the road as he fcours over it; and Simouftapha foon revifits the much longed for watch-towers of Bagdad.

During his abfence, the beneficent queen of the genii would not fuffer Ifetilsone to abandon herfelf to diftrefs. The firft night, therefore, that the prince departed, fhe ordered the genius to convey to her the caliph's daughter. What muft have been her aftonifhment when fhe awoke, to find herfelf in the arms of the queen, inftead of thofe of Simouftapha?

Don't be difconcerted, faid Setelpedour to her, embracing her tenderly, your husband muft attend to his duty under the colours of the caliph. Your happinefs depends, more than you imagine, upon the fervice which he has it in his power to do him; it is not a fruitlefs glory which he afpires at. I fhall watch over his fafety as well as I can; and I would fight by his fide were I allowed; but I am

subject to a different law. It is distressing for me that the merit of Simoustapha hath inspired me with love; and that my partiality towards him hath made the malevolent spirits of my empire rebel. I have already punished them; and I am determined to put them all to defiance, as we have still more dangers to encounter.

Be of good cheer, amiable princess, assist me in procuring happiness to him whom we love more than life itself, by not multiplying the causes of his disquiet! Reproach him not for a separation, which his glory and your common interest rendered necessary. You shall see him again in a short time; trust yourself to the wisdom and the care of the queen of the genii.

Isfetilsone was comforted, and immediately carried back to the palace of her father.

Whilst the commander of the faithful is repairing in procession to the palace destined for him at Damascus, he looks around to discover the hero to whom he owes his safety, that of his army, the relief of Damascus, and complete victory: He does not perceive him: He orders him to be sought for every where: Inquiries are fruitless. He makes his heralds at arms proclaim it both within and without the city, but without success. The warrior had disappeared with his steed; he had not raised the

visier of his helmet, therefore every thing remains unknown with regard to him.

The people persist in believing that heaven had sent an angel to their relief; but the blood which Haroun had seen flowing was that of a human being; the handkerchief which he had given him was stained with it.

The commander of the faithful, in distress, because it was not in his power to testify his gratitude to his benefactor, and informed that the Infidels who had escaped the slaughter were embarked, provides for the future security of Damascus, and returns to Bagdad at the head of twelve thousand knights, after having disbanded his army.

Already had Simoustapha enjoyed the pleasure of revisiting his affectionate spouse, and of thanking their amiable protectress. Spending the days with the one, and the nights with the other, he was as happy as a mortal could be.

He informed his dear Ifsetilsone of every particular of his military achievements; and they were still more interesting to this amiable princess, in proportion as they had contributed to the glory of the caliph. She took the handkerchief in which the hand of her lover was wrapped, and bedewed every now and then with her tears the characters which exhibited to her the name of her father, and the stains

of the blood that had been shed in his defence.

"I will keep this handkerchief," said she; "it will always call to my remembrance that moment when the object of my tenderness was saved by that of my love."

In the mean while the caliph arrives, amid the acclamations of the inhabitants of Bagdad; triumphal arches are raised to his renown; he finds an adequate compensation for his labours, in the affection of his subjects, and the tenderness of his family. Zobeida and her daughter demonstrate their transports of joy by the most lively caresses; but the caliph, wearied with so many honours, thinks of nothing but the stranger warrior, who had denied him the pleasure of rewarding him. "He received from me nothing but a handkerchief to cover his wound," said the monarch; "it is the only favour he would accept; but I have promised ten thousand sequins to that person who shall inform me of his name, his condition, and where he lives: I shall reward him who saved the standard of the holy prophet from the hands of the Infidels, who delivered my people, and to whom I owe my life and my crown. It is in vain that he denies himself the honours that are due to him; I will celebrate a festival in his honour, which shall bring all Damascus to Bagdad to witness his extraordinary valour."

lour. I cannot represent the features of his face accurately, as he never lifted the visier of his helmet; but I will represent his armour, of which I have a distinct idea, and his steed full of fire. Sure there will not be a Mussulman in my empire who will not be eager to witness the celebration of the festival, in honour of the hero of the fable arms; and he shall not be long unknown to those who shall be present at the warlike solemnity."

Isfetilsone was delighted with the encomiums lavished upon her lover, and the enthusiasm of the caliph. How often had she almost been tempted to say, "I know him, the hero of the fable arms, the conqueror of the Infidels, and also my conqueror."

The orders of Haroun are executed: The festivals held for the relief of Damascus continued thirty days; the two last of these are set apart for a military representation of the exploits of the knight of the fable arms. These festivals accomplished the views of the caliph by means quite unconnected with those which this monarch had thought of.

The last day of the festival, when Zobeida was upon the balcony with her daughter, a *coup de soleil* struck the young princess; she uttered a loud shriek, and fell upon the bosom of her mother. While she was affording relief to her daughter,

daughter, she perceived symptoms which could not be mistaken; her bosom discovered the effects of a conjugal union: Alarmed with this surprising discovery, she runs instantly to the caliph, to inform him of so important a secret: It was not by conjectures that she formed her conclusion; complete certainty convinced her of it: They go together into the apartment of Ilsetifone, to draw from her a confession which concerned their glory and their repose.

“ For several months,” says the princess, “ I have been carried off every night without perceiving it; I am transported through the air, and conveyed into a chamber magnificently furnished, and find myself in the arms of a man who is unknown to me; but who, I confess, has inspired me with the most tender passion.”

From this recital of his daughter, the caliph easily judged that some miraculous enchantment had seduced her, and thought it unreasonable to reproach her for a fault, which, from its nature, seemed to be excuseable.

Madam, says he to Zobeida, it appears that a genius is enamoured of our daughter; our opposition would only irritate it; we must recommend her, as well as ourselves, to the protection of the holy prophet. Saying this, he embraces his daughter, as usual, and leaves her to that repose which she stood so much in need of.

Zobeida

Zobeida imitates the wise conduct of her husband.

Isfetilsone flatters herself that she will be able to inform her lover the following night, that he may take care to bring the handkerchief, and make known in the palace the knight of the fable arms : He must arrive there with his spirited steed, and all his accoutrements of war.

The caliph assembles his privy council, the members of which were Giafar and Mesrour. Giafar receives the information with astonishment : Mesrour is less surpris'd ; he had, for a long time, perceived that it was impossible to awake the guard which was stationed at the apartment of the princess.

What method shall we fall upon, says the caliph, to find out and surpris'e the inchanter of my daughter ? every night she is lifted up in the air. I have a little device in my head, says Mesrour, which we may make use of immediately. I have a phosphoric substance which I received from an astrologer ; it is composed of an oil extracted from an animal called a Basilisk : Whenever it is in the open air and in motion it flames without burning. I am going to pour some drops of it upon the coverlet of the princess ; it will dry instantly, and retain no smell. As soon as they are in the open air, they will emit sparkling stars, which

will serve to conduct the persons who are to follow her into the house of the seducer.

The caliph approves the scheme: Mesfroure goes to put it in execution; and Giafar warns the judge of the police, who was to follow the meteor wherever it went, and get the house instantly surrounded. Five hundred men are immediately appointed to run after the new constellation which was to appear that night; but the secret remains between the caliph and his counsellors.

Night came; the genius not having cast its eyes upon the earth, was ignorant of what was doing there, and obeyed, as usual, the orders of Simouftapha, and went to carry off the princefs.

Scarce had it got above the palace, when the phosphoric substance shone with all its lustre; the guards from every quarter pursue it; the genius had good eyes, but it did not see every thing. It carried its charming load into the apartment of the Indian prince, illuminated with a hundred wax candles. The light of the phosphoric substance disappeared entirely; and the guards, rushing in an instant from every part of the town, surround the house of Simouftapha.

The young prince heard the noise, rubbed his ring, examined the box; the two genii appeared. They were ordered to observe what passed;
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fed ; and, above all, to defend the house against the danger with which it was threatened. In a moment they converted both the doors and windows into a solid wall.

The judge of the police caused awake the neighbours, to ask them where the door of Simouftapha's house was. The good people rubbed their eyes, but could not find it ; they lighted several flambeaux, but all to no purpose. The judge became quite impatient. Giafar and Mefrour arrived ; and, ever since the latter had discovered the secret of the Basilisk oil, he imagined his invention to be adequate to any thing. As he finds no door, therefore, he causes mount the terrace with ladders ; the house is surrounded in an instant ; and there is nothing wanted but battering-rams, hooks, and testudoes, to make a complete siege. Forty ladders are made, each several feet higher than the house ; every one strives to get the start of another, allured by the hope of plunder ; but, the more haste the besiegers make, the worse they succeed ; the ladders sink into the earth, in proportion as they mount the steps, till they disappear altogether.

“ Cease then to kick about,” exclaimed the judge of the police ; “ are you afraid ? Mount then.”—Let us exert our whole strength upon it, said some of them ; and indeed they were over-

overwhelmed with fatigue, without being able to get an inch from the ground. The judge, his patience being worn out, alights from his horse, and urges the assailants with great keenness: "Mount, therefore, quicker."—"By Mahomet mount it yourself," said they to the judge, "for the ladders are bewitched!"

The judge having lost his patience, mounts the ladder in his robe. He wishes to take two steps at once, that he may mount quicker; but, as the ladder sinks in proportion as he attempts to mount, he loses his balance, and is entangled with his robe.

A general laugh followed this unexpected fall. Notwithstanding this, the night was spent in redoubling the useless efforts of this ridiculous assault; in which, although they came never a whit nearer their purpose, they flattered themselves that every moment their labours would be crowned with success. Every thing was in an uproar in the streets of Bagdad; and, as the people were not let into the secret of the matter, they imagined that the festival of the knight with the fable arms still continued, and that the siege of Damascus was represented by the burlesque scalade which was going on at the house of Simouftapha.

Haroun expected the victim every moment, and had resolved to sacrifice him, without giving him

him time to speak. One may easily imagine what was his impatience; the rumour and the noise brought to his ears reports always more ridiculous and exaggerated; his uneasiness equalled the desire of vengeance which he had formed.

On the contrary, the inner part of Simoustapha's house was so quiet that you could have heard the motion of a fly. As soon as the genii perceived the stratagem of Mesrour to discover the route of the princess, they took the necessary precautions to shelter the house against the first surprise, and immediately conveyed Ilsetilsone into the palace of the caliph in the midst of a fog, which intercepted the effect of the phosphorus. The cloud of vapour rested upon the palace; the assailants become stupid; and the caliph himself is deprived of his usual activity.

The Indian prince consults the genius of the box, and of the ring, upon the means of protection for next day; and quietly gives himself up to sweet repose, under the immediate protection of the Star of the Seven Seas.

The day at last appears: Simoustapha repairs to the terrace of his house to enjoy the morning sun; he descries Giafar and Mesrour in the crowd; he calls them, and addresses the latter.

“ Sublime minister !” says he, “ why do you surround the house of a Mussulman, devoted to the will of the commander of the faithful ? I charge you to tell him, that if he wishes to have possession of my person, he must raise this siege ; I will then deliver myself into his hands.”

Mesrour repairs to the palace, and advises the caliph to accept a condition which would put the inchanter in his power. Orders are issued to the judge of the police, who retires immediately with all his people ; and the scaling ladders, thrown down, are left at the bottom of the wall.

When all the passages are free, Simoustophia goes out by one of the doors, which broke open immediately, and proceeds, without betraying the least symptom of fear, towards the palace of the caliph.

Haroun is surpris'd at the audacity of the magician ; he does not wish to see him, but orders him to be beheaded in the middle of the first court of the palace, in presence of all the people who should be assembled there. The inner guard seizes the Indian prince, who presents his hands to the irons with which he was to be loaded ; the executioner lays hold of him, and takes off his turban, in order to bind
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the fatal veil upon his eyes; the handkerchief of the caliph is under the turban.

Giafar and Mesrour instantly recollect it; the people who had seen the model at the mock festival exclaimed, "See the handkerchief of the knight of the fable arms!" A circumstance still more singular solicits the attention of the grand vizir; Simoultapha had upon his head a fillet set with precious stones, and a magnificent diamond which he had got from the caliph.—Giafar pronounced with a loud voice the words which were engraved upon the fillet, "Given by the caliph Haroun Alraschid to his nephew Simoultapha, son of the great king of the Indies."

A confused noise was heard from every quarter: "It is the son of the king of the Indies," they exclaimed; "it is the prince Simoultapha!"

In the mean time, Mesrour had carried the handkerchief to the caliph: "Who has delivered to you that handkerchief?" says the sovereign eagerly.—"It was on the head of the man whom you have condemned."—"Are my orders executed?"—"No, Sire; I come to receive them."—"Fly, run, Mesrour; preserve the life of the generous warrior who saved mine. Instantly conduct him to me."

Giafar had anticipated his orders; the surprise and the cries of the people had induced him to bring Simouftapha into the presence of the caliph: The prince arrived at the foot of the throne; and the first object which struck the commander of the faithful was the diamond which had formerly been sent to the great king of the Indies.

“What!” said he to Simouftapha, “are you the son of my brother the king of the Indies?” —“You see it to be the case, most glorious caliph!” —“And are you the warrior to whom I owe my honour and my life.” —“Behold the wound I received before Damascus, and which was the occasion of your bestowing upon me such tokens of friendship.” —“And are you also the admirer of my daughter Ilsetilsone?” —“You see her slave and your’s.”

“May a thousand thanks be rendered to the great prophet!” exclaimed the caliph, “Is it you then, Simouftapha, whom I have cherished from your infancy, and to whom I have destined the hand of my daughter? You could have had no rival but the knight of the sable arms, and you are that same knight, whose services I never thought that I could have sufficiently rewarded with the hand of Ilsetilsone, and the richest crown of the east! I hold in my arms the object of my gratitude, and that
of

of my love: Ah! why conceal yourself from me under the appearance of a cook?

“Most illustrious commander of the faithful,” replied Simoustapha, “the divine charms of Il-fetilsone early made a lively impresson on my soul: Scarcely was she animated with the first breath of life, when I felt myself inflamed with love; the desire of possessing her bore absolute sway in my heart. A sage Persian, of whom I was the pupil, pointed out to me the road to happiness; and proposed that I should go to Bagdad, and there breathe the only air which would agree with my health, which declined every day. As my father put the most complete confidence in him, he easily obtained his consent, by concealing from him the true motive of an absence upon which my repose and felicity depended. Thanks to his contrivance, the son of a great king of the Indies fixed himself in a situation to which he owed the pleasure of seeing and being seen by her whom he adored.

“Death soon deprived me of that wise governor, but it could not rob me of the secrets with which he intrusted me: Young, the dupe of my passion, inexperienced, I fell a victim to love.—If this offend you, and wound the too sensible heart of a father, my head is at your feet, punish it alone; but I implore your paternal

affection for the innocent princess, whose whole fault consists in her love for Simouftapha."

The caliph, moved with such an affecting acknowledgment, tenderly lifts up the young prince, and having embraced him afresh, "Come, my dear son! said he to him, let us dissipate the grief you have occasioned; let your presence dispel the clouds which have raised improper suspicions in the heart of the most affectionate of mothers."

Zobeida was alone with her daughter, and was demanding from her an explanation of the conduct of the old governess, at the very moment when the Indian prince entered to diffuse joy and delight. Simouftapha, with the royal fillet on his head, and displaying the brilliant tassel with which it is ornamented, was introduced to the wife of the caliph and her daughter.— "Receive from the hands of the great prophet and mine," said their sovereign, "you, a son-in-law, and you, a husband. This is Simouftapha, the son of the great king of the Indies, the most ancient, the most powerful, and the most faithful of my allies." Then addressing himself to his attendants: "Get the cadi and the musti instantly:—Open the mosques:—Let all my people celebrate this joyful festival:—Let the poor receive my alms:—Let all Bagdad participate of the joy of the sovereign; and

let

let it diffuse itself into the most remote quarters of my empire. Behold my deliverer! my son-in-law, and the protector of the standard of religion! The duty of gratitude is above every law."

Isfetilsone and her husband are lodged in the most beautiful apartment of the palace; he partakes of the labours and the amusements of the caliph; sits at his right hand in the divan; and nothing is done without his advice. An unlimited confidence establishes between them a perfect intimacy.

The caliph did not fail to inform himself of all the extraordinary means used by his son-in-law for the success of his wishes. Simouftapha owns his supernatural protection; he tells him of the queen of the genii, of the powers that were inclosed in the box and in the ring; but he conceals the complaisance of Namouna, and the part she had acted in the intrigue. It is easy to perceive the reasons for this conduct.

Haroun, already familiarised to marvellous adventures, easily believed Simouftapha. He did not blame him for availing himself of magic, the study of which he had encouraged in his court. He found fault with him, however, for having neglected to inform the king of the Indies of the fortune of his only son. "His inquiry,"

tude," answered the prince, " must be very much alleviated by looking upon the rose-bush which my tutor Benalab left in the garden of the palace: It gives a daily account of my adventures, fortunate or not; and, since I have had the good fortune to be loaded with the favours of the greatest sovereign upon earth, the bush must this day show him that I have attained the summit of prosperity.

Simoustapha thought very justly in this respect. The king and queen of the Indies contemplated the rose-bush every day; it only cast off the flowers with which it was loaded, to give way to more beautiful ones; and thus they consoled themselves during the absence of their son, convinced that nothing bad had befallen him. This day they were very agreeably surprised; they saw a blossom of a rose, already blown, expand still more fresh and brilliant. This phenomenon appeared to them quite extraordinary, but it would have been necessary for them to have been at Bagdad, in order to find out the meaning of it.

Isfetilsone had just given birth to a young prince; Simoustapha, Haroun, and Zobeida were full of joy; all the faithful Mussulmans celebrate with festivals this happy event. The caliph named the child Haroun-Ben-Alraschid.

The

The queen of the genii presided at his birth, and endowed him with her art. In the meanwhile, the commander of the faithful and his son-in-law implored what was more essential for him in the great mosque at Bagdad.

Every thing presaged to the family of the caliph an uninterrupted course of prosperity ; but a cloud gathered against it in Egypt. Naraes, the son of Mamouk the magician, attentive to the fountain which was to regulate his proceedings, perceived its water troubled : He sent two spirits to the assistance of his father ; but the water is soon tinged with blood ; he saw that his power had been ineffectual, that Mamouk was dead ; he, therefore, breathes nothing but vengeance. The last chamber, by his magic wand, had pointed to him all the adventures of Mamouk at the house of Simonstapha : He furnishes himself with every thing that he imagines can contribute to his success, and sets out for Bagdad. It is no longer into the house of a private person that he must introduce himself ; it is into the palace of the caliph. Naraes, it is true, has a great advantage over his father : He is powerful and active, he has no need to have recourse to so many wiles, in order to associate another with him, for the first who comes can answer his purpose.

Naraes,

Naraes, after much fatigue, and many by-roads, arrives, like his father, at the Ilfara and the Aggiala. Here a poor fisher-man, who has taken nothing with his net during the whole day, is bemoaning his bad luck: How shall he be able to maintain his family?

The magician, who had already discovered the cause of his grief, accosts him, and puts a piece of gold into his hand: "Console yourself, good man," said he to him, "I sympathise with you, in seeing you labour without success; but you don't know the proper bait: Quit your net, take a line, and, at the distance of a few paces from hence, you will find, under a rock, a fish of a singular species: I am going to collect a little earth, of which I will make a ball, and bedew it with a strange sort of water. With this charm you must let your line fall from the top of the rock, and, by having a little patience, you will catch a beautiful fish. This uncommon fish appears now and then in these rivers; and this is the season of it. It is called *Sultan Hibrain*, from the name of the patriarch who preserved its species. After you shall have taken it, you must not carry it to the caliph; this sovereign contents himself, upon the whole, with too frugal fare; but take my advice, and sell it to the prince Simousthapha, who will give you what you ask for it: I have not

time

time to stop at present to witness your success; I must return to my warehouse. I am the first dealer in china; as you enter at the right hand by the great gate of the Kan; come to me to-morrow morning, I will give you one or two bottles full of my water, and we shall perhaps spend the day in fishing: He now gives him another piece of gold: "Here, this will compensate for the time that I may have made you lose; or it will serve for an earnest in what I shall employ you to-morrow." He now leaves the fisherman, who had already struck the rock, and who patiently waits for what Naraes had promised.

Simoustapha and Ilsetilsone never dreamed that a dangerous stratagem was going on against them at the river. They had, with the consent of the caliph, been paying a visit to the amiable sovereign of the genii, who had loaded them with kindness. Ilsetilsone had observed in the palace of the queen of the fairies a bird distinguished for its brilliant and variegated plumage: It had been created in order to inhabit the terrestrial paradise; but, having refused homage to Solomon, that it might pay it to Kokopilefobe, it was banished to Ginnistan: Familiar, confident, full of charms, this beautiful bird remembered the past, guessed at the present, and foresaw the future. It spoke little; but

but what it said was very well understood by those who had been accustomed to hear it.

The beautiful princess of the Indies became very fond of this bird; Setelpedour eagerly embraced the opportunity of obliging her darling princess anew, by praying her to accept it. "I give you," said the queen to her, "a very interesting little creature; it appears to me to be very much inclined to attach itself to you, and it will give you excellent advices; take care to listen to them, and overlook none of them; Besides, although it be at your house, and in your amiable hands, it will not believe that it is in exile; for it has, I know not how, got into its little head that it will not be able to get back to its native country but by travelling upon the earth. See, there is its cage; it does not shut. It is impossible to confine it; it goes and comes as it pleases; but, before you take it away, it must leave me something here. "Come, little bird, give me two of thy feathers." Upon this, the little creature presents its tail, and two feathers remain, without her pulling them, in the hands of the queen.

The two consorts having thanked the fairy, set out with the bird and its cage for the palace of the caliph: They enter into their own, where the eunuch Hachim, the principal cook, had purchased an excellent fish still alive; it is called,

called, said he, Sultan Hibraim, because the patriarch regaled Mahomet with it at Medina. The excellent cook gave but a very indistinct account of its genealogy, for, probably, he received no better from the fisherman; but he had given sixty sequins for the fish.

Every body was curious to see this creature; it was allowed to bathe in a large silver basin, in the water of the river from whence it was taken. The water in which it was seemed to be filled with topaz, rubies, and emeralds: Its head appeared to be covered with a helmet of gold, the crest of which was set with pearls: The shell of the half of its body, being a great deal larger than that towards its tail, tinged with purple, and embroidered with gold, exhibited a superb covering; its fins, which were of the colour of coral, were blended with spots of an azure hue.

"O what a beautiful fish! How exquisite!" exclaimed Simoustapha and Ifetilsone by turns.

Fy, fy, fy, fy! cried the bird in its own language, and with a tone impatient to pierce their ears.

"This beautiful bird has a disgusting cry," said the princess; "it gives me a head-ach.—But see here is a beautiful fish! look at its eye, it has something tender."

“Bad, bad, bad, bad! cried the bird, in a tone still more piercing.”

“My dear Simoustapha,” said the princess, “if this bird has such a piercing note, I shall not be able to keep it: I like this fish a great deal better.”

“Worse, worse, worse, worse!” cried the bird, increasing every time the eagerness of the notes which proceeded from its little gullet.

Oh! the foolish bird, notwithstanding its beautiful plumage, said Ilsetilsone.—We have a reservoir for our baths, I will keep my charming fish there: I will feed it with my own hand. Do they call thee sultan? thou shalt be my sultan.

“No, no, no, no!” cried the bird, quite provoked; and, flying at the same time out of its cage, it darts into the basin, at the risk of drowning itself, and destroys the eyes of the fish. It attacks its head, and tears off the pearls of the crest displayed upon the helmet: The fish resists; Ilsetilsone wishes to defend it; but the bird escapes from her, and pecks the fish in all the most tender parts of its body: The princess catches it at last, and, for fear of letting it escape again, she squeezes it so close in her hands as to suffocate it.

Simoustapha, who sees this scene, knows not what to think of the bird and the fish; the latter,

ter, although expiring, still resisted, and the bason was filled with its blood: They no longer perceived the fish; the prince, terrified with this prodigy, calls the genius of the ring, which appears immediately.

Inform me, says Simoustapha, from whence is this quantity of blood that this fish has lost, and still loses?

"This bird," answered the genius, "has delivered you from a man who came here in order to assassinate you: He is the Egyptian Naraes, the son of Mamouk, the last of your enemies. He transformed himself into a fish, and suffered himself to be taken by the poor fisherman who brought him to you."

"Carry him in this same bason," said the prince, "to the queen of the genii, that she may do with him what she pleases." The slave instantly disappears, in order to execute the orders of his master.

Simoustapha had not had time to cast his eyes upon his wife; he perceives her forrowful, and eager to recover the bird which she had deprived of life; she attempts to warm it in her bosom, and her eyes are bathed with tears. "What is the matter with you?" asked the prince.

"I have been very unfortunate!" said she to him; "I have killed this charming, this ex-

cellent bird, which devoted its life to preserve mine. Besides, the queen of the genii parted with it, to give it up to an unreasonable fantastic being, to a murdering hand! I shall never have the confidence to appear before my benefactress again: How I pity you, my dear Simoustapha! the queen, your box, your ring, and your wisdom, might have defended you from your enemies; but who shall be able to screen you from the dangers which may result from my caprice?"

"Your wise reflections," answered the prince, more affected by the sorrow of his wife than by the dangers to which he had been exposed, "Why lay the whole blame upon yourself? Ought not I to blame myself for not having given you proper counsel? In the situation in which we stand, exposed to dangerous surprises, should I have given ear to the ridiculous history which the eunuch gave us of that fish? I who, instructed by my experience, have been deceived by the beauty of a fruit which I had brought into my house, why should I neglect to have recourse to my box, instead of admiring, like you, the beautiful shell of a disguised monster! Moderate your sorrow, my dear Ilsetilsone, that I may appear excusable in my own eyes: It is my duty to go and throw myself at the feet of the queen."

queen of the genii, to obtain pardon for my culpable neglect."

" You shall not go far," said Setelpedour, presenting herself suddenly to the two consorts, " you reproach yourselves so sincerely for your faults that it were cruelty to make you feel them any more; embrace me, and let us be wiser for the future."

But this beautiful bird! said the princess sorrowfully.—I have taken care of it, said the queen; here are two feathers which I have reserved, in case its courage should expose it too much to danger: We have a remedy for fairy-birds. Setelpedour at the same time takes the animal, and returns it its two feathers: The bird is instantly upon its legs; it spreads its wings, shakes them, exults for joy, flutters up and down the apartment, and rests alternately on the shoulders of the fairy, the finger of Simoustapha, and the bosom of the princess, chirping in its own language the pleasures of its re-animation: It returns into the cage, where it begins to eat, and forthwith emits the most melodious notes.

Ilsetilsone by degrees resumed her gaiety: " My good friends," says the queen, " we will sup, and spend part of the night together: I cannot be long absent from Ginnistan; and I wish to employ, to the best advantage, all the

time which I can spare from it: Simouftapha will cause us be served by Jemal and his little mute; let us leave pomp to those who know not the value of liberty. Besides, I must not be seen by every body; my subjects already complain that I am too fond of the earth; and we have affairs to converse about which require silence and secrecy."

Setelpedour seated herself between the comforts, whom she loaded with friendly caresses: She relates to them the vengeance she had inflicted upon the magician Naraes; for she had chained him with Dasouk, that detestable genius, the associate and the accomplice of all the crimes of the Egyptian: They had been tumbled into the lake of brimstone, where the father of Naraes had ended his days. "Your dangers are lessened," added the queen; "but you are not yet secure against them all; in proportion as I deliver you from your enemies, my partiality for you constantly raises up new ones."

"Hitherto I have had nothing but the natural innate malice of my subjects to dread: Now it is necessary to prevent their stratagems; they affect to despise my orders; I watch them, and a bright ray must immediately dart through their dark designs. At present I explain myself no farther; I must provide for my own security above all things, and discover the dangers which

which threaten me : It is now of the greatest importance, my dear Simoustapha, to be assured of your affection."

" My heart is your's," exclaimed the prince with emotion, scarcely master of his joy. " I will never banish the dear Ilfetilsone," replied Setelpedour.—" I will remain with you," said Ilfetilsone, " in order to enable you to complete your conquest ; espouse Simoustapha ; preserve the throne on which you are seated, and I shall be at the summit of my wishes."

" What say you to it, prince ?" says the queen.—" I belong to Ilfetilsone, who may dispose of me as she pleases," added Simoustapha.

" Charming couple !" exclaimed Setelpedour ; " the one had convinced me that man may be passionately loved, the other reconciles me to every female. You make me feel the power of merit upon virtuous hearts ! Adieu," says she, rising from table ; " be feeling, noble, and generous : To you I am indebted for the most exquisite joys ; no imprudence of mine shall ever distress you !" Setelpedour leaves them, carrying with her the plighted faith of the consorts, who, on that account, are no less dear to each other.

We will omit an account of the sensations which the three lovers felt at parting, their dai-

ly visits, the moments which Setelpedour could steal from the concerns of her court.

The months roll on without any remarkable event, and without any particular emotion, either of passion or of interest. Simousthapha beheld, with pleasure, his charming family increase around him, which was augmented with a daughter. He was closely engaged in the affairs of the state, the load of which fell, in a great measure, upon him; and, when he did not go to Ginnistan, he exercised himself in the amusements of the chase.

Having forgot the dangers which he had surmounted, he overlooked the stratagems to which he was exposed. He was perhaps too vain in not constantly confiding in the aid which he might have expected from his ring or his box. Armed with his scymitar, and mounted upon his beautiful steed, he rejoiced in trusting his fortune and the strength of his arm to the display of his courage. He had read in the instructions of Benalab a maxim which tended to inspire him with self-confidence. "When man's own powers are sufficient, he ought to have no recourse to supernatural aid." The sage should have added, "when supernatural aid shall have added fresh vigour to your faculties, never let fall your arms." But Benalad had not foreseen

seen every thing ; Benalab could not write every thing.

One day, at the chace, Simouftapha met with a stag ; he attacks it, but it flies off with amazing speed. The horse, however, which carried the prince, soon gets within reach of it ; a javelin is launched, and it is wounded upon the shoulder. The javelin, though it pierces it through, is fixed in such a situation as not in the least to retard the animal, which now doubles its speed. The courser too which pursued it does not lose an inch of ground. One would say that one flash of lightening was preceded by another. The prince loses breath ; but the ardour with which he is animated augments his vigour, and he is instantly out of reach of his people.

At last, at the close of the day, the stag stops, and on a sudden disappears ; a violent gust of wind throws the prince from his horse, and close beside him he finds a frightful beast. The ears of this monster fell upon its breast ; its terrible mouth extended from ear to ear ; its lips were enormously thick ; and its flat nostrils exhaled an infectious vapour. In the middle of a large forehead, it had an eye which supplied the place of the departing day ; for it diffused a pale light like that emitted from the sulphureous combustibles of a vulcano.

Upon

Upon seeing this ghastly spectre, Simousta-pha first recommended his soul to God, invoking him by Mahomet, and then faced it with intrepidity. The spectre appeared to be astonished with his fortitude, but was no less confident of victory over a man who was alone, and almost disarmed.

Despicable Mussulman! said the spectre to him, slave of a slave! thou must just now suffer the punishment which hath been already denounced against Benalab thy master; thou must receive the chastisement which is due to thy pride for ever presuming to command the genii, whom thou art unworthy to obey; thou must here answer for thy insolence, thy injustice, the tyranny of thy deceitful queen Setelpedour, against my master, the great Bahlisboull. Fall! die his victim, and his slave! At these words, the hateful monster raises its enormous club, the knobs of which are pointed with diamonds, and prepares to dispatch Simousta-pha: The valiant prince avoids the blow, and with his scymitar cleaves the spectre from the crown of the head to the waist.

In an instant, the ears of Simousta-pha are stunned with hideous shrieks and howlings, which the horrible darkness with which he was surrounded rendered still more frightful. But the conqueror of the spectre is not to be terrified: His
steed

steed approached it, and demonstrated by his neighings, and the kindness he shows to his master, how he exulted in the victory. The howlings cease, the illusion is dissipated; but, unfortunately, the Indian prince falls a prey to real dangers.

Simoustapha, surrounded with the shades of night, and unable to observe any of the places which he had hurried over on his swift steed, is perfectly ignorant where he is. He finds it impossible for him to judge at what distance he is from Bagdad. Worn out with fatigue, he lies down upon the grass: He waits for the arising of Aurora, that next morning he may direct his course towards Bagdad, and lets his steed range in quest of food around him.

The prince now perceives his imprudence in venturing out alone without his box and his ring. The power, however, which rendered him conqueror of the monster, and which had enabled him to cleave the spectre in two, re-animates him. He sleeps under the protection of that power which destroyed the infernal monsters, by the intervention of the meanest atom.

Simoustapha was very far from believing that he was at so great a distance from the princess, that it would take him years to reach her by the ordinary route. A powerful charm had
trans-

transported him to the summit of Mount Caucasus.

The spectre, which had been enjoined by Bahlisboull to destroy the Indian prince, having transformed itself into a stag, hurried him along in the pursuit. It allowed itself to be struck with the javelin which was launched at it, and instantly enchanted the hand which threw it; thus the consort of the beautiful Ilsetilsone, bound by the charm, was carried along with the same rapidity as the spectre itself.

Whilst Simoustapha was in the arms of sweet sleep, the spirits, who had witnessed the combat in which their master had fallen, having become weak on account of his defeat, winged their way to the deserts of Upper Egypt, whither their chief had retired. Such a disorderly and instant return, throws Bahlisboull into great consternation; but, upon hearing the particulars of the combat, when he finds that Rastras was cleft by the Indian prince, he flies into the most violent rage. He meditates on every scheme of vengeance that might tend to efface the insult offered to his power. Since their enchantments have no effect, the hero must be beset with ordinary dangers, by rendering his route almost impracticable. He must be exhausted by fatigue and hunger to such a degree, that despair may succeed these two calamities: He must

must fall a prey to ferocious animals, when the want of strength shall abandon him defenceless to their fury ! But Setelpedour must be ignorant both of the time and place of so great cruelty.

This very instant the old genius assembles the spirits which had been banished into the country which he inhabits, and whom he recollected the very moment they arrived. Depart, says he to them, and surround the Indian prince, whom you will find, as you descend Mount Caucasus, with a thick fog which shall hinder him from reaching any part of Ginnistan. The genii cheerfully obeyed the orders of the maleficent prince ; and, whilst they go to steal Simoustapha from the genii who protected him, Setelpedour sees all the cavalry of Bagdad dispersed in the fields, and scampering through the cities, the towns, the hamlets, and the forests, in order to demand him of every object in nature. The caliph is quite impatient to find his son-in-law, who is dearer to him than the child whom he most tenderly loves. He spreads a report in the apartment of the females, that Simoustapha was obliged to depart suddenly, to execute a secret commission for him of the last importance. Zobeida and her daughter might be hoodwinked, but Setelpedour was not to be imposed upon.

The queen of the genii instantly dispatches, into the open country, the most active and intelligent spirits she had, and those whom she believed to be most devoted to her interest, in order to preserve a favourite whose ruin they secretly desired. They skim over the whole earth, but bring back no notice that can alleviate the distress of the queen: They saw the fog perfectly well which descended from Mount Caucasus, but none of them took the trouble to examine it. Setelpedour is inconsolable.

There was at the court of the genii an old gnome named Bakbak: She was a great favourite, for she had nothing malevolent in her temper; her fault was, that she wished to know every thing, to speak continually, upon every subject. She had been for a long time expelled the divan, because every one there was to speak in one's turn. She had a very young little nephew named Jazzel, whom she treated as if he had been her own son.

This gnome had taken part neither for nor against Setelpedour, in order that she might judge candidly of her conduct on every occasion. She heard of the deputation, which had been sent into every quarter of the globe, to trace out the Indian prince.

"Go,"

“Go,” said she to Jazzel, “thou hast need to pick up information; thou hast wings quite new, which will not fail thee soon; fly from one side to another, perch upon eminences, and thus thou shalt have an extensive prospect. Glance upon the earth, and bring me the news; listen to the inhabitants as thou passest; they speak a great deal at random, but a genius ought to be able to comprehend part of every thing. Thou shalt afterwards come and give me an account of whatever thou shalt have seen and heard; and if I shall be pleased with thee, I will teach thee the secret of pleasing her whom thou lovest best. In the mean time, I will put a sort of oil upon thy wings, which shall make thee flie four times swifter than the rest.

Jazzel sets out after the genii, glad to try his new plumage. He soars above the rest, and sees them separate from one another in order to execute their commission: None of them approaches the earth for food; if they alight, it is for the sake of repose. If they come near its inhabitants, it is to play some trick upon them; but they endeavour to pick up no information.

Jazzel chanced to take the same route with those who were to inspect Mount Caucasus; he perceives the fog; he wishes to see through it; but it is too thick for his eyes, which are

not as yet very piercing. The emissaries of Setelpedour skim along far above it, without examining it. At length, having descried people at the foot of the mountain, he stops to hear what they would say.

Behold, said they, a very thick and infectious fog! How is it possible for it to have risen from the sands, where there is not a drop of water? It is a very extraordinary phenomenon; there is surely something very malignant within it; it forebodes some calamity!

Jazzel picks up this observation as he passes, and continues his route; to this he adds other trifling particulars, collected here and there, in order that he may be able to give an account of them to his old aunt; for the secret she had promised to disclose to him sticks in his heart. As soon as he sees the emissaries of the queen return, he flies back to Bakbak, and gives her a more faithful account of his expedition than they do of their's to Setelpedour.

The gnome weighs every circumstance. "Do you see," says she, "how the affairs of our queen are conducted since she has got in love?—Is this so great a fault? I think that I could pardon it myself.—But, no, no, no.—A man! fy, a man! Well! there are both good and bad!—But, Jazzel, do you not tell me that these peasants were speaking of the phenomenon during the

the thick mist, and that there was something malignant in it? I will talk to our queen about it;" and immediately the old gnome trots off to relate to Setelpedour the discoveries which the young genius had made in his journey.

The queen heard her with patience; and, as soon as she had discovered, from the raving of the old Bakbak, the negligence of her emissaries, she naturally presumes that there is something suspicious in the fog. She therefore instantly arms herself with her whole power, and has recourse to every expedient. Although a great part of her subjects have betrayed her, yet, in spite of both them and the elements, she shows herself to be the grand-daughter of Kokopilefobe.

The caliph, on the other hand, alarmed by the fruitless researches which he had caused be made, and still unable to suggest his fears to Zobeida and his daughter, availed himself of the grand festival of the Haraphat*. Here, with more than usual solemnity, he offers the sacrifices, by which the faithful Mussulmans endeavour to procure the favours of heaven, and the signal protection of the great prophet.

O 3

Haroun

* *Haraphat*. A mountain of Arabia, upon which those who make a pilgrimage to Mecca commonly offer sacrifices. Here they slaughter the victims, and throw them down headlong.

Haroun, surrounded with the musti, and the principal priests, sacrifices, with his own hand, two yellow heifers fifteen months old, and two sheep of the largest kind. And he accompanies these testimonies of devotion with the most fervent prayers for the preservation, and the return of Simouftapha. The people re-echo them by their vows.

Whilst sadness reigns in the palace, Zobeida conceals her grief from her daughter. The princess finds herself alone, and destitute of consolation; the queen of the genii comes no more; every object around her wears a doleful aspect; tears flow from every eye; Namouna sobs: Ilsetilsone can support it no longer; she throws herself upon a sofa, and pours forth the most doleful lamentations.

"Peace, peace, peace!" cries the beautiful bird.—"Peace?" says she, "Alas! there is no more peace for me: Simouftapha is dead!"

"No, no, no!" cried the bird.—"How! charming bird, not dead? Lives he still? Shall I see him again?"

"Yes, yes, yes!"—"When will that happy moment arrive!"—"Soon, soon, soon!"—"How much you comfort me! Weep no more then, my good Namouna, we shall see Simouftapha again." She then takes her pretty bird and caresses it: Thou savest my life, dear bird!

says

says she to it, and I did every thing to take away thine, can I ever forgive myself!"

It is worthy of remark, that, in all the distress of the princess, no suspicion of jealousy was ever mixed with it; She had not seen the queen of the genii since the departure of her husband, and she did not imagine her capable of carrying him off. Zobeida was not so easy in this respect; but she would not discover it. As to the caliph, his own religion, and that of his son-in-law, removed his fears.

The Star of the Seven Seas soon reached the summit of Mount Caucasus; she perceives the fog, the work of the malignant Bahlisboull. The winds, which she raised suddenly, dissipated these vapours: And she at last sees the idol of her soul, pale, exhausted, dejected, and in a situation fitted to melt the most obdurate heart.

For ten day, Simoustapha, amid frightful desarts, could only direct his course by the stars; he knew not what part of the globe he was traversing: He raked up the roots with his sabre, or climbed the trees for wild and unknown fruits, to abate the cravings of hunger. He travelled the whole day, increasing, by his own impatience, that of his noble courser: He fell in with an immense desert; another of boundless extent presents itself to his view; he passes

passes the night upon the cold earth, and is subjected, during the day, to the fatigues and the influence of a scorching inhospitable climate.

The Indian prince, worn out with so many hardships, stopped by the side of a spring to quench his burning thirst: When about to stoop towards the stream, a lion, springing suddenly from the neighbouring forest, darts upon the hero's steed. Simoustapha immediately draws his scymitar, divides, at one blow, the scull of the lion, and brings him to the ground: The horse bounded for joy; but the prince, exhausted by this last effort, falls motionless on the grass: It was in this situation he was perceived by the queen of the genii.

At the sight of the dangers to which the Indian prince had been exposed by the black enchantments of Bahlisboull, Setelpedour, animated by vengeance and love, wished to gratify at once the passions with which she was overpowered: Love, however, prevails: She hurries towards the earth, and, with the most lively caresses, restores to the light him whom the shades of death appeared to surround.

She reanimates the object of her affection, by the demonstrations of her tenderness alone, and makes use of no other magic except that of love. She soon perceives his eyes sparkle with

a lustre, which she preferred to all the rays of light that the objects around her continually reflected ; and, that she may increase his happiness, she endeavours to animate them more. Simoustapha, having recovered his speech and intellectual faculties, finds himself in the arms of her whom he had invoked to no purpose some moments before, because he had neglected the means of his own safety. His panting heart forbids him to put upon her lips the seal of his gratitude.

“ I understand what you mean,” said the queen ; “ but think of nothing of that sort till you recover your health and vigour.” She now rises : The first shrub she meets with furnishes her with a twig, with which she draws a circle round Simoustapha. She finds beside her the plants which were necessary for the enchantment which she was about to prepare ; and the words which she pronounces inspires it with the essential virtues. In an instant the Indian prince experiences a happy change. In a moment he recovers all his vigour ; he rises, and with rapture kisses the beneficent hands to which he owed such timely aid. All the sentiments of his heart strive for vent at once ; and, though they burst forth without the least order, they seem to be no less dear to her who is the object of his affection. At the same time, however, he discovers
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the most exquisite inquietude upon account of Ifsetilfone.

Console yourself, my dear Simoustapha ! says Setelpedour to him ; my thoughts have centered wholly upon you, since you were in danger. By being at too great a distance, however, from my palace, a conspiracy has been formed, which has turned out too much to the advantage of your enemies. Besides, your consort, being almost always with her mother, I contented myself in having left with her an intelligent creature, which will not fail to console her. It is my little bird : Its advices are not tiresome ; for it speaks but one word, but that can be infallibly depended upon. Now, since you are restored, we will take our route towards the palace. You must have need of food after the long abstinence you have had, and I will forthwith conduct you to your amiable consort.

Upon this, the queen ordered her car to approach the earth : Three clouds, variegated with all the colours of the rainbow, descend and present two seats, much more commodious than the best sophas one can imagine. Setelpedour and the prince take their seats ; the latter began to feel uneasy on account of his courser ; but the queen had anticipated his desire. For he perceives his steed cleave the atmosphere with his
gilded

gilded wings, close beside the fine seat on which the loving couple set out for Ginnistan.

As they skim along, Simoustapha wishes to relate his adventures. Setelpedour interrupts him. "Let us here consign to oblivion the snares which have been laid for you: I know all the dark designs of my enemies; I am not ignorant of their malice, and of the torments which they have occasioned to you: But we are now, my dear Simoustapha, surrounded with the beauties of nature. Here I could wish to remain with you, were it not giving a fatal blow to two hearts, the happiness of which interests me as much as that of my own. Speak to me about love, and let us forget both the perfidious measures which they have entered into against us, and the vengeance which we ought to inflict upon them."

"Ah! who would not forget them," says the prince, transported with love, "in presence of the most beautiful object under heaven, who is satisfied with being loved; and who, although she deserves to have altars erected to her, only strives to oblige others, and furnishes all the sacrifices herself!"

The clouds stopped before the gates of the palace: Simoustapha is there served with condensed perfumes, under the most alluring forms, and the most agreeable colours; his stomach is
braced

braced without being loaded; and he restores his usual appetite,

“ Let us depart,” says Setelpedour; “ Let us go and sup with our dear Ilsetilsone; let us carry to her some of these ragouts; I shall be very happy to let her perceive the flavour of them; I have nothing that I would not share with her; I would even divide my power with her, did I value it more.”

“ Let us go,” says Simoustapha; “ but, will you first inform me why you depreciate the power which affords us so much enjoyment.”

“ Let us mount our chariot,” says the queen; “ that is meet only to be told in private.— It is because it prevents me from espousing one whom I passionately love.”

The prince and the queen of the fairies did not arrive without being announced; this was the office of the pretty bird: Zobeida had just left her daughter's room, when the charming creature began to cry Simoustapha!

“ Simoustapha!” answered Namouna.—

“ What dost thou say, my dear bird?” says the princess. The little prattler, however, answered nothing but Simoustapha! Simoustapha!

“ Where? from what quarter?” said Namouna, running like one distracted toward the gate which led to the palace.

In

In the mean time, the company, which the bird had announced, arrived by the window. Simoustapha is in the arms of Ilsetilfone, whom he loads with tears and kisses; the queen of the genii likewise embraces him; and the little bird, flapping its wings, cried, brave! brave! brave!

When this first transport was over, they sit down; they prattle, they relate stories; sometimes they speak all three together. One would have imagined that they had not seen one another for an age. At length the repast is served up. In such circumstances, even although something had been wanting in the palace of the caliph, one may easily perceive how many things they could have dispensed with.

Namouna, who had had a short journey for nothing, immediately returns, attracted by the noise, to listen at the back-door. "Enter, good Namouna, enter!" says Setelpedour to her, a little surpris'd at the curiosity of the old gnome; "Are you curious to see me?"—"Yes, madam; I see that you are as good as beautiful."—"You are very obliging, Namouna; and I wish to do you some service."—"Ah! madam, that is very easy to you who can do all things;—pray madam, make me young again."—"I have a preferable piece of service to render you; it is to wish you continual good health; and my skil-

ful little bird is going to impart the secret to you."

"Sleep! sleep! sleep!" says the bird.

"I know this as well as it does," says Namouna; "yet I am not a forcerefs, madam."—"But, suppose I give you a potion, which, by lulling you asleep, shall restore to you the bloom and vigour of youth?"—"Give me only the hundredth part of your's, madam, and I shall think myself more beautiful than the full moon."—"Come, Namouna, be not uneasy: You delight in chearfulness; I wish you to possess more grace than ever: You shall have dimples in your cheeks, a charming shape, and a handsome little foot."—"I thank you, madam." Ilsetilsone dismisses her governess; the repast is ended; and the queen of the genii returned to Ginistan.

Simoustapha re-entered the palace after the caliph had retired:—It was improper to disturb his repose, and they put off till the morrow the good news which they had to impart to him. In the mean time, joy reigned throughout all the apartments of the young prince; the eunuchs awaked all the slaves, who rise up, and receive from Namouna an account of all that she has seen: They all give themselves up to transports of joy. She had well nigh wrought

a happy change in the organs of the little mute, by restoring him his speech.

As soon as the caliph had opened his eyes Simoustapha was at his feet; they load each other with caresses: The sovereign instantly causes communicate to Zobeida a piece of news which so materially concerned his happiness and peace.

The Muczins soon gained the top of the minarets, to summon the people to the mosques. Thanksgivings were due to the Almighty and his great prophet: The empire of the Mussulmans had just recovered the hero to whom it was indebted for all its lustre.

The diminution of taxes, the diffusion of alms, the release of prisoners, the noise of warlike instruments, the military festivals, all conspired to testify the joy of the commander of the faithful, and to augment the happiness of the people, who, at last, saw their hero again.

The Indian prince imparted to his family the adventures which had so unfortunately misled him from Bagdad. He agreed with them in blaming himself for having neglected supernatural aid, with which his protectress and the Persian philosopher had furnished him. He likewise related in what manner the beneficent queen of the fairies had delivered him from the

snared into which his imprudence had cast him: He laid great stress on the most trifling particulars, and spoke with an animation which alarmed Zobeida.

She seized the first moment she could find to mention him to her daughter. "Don't you feel uneasy," said she to her, "on account of the attachment of the queen of the genii for your husband, and on account too of the excess of gratitude with which he appears to be penetrated?"

I, Madam! replied Ilsetilsone, I jealous of the kindness with which the queen loads us! Ah! notwithstanding her power and her amiable qualities, had she in my eyes no other merit than that of discovering of Simoustapha's, she would become the idol of my heart. If there is one star in heaven captivated with the charms and virtues of my husband, it should become my sun.

"Either love has a strange effect on my daughter," says Zobeida to herself, "or she has less of my mind in her than of her father's; for I would not be content were I in her place.

The caliph had listened with great attention to the relation of the last adventures of Simoustapha. He made him also relate all those which had preceded them since the marriage of the prince with his daughter; and he ordered
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to make out a register of them, and deposit it among his records.

The Indian prince reassumed his seat in the private councils of the caliph, and in the divan. He likewise continued to join, to his usual employments, the agreeable pleasure of going and paying homage to the amiable queen of the genii, who never received the visit of the two consorts without returning it next night, or without loading them with new favours. She desired Ifsetilsone to come and spend a few days in her palace; the princess, however, had to obtain leave from the caliph, which he granted with pleasure.

Haroun did not choose that his daughter, upon whom the queen of the genii had heaped so many presents, should appear at her palace with empty hands. Neither did he wish that she should be withdrawn any more from his sight by the effect of magic; a circumstance which had given his people so great uneasiness, and which had opened their eyes upon objects of which he could have excused their ignorance. The caliph ordered his treasures to be thrown open to Simoustapha; and also every thing necessary to be prepared for the departure of his daughter, who was to spend the fine season at Caffer-il-Harais, his country seat, which is at the distance of three days journey from Bagdad.

Caffer-il-Harais is a magnificent castle, situate on the banks of the Aggiala, of which the great prophet laid the first stone. Its front toward the gardens presents us with three hundred and sixty windows; the outside of it is veneered with alabaster, and marble from the east, coped with garlands of the most precious jasper; the doors, which are of aloes and sandal wood, turn upon hinges of gold; the inner part is inlaid and ceiled with rose-wood. Nothing can rival the beauty of the furniture, and the magnificence of the apartment; the ruby, the emerald, and the topaz, are here diffused with a lavish hand. Mahomet began and finished this superb edifice for the accommodation of his daughter Fatima, when she married Omar-Halab. During the latter period of the prophet's abode upon earth, he frequently repaired to this palace, to receive, by the ministry of the angel Gabriel, inspirations from on high. The pen with which he wrote the twelve last chapters of the Koran is preserved here in a chrystal rock, enriched with diamonds.

The garden which belonged to this palace was more beautiful than any upon earth. In this blisful retreat the atmosphere was always serene, and no cloud drew a veil over the sun.

The

The trees, preserving an eternal youth, were never cankered with corroding moss; and the wasting mildew never deprived their branches of the benefit of the sap; the leaves, the flowers, and the fruit, partook of the immortality of the trunk, and were continually renewed, without falling or withering.

The perfumes exhaled by these flowers exhausted not their substance; the air was filled with their odour; they were always defended from noxious insects and venomous reptiles: A refreshing rain preserved coolness and fertility in this delightful retreat.

Birds, adorned in the most gaudy plumage, sung in concert their melodious notes. In short, to complete these wonders, they varied every day, without any confusion in their situations, without any alteration of their species.

The entrance to this garden was shut against every person except the lawful successor of Mahomet and his family: Had a profane person entered it, he would have perceived only frightful desarts, from which the howling of wild beasts would have forced him to retire.

This is the place whither Simouftapha and his spouse were to resort; they will be at liberty to visit the queen of the genii, without seeming to withdraw from the palace: It will be supposed,

posed that they are absorbed in the enjoyments of the magnificent garden; it will be thought that they are fed with ambrosia, and are drinking luxurious draughts of nectar.

Setelpedour is engaged in making preparations for their reception; but she has reason to fear that Bahlisboull may disturb the happy moments which she wishes them to enjoy. This monster had been tumbled into the remotest desarts of Upper Egypt, but she was unable to strip him of all his power: He was born a prince, and enjoyed every where, however unworthy of it, the privileges of his illustrious origin.

Upper Egypt is peopled with malignant spirits, the disgrace of Ginnistan, detested in heaven and on earth; they joyfully united under the orders of a genius created to command them. Their first expedition, in consequence of these orders, towards Mount Caucasus, had not been successful; but they would not have been discouraged by an entire defeat; rage supports them, and makes them blind to every danger. Created for action, their very nature forces them to enterprise.

Setelpedour, informed of the new resources of her enemy, endeavours to lay a snare for him, into which he may fall of his own accord. She doubly increases the barrenness of the place,
already

already cursed, which Bahlisboull had chosen for his residence; he is forced to leave it: From hence he passes into a desert still more barren, and no where finds repose.

At last he discovers a little green turf, in the shade of a pillar of granite, which sheltered it from the scorching rays of the sun; he approaches, and seats himself upon it. Six feet from the ground, upon the base of the monument, he sees a hieroglyphic, and hastily reads, "Pillar, execute the orders of queen Setelpedour."

He had scarcely pronounced these words, when a chain of iron surrounds his body, and fastens it to the pillar. The desert immediately re-echoes with his bellowing; the monsters which inhabit it are alarmed, and constrained to abandon their holes. The genii, his attendants, filled with terror, forsake him; he remains alone in this frightful habitation; to his impotent rage, succeeds a calm stupidity. He casts his eyes at last upon his chains, and upon the fatal inscription, by the effect of which he was loaded with them: He had not run over all the hieroglyphic characters, when the information he had received completes his despair: It contains this terrible sentence: "Thou canst only be delivered by the power of a genius more wicked than thyself!" When the world

world arose into form from chaos; when the fountains of the great deep were opened, did another come forth from it? Can another Kokopilefobe be found, who is neither the grandfather nor the protector of the Star of the Seven Seas?

When Setelpedour had secured her quiet, she wished, in the mean time, to reward the old gnome for the service she had done her: She calls her: "Tell me, Bakbak, what I can do for you?"—"O queen," says the old woman, "you can do a great deal, and what you have done may be attended with much danger: Nobody doubts that it was I who spoke to you; for it is well known that, although I speak freely, I am discreet at bottom, and say nothing, at least very little. There is, however, a small favour you could do me, and which would have no bad consequences: For want of teeth I speak indistinctly, so that I have not the satisfaction of understanding myself; procure for me thirty-two teeth!"—"Every body would know of the present," answered the queen, "and you would draw upon yourself all the enemies you dread: I cannot in prudence do more, than fix four very firmly to your under jaw."

"Put in then," says the old woman, "these four teeth, they will not be against you."

Let

Let us leave the old Bakbak, to supply by her enchantments the ordinary resources of the toilette, and let us attend to the preparations for the journey which Simoustapha was to make with his spouse.

The treasures of the caliph are laid open to the prince; the collection of all the riches of the monarchs of the earth could not equal them; however, he sees nothing comparable to what he had seen at Ginnistan. He finds a scymitar, the hilt of which is ornamented with diamonds, so excellent and so well set, that they seem to form one entire piece; he is less struck with its brilliancy than with its size; this weapon might serve a warrior much above the ordinary stature; he is desirous to try if he can use it; he draws it from the scabbard, brandishes it for a moment, and appears surrounded with lightening, so sparkling is the steel of the blade: He endeavours to examine the mark, and discovers hieroglyphic signs which he does not understand; he immediately calls the genius of the box to give him the explanation of them: Jemal appears.

Observe these signs, says the prince to him. —Our queen alone, says he, can explain them to us, they are signs of power; but we know the scymitar; it fell from the formidable hands of Kokopilefobe, in the great combat
which

which he lost against Mahomet; the latter has since left it to his successor.

The prince of the Indies takes the scymitar, and presents it to the caliph, as the only gift worthy to be offered to the queen of the genii.

In the mean time, the escort, which was to accompany the consorts to the palace of Cassar-il-Harais, announced, by the noise of warlike instruments, his arrival at that of the caliph: It was composed of two thousand men on horseback, chosen from among the most distinguished of the youth in the armies of Haroun; six hundred knights armed at all points, with a lance in their hand, and their arm loaded with a large shield, followed, attending the carriage of the princess, which was drawn by six of the most beautiful elephants in the Indies; twelve camels were loaded with the baggage, and the eunuchs closed the rear.

Simoustapha, mounted upon his beautiful courser, kept near the carriage; he was covered with arms, the plates of which, raised with threads of gold, were encrusted with diamonds: The horse, held by two grooms, neighed with joy, tossing its proud mane. Ifsetilsone admired the gracefulness of her spouse, gently stroaked the courser, elated with the burden which he carried.

This

This splendid retinue took the road to the palace; the highways had been levelled; and there was no obstacle to retard their march: The dependencies of the castle were immense, and afforded convenient lodgings for all their train: None but Simousthapha and the princess were allowed to enter the garden. The beauty which they found there filled them with rapture; but there was a curiosity still more interesting to the princess: It was a tree, the fatal fruit of which destroyed the human race. A serpent surrounds the trunk, from which it can never depart; thick darkness covers its eyes: A bird of an azure hue, with its head and legs of the colour of gold, flutters constantly around the tree, perching upon all the branches successively; it sings none, but expresses its thoughts in the most correct Arabic.

When the bird had perceived the two comforts, it stretched out its bill as a sign of joy, and gave them the ordinary salutation: "All hail to the race of man; there is one God only, and Mahomet is his prophet!"

Isfetilsone was charmed with the prettiness of its accent, and the purity of its language; she is eager to interrogate it.

Charming bird, says she to it, are you happy to see us here?—You are children of the prophet; you have entered by the good gate;

you must go out by that which leads to heaven.—But we are going to Ginnistan.—It is a journey which man makes every day upon earth.—Do you disapprove of mine?—No; because you will bring back my wife, and our united endeavours may be able to recover our son whom you have left in the palace.—What! are you the father of the charming bird which I have, and which is so good?—It must become more so.—Why does not he speak as well as yourself?—Because he has not had time to learn, and because he turned his back upon the light, refusing homage to the chosen prophet of God.—And your wife?—My wife is at Ginnistan; she was inquisitive, and is now suffering for her folly: We go there sooner than we incline, and cannot return when we are willing.—Then she is with Setelpedour?—You are right.—Do you love Setelpedour?—I love every thing which comes pure from the hands of the Almighty: I shall see Setelpedour when she ceases to be a fairy.—Is it in her power to cease to be one?—She has only to wish it.—Do I act wrong in going to her?—You are obeying the decree of heaven without knowing it.—I am delighted with you, my pretty bird; allow me to bring your child to you.—He is a fairy, I would kill him; I can only see him at a particular time, and along
with

with his mother.—Suffer me to eat of the fruit of this tree?—That is a womanish desire; it was thus that your first mother drew down upon herself and upon you the wrath of heaven; besides, there is the appearance of fruit only; you would eat nothing; and the serpent which you see would bite your heel; so that you would fall into real evil, without receiving any enjoyment.—That then is the tree of knowledge?—It is a symbol of it.—Where is the tree of life?—In the garden of the great prophet.—My pretty bird, since you know all things, tell me why the sea was made, and the time of its formation?—The Creator alone knows all things; the sea was created on the day when Kokopilefobe revolted and was punished; the rebels were employed in digging its channel.—My lovely bird, may I eat of the other fruits which are here?—Go into the pavilion at the end of that walk; an entertainment is there prepared for you: It is the place where Mahomet retired to say his prayers, and perform his ablutions.

—From the whole of this conversation, Simouftapha perceived with regret, that the amiable Setelpedour, as queen of the fairies, could not be agreeable to the great prophet. The love of religion struggled in his heart, with that which he felt for this queen.

The two consorts entered into the pavilion of Mahomet, where they found all kinds of fruit, which united beauty with the most exquisite flavour: When they had finished their repast, Simoustapha, leaving Ifetilsone in conversation with the bird, returns to the palace, to give notice to the chief of the eunuchs, that he is to retire for six days into the pavilion in the garden with his spouse, during which time they should stand in need of nothing: A motive proceeding from devotion is always laudable; and the slave was far from suspecting that they had any other.

Simoustapha again joined his spouse near the tree; he wished to consult the bird about his journey.

He demands of it, whether he shall employ the genius of the box, or that of the ring?—"What is itself uncertain," answers the wise bird, "can exercise here no kind of power; and its greatest advantage would consist in your being a slave to it; but you have no occasion for succours of that nature. Take one of my feathers, it alone will carry you to Setelpedour; give it to my mate; it will remind her of me, and procure for her the means of returning hither. She must conceal it carefully in her tail: Every thing that comes from me will afford you a shade wherever you go.

What

What I give you appears a weak instrument ; but there is nothing useless in the hands of the Creator."

The divine bird spreads his beautiful tail ; a feather falls from it, which is transformed in an instant into a commodious and splendid chariot, in which the two consorts place themselves, and are conveyed to the steps of Setelpedour's throne. She comes down with all speed to embrace them, and dismisses her divan, with which she had every reason to be discontented. The genii retire, casting despiteful looks at the consorts ; the queen perceives it, and restrains in the mean time the anger which filled her breast.

"I would seat you on my throne, says she to Simoustapha and his spouse, were I not afraid that you would be as little at your ease upon it as myself ; my subjects are meditating a revolt ; my attachment to you vexes them ; they ascribe to this all the decisions which proceed from my sovereign will : If I hinder them from turning upside down, by their outrages, the earth, over which they claim the command ; if my prudence prevents tempests and wars ; it is my love for Simoustapha which hinders them from executing their schemes. I have caused Bahlisboull to be chained in the midst of a desert, and his spirit acts here in opposition to my authority. These difficulties will not prevent you from be-

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ing equally dear to me : I am going to rid myself of all the bonds which attach me to my subjects ; I will break them in pieces ; they have been sullied, and they ought to unite us no more. I long for the time which shall join me closely to you ; my heart has already learnt to shake off every other chain ; but you must assist me in humbling my proud heart. Come, and revive, by your tender and unaffected caresses, a soul fatigued by the disorders which surround it, and the conflicts which it experiences. I know that you come from *Casser-il-Harais*. The enchantments of this place are no compensation for the innocent amusements which you have forsaken : The companion of the bird which you saw entertains me perpetually with the astonishing wonders of the garden of *Casser-il-Harais*. From thence, says she to me, issued the flame of truth, which enlightens the world. It burns there still, under the most diversified emblems. O that I could depart with you this moment, and retire to that undisturbed asylum ! When I talk of happiness before my bird, the word *Casser-il-Harais* is always in its mouth : But it tells me that the garden can be opened to no female Mussulman, unless she is related to the vicar of God upon earth : It is not then enough that *Simoustapha* give me his hand ; if the generous *Isfetilsone* does

does not also espouse me, knowledge, happiness, and repose, are removed from me for ever.

Could I refuse to adopt you for my sister ! says the princess : Your doubts rend my heart ; you have won it ; it belongs as much to you as to Simoustapha. How happy am I, in having the half of myself to bestow upon you, that I may feel how much the whole is indebted to your goodness !

“ My dear friends ! ” replies Setelpedour, “ every thing is going forward in our favour ; but all is not over : I am still upon the throne. I have neither broken the wand which serves me for a sceptre, nor the talisman which I hold of my grandfather : It is here that I must resign my authority : It is here that I must trample my crown under foot : Whatever measures I shall resolve upon, my act, deprived of all the eclat which I must give it, would overwhelm me with confusion ; I should be exposed to the danger of supplying the place of Bahlisboull upon the pillar, to which I have chained him, in the lower Thebais, and I should abandon myself to the vengeance of all my subjects.

“ But, when I shall have accomplished this great design, who will carry me from this dangerous abode, and convey me to Casser-il-Harais ? ”

“ That

“That shall be my care,” said the princess, holding in her hand the beautiful feather: This is the chariot which conveyed us hither: This feather was intrusted to me by the mate of the bird, which must be about you, and which I have not yet seen.”

“It is indeed with me,” says the queen: “It is no less intelligent than the one you saw at Casser-il-Harais, whose companion it shall always remain: I know not the reason of their separation. Their son, which I gave you, repaired to me after his disobedience; I amuse myself with his prating, which, though laconic, is constantly true: If he had been ignorant, he would not have resembled his family; but, although his knowledge extends to the past, the present, and the future, he knows nothing more than a word of every thing. His mother is come here, no doubt, to find him and instruct him; for she is continually talking to him. I observed their conversation, which I did not understand: They always ended with this answer, which signified that he did not comprehend her: *Nothing, nothing, nothing!* Hence it appears, that rebelling against wisdom may harden the understanding. The mother, at last, lost all patience: I made you a present of her son, for he was necessary to your designs: She was noways vexed at his absence. Since I felt the charm which at-

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taches me to you, I have wished for instruction, and have requested lessons from my divine bird."

"When you shall have a forehead less sparkling," said it to me; "and when I shall have my beautiful tail, we will speak of the sciences."

"Hence I concluded that my crown overawed her, and forced her to be silent; and, as to her tail, I had perceived that whenever she took wing, it did not end in a point like that of other birds; I found it deficient in gracefulness. The feather which you bring may be the one which is wanting; let us go and present it to her, and endeavour to make her speak."

It may well be supposed, that, notwithstanding this long conversation, the queen had furnished her guests with all necessary refreshments; there had been intervals; and all these things had been discussed in the hall of the divan, at table, and in the gardens, which had no more charms for Setelpedour: At last, the faint shades that precede the night announced its approach.

This is the moment which my bird prefers, says the queen; elsewhere it avoids the darkness; here the day is troublesome to it; but I begin to comprehend its motives. The cage of the bird is brought in, and Ilsetilsone advances.

My

My pretty charmer, says she to it, your husband hath given me this most beautiful feather, that I might restore it to you.—All hail to the daughter of the prophet! says the bird: All hail to the descendant of the ambassador of God! All hail to the heiress of the virtues of his representative on earth! The birds of heaven are bound to serve her, and my husband has done nothing but his duty. As a crown to a queen, so is his beautiful feather to me. Having said this, the bird takes hold of it in its bill, and fixes it in its tail, which immediately appeared longer and more sparkling.

Why are you not with your husband? says the princess.—Every one to his own affairs.—Will ours be soon accomplished?—Here are three of you.—Will you answer the queen to-day, if she desires to be instructed?—The half of your work only is done.—Whence comes our aid for the other half?—From above and below.—Will you inform me, my wife bird, about what I shall ask of you?—I owe you the truth which I know.—Your husband informed me when the sea was made, now at what time were the stars formed?—At the same period, to replace in heaven the number of the rebels who had been driven from thence.—What is that brilliant star which we see surrounded by ten smaller ones?—The largest

largest is Mahomet, the others are ten distinguished prophets.

Setelpedour, far from being offended at the answers of the bird, smiled with great complacency. Simouftapha remarked this, and made bold to offer the present he had brought, the scymitar of Kokopilefobe.

“ My dear prince,” says the queen to him, “ when I was mistress of my heart, and my hopes rested on myself, I would have given an empire to be possessed of the formidable weapon which you offer ; but now it is only in your hands that it can afford me security ; and it becomes of the highest value to me, as it insures your safety. Part not with it till times less troublesome than those with which we are threatened. O, my charming Ilfetilfone ! when shall we three know no other enchantments except those of love ?”

The lovers spent three days in the most agreeable overflowings of joy ; but these pleasant moments were disturbed by fears, the foundation of which was not imaginary.

Setelpedour, all powerful, because she reigned over the legions of Kokopilefobe, reigned, however, only in his name : Her conduct was contrary to the conventional laws established, and sanctioned by custom, in Ginnistan : No person could command there, till he was entirely

tirely subjected to Kokopilefobe or Bahlisboull : She had, by her own authority, raised to the command the Mussulman Benalab, who never had bowed under any yoke except that of God and his prophet : She reigned with such glory, in other respects ; she shone so conspicuously by her other great qualities ; that the genii, in their enthusiasm, by giving her the title of Star of the Seven Seas, compared her to the resplendent star of Mahomet ; they said in their pride, “ Kokopilefobe is the King of kings, and Setelpedour is his deputy.”

But the wise Benalab had used his power with discretion : She had not become enamoured of him ; she did not admit him to all her entertainments, to all the secrets of the court and state ; she did not make him her master ; but, in the mean time, sacrificing all for Simouftapha, she had done what was still more extraordinary.

She received a woman, whom she was not satisfied with treating as her equal, but whom she compelled on all occasions to sit on her right hand. And, that mortal beings might triumph with impunity, she had banished Bahlisboull and Asmonchar, and had loaded with chains the most powerful of the genii, Kokopilefobe alone excepted. These news had penetrated the deep caverns into which the proud
sovereign

sovereign of the genii had been tumbled; every thing was ripe for a revolution.

Setelpedour was too watchful not to foresee and prevent it: She embraces the young couple, who were seized with terror at her project; "Depart," says she to them; "return to Casser-il-Harais; I will very soon join you for ever; but let Simoustapha be ready at the first signal to fly to my assistance; make use of the feather of the bird for your journey; and henceforth renounce all succours which depend on the power of Kokopilefobe.

Simoustapha and his spouse return to the garden of Casser-il-Harais, and wait with impatience the issue of these great events.

They restored the feather to the bird: "My wife has done her duty," says it to them; "my feather is always at your service; hold yourself in readiness, Simoustapha; you shall have occasion for it presently."

The queen of the genii had too much prudence not to lay the storm before it swelled to an excessive height. Already the old Bakkak and her nephew Jazzel, benumbed with terror on account of some indirect threats imprudently uttered against them, had fled to her for protection: Setelpedour sees that she has not a moment to lose.

The day after the comforts left her, she convoked a general council, and dispatched Jazzel upon another feather of the bird, with this billet for Simoustapha :

“ Dear prince, set out instantly in the same
“ carriage which I have sent you ; bring the
“ Koran and the sabre of your grandfather :
“ You may conjecture my scheme ; and my
“ conduct will fully explain it to you. Our
“ dear Ilsetilsone may wait for us near the tree
“ which she mentioned to me ; the wise bird
“ will not allow her to be overcome by ground-
“ less fears.”

Simoustapha had too noble a mind to hesitate a moment : He takes the divine book ; he arms himself with the formidable scymitar ; and, if the fairy-feather had not conveyed him so rapidly, he would have been able to arrive at Ginnistan on the wings of love.

The divan is assembled : Setelpedour ascends the throne : The restless genii eagerly observe her countenance, and are astonished at her firmness : She speaks in these terms :

“ I know that my conduct is blamed, and that plots are formed against me : It has been in my power openly to inflict very severe punishments ; but I disdain all black secrecy. If it appears humiliating to my subjects to obey my will, it is no less so to me to be subjected

to laws, the wisdom of which I cannot perceive; and I had rather live the slave of truth, than reign by falsehood over corrupted subjects." Simouftapha then appeared, to the great astonishment of the assembly: She calls him, and places him by her side.

"Come and assist me," says she to him with a firmer tone, to hold the last council at which I wish ever to preside; and you, rebels! attend: I mean not to reproach you with rising against me; you have only followed the inclinations of your hearts; but, in order that I may forget your rebellions, abjure with me the power we hold of Kokopilefobe; let us renounce the crimes of my grandfather, and those which he made us commit upon the fatality of the lot which hurried us into them; and swear, as I do, upon the divine Koran, that you will be the slaves of God, and of his great prophet Mahomet!"

If the cloud which contains the thunder had burst in the midst of the divan, it would have produced less sensible effects than the unexpected discourse of Setelpedour: Terror suspends their speech; flaming sulphur issues from every quarter; and this infected odour filled the hall. On a sudden a frightful noise is heard: It is occasioned by the arrival of Bahlisboull,

who had been delivered from his chains by Kopilefobe himself.

This formidable genius, covered with burning armour, of frightful stature, and hideous aspect, entered precipitately, and attempted to strike down Setelpedour with his lance of fire; —Simoustapha draws his scymitar, and parries the fatal blow. The light which darted from the brilliant weapon of the Indian prince blinds in a moment his adversary, and his accomplices; and they all appear thunderstruck.

Horrid darkness instantly overspreads Ginnistan: The sun had never enlightened that detestable country; the light which had hitherto supplied it was the effect of a continual enchantment, the charm of which was in the crown which Setelpedour had just trampled under her feet.

Simoustapha and Setelpedour, with wary steps, traverse the darkness: They arrive at the apartment of the bird of paradise, whose sparkling head enlightened all around: Every time he moved it, or shook his wings, it emitted a new lustre.

“Let us begone, my dear mistress,” says the pretty bird, “all my feathers are at your service; but take along with you the old Bakkak and her nephew; they are both benumbed with fear: I know not who told them to take re-
fuge

fuge under my cage ; but they have been well advised."

Bakbak and Jazzel had fallen into a swoon : They are tied on the fore part of the chariot, formed of the feathers of the bird ; and our lovers, delivered from every danger, set out for Caffer-il-Harais.

The fairy-feather which had transported Simoustapha goes off to inform Ifsetilsone : It accosts this young princess in the shape of a white pigeon ; perches on her shoulder, and says to her : " Madam, Simoustapha and Setelpedour are just arrived ; but you cannot receive the queen in the garden ; she is not yet permitted to enter it ; come and wait upon her in the great saloon of the palace."

The princess flies thither ; the bird follows : The three lovers embrace each other, their transports are boundless ; and the prospect of an union, which no obstacle shall be able to thwart, appears to raise them to the summit of happiness.

Another scene of gratitude passes upon a stand on which Simoustapha had laid the Koran : The two birds had both left their cage ; and, having endeavoured to get before each other, rested on the edges of the sacred book. When they had respectfully saluted it with their bill and their wings, they mutually ca-

ressed one another in the most affectionate manner.

On a sudden, the little bird which Setelpedour had given to the caliph's daughter, and which remained constantly in the castle, because it could not be admitted into the garden, runs up, and, without daring to rest on the Koran, waits till its parents invite it to approach. They assist it in mounting; they caress it; and the little animal cries out in its own language, as yet unfortunately too limited, "*True! True! Only true!*"

For the first time it was heard to utter two words successively. The curse pronounced upon it was taken off: Instructed by its parents, and become faithful like themselves, it was going to enjoy all the privileges of the birds of paradise. This little interesting scene agreeably arrested the attention of the lovers; but it was now time to converse about their personal concerns.

Setelpedour relates to Ifsetilsone the story of her abdication, and the valour of the hero who had defended her against the threats of the hideous Bahlisboull: The recollection of this scene gives new animation to her countenance; and she appears irradiated with glory.

Ifsetilsone wishes to persuade her new companion to partake with her in the pleasures of
the

the garden of the palace. "My dear princess," replies Setelpedour, "neither you nor Simoustapha can of yourselves open the gates of that delightful abode; even the wife of Simoustapha cannot enter it, till the vicar of God upon earth, the great caliph Haroun-Alraschid, by adopting her for his daughter, shall allow her to be admitted to all its privileges. I owe to Simoustapha the happiness of being a Mussulman; to you it belongs to direct the means by which she, who was queen among idols, may attain that perfect conversion which shall render her for ever the slave of God, and the apostle of the destroyer of idols. I will meditate on the holy book from which I have hitherto turned away my eyes; the angelic voice of the birds of paradise shall be my interpreters. Go, and revisit parents whose happiness depends upon you; children, who stretch out their arms to embrace you; and who from you also must derive their happiness: Speak of me to the caliph; tell him that Setelpedour languishes, as a vine detached from the elm, till she become the spouse of Simoustapha; that the prince of the Indies can only espouse her who is publicly declared the daughter of the commander of the faithful; but in vain will she be adorned with this title, she will always be

be inferior in virtue and in charms to the amiable Ilsetilsone.

“Great queen,” answered the princess, “I throw myself at your feet.”—“I am no longer queen,” says Setelpedour, raising her; “my throne from henceforth is in your heart, and in that of Simoustapha.” These declarations were sealed by the most tender caresses among the three lovers; and if they appeared to abate, the youngest of the birds cried, *Encore! Encore! Encore!*

At last Simoustapha and Ilsetilsone set out for Bagdad with the same retinue as before: They return to the palace, where they are anxious to entertain Haroun and Zobeida with the relation of the wonders they had seen, and the emotions they had felt.

The generous princess persuades her father to adopt Setelpedour for his daughter, in order that she may become the spouse of Simoustapha: To Zobeida her daughter’s conduct appears highly inconsiderate; she appears voluntarily to solicit a rival: “Ah! Madam,” says Ilsetilsone to her, “the woman who loves Simoustapha as I do, can never be my rival, she can only assist me in promoting his happiness.”

The caliph, better instructed than Zobeida, fully comprehends the reasons of his daughter; he had, besides, the highest esteem for the character

character of Setelpedour ; and every thing determines him to undertake a journey to Caffer-il-Harais, whenever the affairs of state shall permit.

In the mean time, Setelpedour begins a re-form which was necessary to enable her to embrace the law of the divine prophet : She endeavours to get herself instructed in new principles, of which she was ignorant : She curbs her proud imperious mind, already become generous and beneficent : She is in quest of a virtue more simple and more pure, which rejects every interested motive, which banishes self-love, the bane of society ; that virtue is charity : It extends to every object, and displays itself by every sort of means ; it often happens that we have no occasion to open our hand to give a great deal.

Setelpedour had withdrawn Bakkak and her nephew Jazzel from the wrath of the genii ; but what will become of them, strangers upon the earth, banished from Ginnistan, and thrust out of heaven ? She undertakes to put them under the same protection to which she had committed herself : The old woman observes the queen constantly employed in reading : “ Is it the Koran that you read, madam ?—Yes, Bakkak, and I wish you were able to read it also ; Have you any desire to know the truth it contains,

contains, and, together with your nephew, to obey them?—No person loves the truth more than I do; I got myself a bad character by searching for it every where, and telling it morning and night: I never suffered my verity to be called in question. It is true, that, in what they call truth, a great deal may be said on both sides; but you have only to tell both sides of the matter; and, in that case, every thing is said.—Can you read, Bakbak?—Yes, madam, provided the writing be not too small.” She at the same time casts her eyes on the first page.

You must know, that at Ginnistan they departed very much from the original language: They spoke a sort of broken Arabic, and you may imagine that the dialect of the old woman was not very pure. Setelpedour condescended to make her spell all the letters of the first line: “There is one God only, and Mahomet is his prophet.”

When Bakbak had repeated these words a sufficient number of times, “Ah! that is pretty,” cried she, “they shall hear me speak; I will make a noise, I answer for it. Below, in the antichamber, there are two knaves, the genii of the box and of the ring, lazy drones, who are always sitting with their arms across, and have never laid a finger on a book: Ah! I will dis-
course

course to them about it.—Let us see; we will laugh together.—*There is one*—Oh! that's finely said.—*There is one God*,—that's well enough! I will not leave them the whole day, till I have made them read with me." Setelpedour smiled at the odd zeal of the gnome, who immediately goes down to the antichamber.

"Come hither! come hither, miscreants! who love the demons only, because you are two of them! Here's a book, which has been given me by our so great, so good, so sweet, and, at the same time, so formidable queen, that all the genii were astonished at her, and overwhelmed with darkness in broad day: See how it is written! The pen was taken from the wing of an angel! you could never have furnished the like, ye bats that ye are! and that ink is made with a liquor from the eye of the raven which went first out of Noah's ark; but all that is nothing; you must read like me, word for word, what is written:—*There is only—There is one God, who is—one God only—and Mahomet is—only a prophet*. What have ye to say that, ye wretches? You never did any good action, and you will continue in your old tricks; yet you must consider what is to happen at last; for, as the book says; "*There is but one God, and one Mahomet, who are prophets.*"

Jemal

Jemal, overwhelmed with his sad situation, and his want of employment, which was the consequence of the abdication of his sovereign, far from giving a direct answer, says to the old woman, You are much broke, Bakbak, since you came here, and you did very ill to forget your false teeth.

"I broke!" answered she, "what does that wry-faced spindle-shanks mean? It ill befits thee to speak of false teeth; every thing is false about thee, even thy face. Take care, for if I give thee one good curse, thou shalt again be changed into Ranfrack, and continue thy evil ways; but consider that thou oughtest one day to leave them off, because, "if God is a
"God, Mahomet is his prophet." Bakbak carries back the book.

Well! says Setelpedour, have you wrought a conversion?—Oh! Madam, answers the old woman, one cannot make these rogues hear reason: In vain did I repeat, "that there is
"but one prophet, and one Mahomet, who is
"God."—Hold, Bakbak, you make the Koran rave: "There is one God only, and Ma-
"homet is his prophet."

This conversation was interrupted by an interesting visit: It was the charming Simousta-pha mounted on his courser. He had left Bagdad in the morning, and nobody could follow

follow him; he finds Setelpedour with her book and her birds: She learns with a satisfaction, to which the blush on her cheek bears witness, that the caliph designs to acknowledge her as his daughter, Ilsetilsone as her sister, and both as the spouse of the bearer of such agreeable intelligence; in short, that Haroun would immediately come in person to consecrate an alliance which occasioned so much joy.

They interrogate the birds, to know if any thing would cross this marriage: The bird of Setelpedour answers, that every thing in Ginistan favoured it; the bird of the tree said, that this success would make amends for its being so long deprived of its mate; and their child (which now spoke with great facility) declared, that a marriage which procured happiness to it must be fortunate: The lovers made them repeat a thousand times these presages.

It was at length necessary for Simoustapha to leave the castle of Caffer-il-Harais; duty and love recal him to Bagdad, where he passes another month before the completion of the wishes of Setelpedour.

The desired event at last takes place: The caliph, his spouse, and their daughter, set out for the castle, in the midst of four thousand knights, and twenty thousand troopers, preceded by military instruments, and all the pomp

necessary for the design which was the object of their journey. The first morning they set out; Simoustapha separated himself from the cavalcade, to inform Setelpedour of the visit she was about to receive. This beautiful queen meets the carriages in the first court of the castle, and is obliged to receive the homage which she is unable to prevent. Her beauty astonishes the caliph, alarms Zobeida, captivates Ilsetilfone and Simoustapha, and is admired by the whole court of the commander of the faithful.

We shall not dwell upon the ceremonial of their magnificent reception; the expences were defrayed from the treasures of the caliph; and the fruits of the garden furnished all the delicacies. Neither shall we insist on the ceremonies of the musti, and the delays of the lawyers: Nor even describe the pleasures of a marriage, which for the first time united three hearts to one another. We shall omit all reflections on the mutual happiness of the caliph's family, of the Indian prince, and at the castle of Caffer-il-Harais; for we have been so hurried on by the immense spaces which it was necessary to traverse, by the variety and the multitude of events, that we have lost sight of time, which ought to regulate all our details. Let us pursue objects on which it leaves so sensible

sible marks, that it is impossible for us to mistake its course.

The beard of Haroun-Alraschid was become infinitely more venerable; the same fire animates his looks; but deep wrinkles furrow his august brow. He had for ten years discontinued his nightly circuits in Bagdad, which was attended with so great advantages in detecting the conduct of his ministers, and watching over the happiness of the Mussulmans. But, while he perceives the angel of death advancing with too rapid strides towards him, he sees himself live anew in his most amiable offspring. His grandson Haroun-Ben-Alraschid joins to the age of ten years all the perfections which have attracted our admiration in the prince of the Indies and his spouse. Other descendants no less interesting comfort his old age. He sees himself revive by the fortunate birth of the son of his adopted daughter, a little Simoustapha as beautiful as his father.

But happiness is not the lot of every father; that of the Indian prince, far from partaking in the enjoyments of the caliph, thought himself unfortunate; and his spouse shared in his grief.

Twelve years had almost elapsed since they had seen a beloved son, who was their only hope. Happily for them, however, the rose-bush,

which was left them by Benalab, had not decayed. It flourished more and more, and grew every day more beautiful. They had comforted themselves with contemplating this shrub, the pledge of their son's prosperity, and were every moment in anxious expectation of seeing him again.

Simouftapha, in order to conceal his first projects, the success of which was extremely doubtful, endeavoured to keep them ignorant of his first adventures, from which he was unwilling to be diverted. When these had succeeded to his wishes, he delayed to inform them till next day; but, ashamed of a delay which appeared to him incapable of excuse, he continued in this reprehensible silence. How dangerous is it to delay till to-morrow!

Mean while an era arrived, when the silence of Simouftapha became extremely afflicting to his family. The moment that Setelpedour submitted to the law of the great prophet, and entirely abjured that of Kokopilefobe, all the enchantments which she had performed, and which had been performed in her name, were destroyed: The beautiful rose-bush of the Indian king withered; mourning and desolation reigned in the palace; and death was about to follow.

A bird, a messenger from the benevolent spirits, passed over Casser-il-Harais in its passage from India, and reported these things to the birds of paradise. That of the tree of the garden said to his mate, "Go, search into the apartment which is occupied by the princesses, and get for me a very small vial, which you must fill with river-water from the basin in the garden; and then tie it to my neck with a small ribband. I am going to India, and our son must accompany me; and if any one should ask where we are, you must say, that I have taken my son up to the tree for the purpose of instructing him." The good little female did as she was ordered.

The birds flew away with great rapidity: And the parents of Simoustapha, when they arose, found the rose-bush revived, and much more beautiful than ever. A new stalk shot up, which appeared to grow out of the first; and the two branches united again; so that it was impossible to determine which of them afforded nourishment to the beautiful flowers with which they were loaded.

The hopes of the king and queen of the Indies immediately revived at this prodigy; they sent for the astrologers, and required of them an explanation of the phenomenon of the sudden death and reanimation of the rose-bush. The

learned confidently affirmed, that the prince's life had been in the greatest danger, but that it had been happily protected; all the roses with which the bush was loaded were the virtues he had acquired, and the sciences by which he was adorned; for one virtue begets another; and these happy acquisitions were all connected. Such was the interpretation of the double stalk; it was impossible to know to which of all his excellent qualities the happy fruits which they produced were to be ascribed.

All these explanations, as clear as they appeared to be just, agreed perfectly with the first observation which had been made at the birth of the great prince Simoustapha, who was one day to become the accomplished pattern of the sovereigns of the earth. How consolatory was this mysterious emblem of the rose-bush! But, ah! how much did the reality exceed this figurative representation!

The Indian king and his spouse, wearied with sending messengers into the four quarters of the world in search of their son, without success, determined at length to go in quest of him themselves; and being now convinced that he existed in some part of the inhabited world, determined to undertake a voyage.

Should any one be disposed to censure the very extraordinary silence of Simoustapha towards

wards a family that ought to have been dear to him, and to complain of the obstinate destiny which thwarted every attempt to discover him; it may be remarked, that, if the Indian prince had discovered himself sooner, he would have been recalled into his father's kingdom at the time of his marriage with Ilsetilfone; that Setelpedour, worthy of a better fate, would have continued the queen of the frightful Ginnistan; and that we are here led to admire that sovereign wisdom, which, by means of the blind conduct of mortals, accomplishes its important purposes.

Prosperity and happiness continued to reign at Bagdad and Caffer-il-Harais: And the wise Zobeida, thinking her daughter much happier since she shared with Setelpedour the heart of Simouftapha, at length agreed, that, from a man's union with two wives, a very great advantage might result to all the three, provided one of the women had the gift of enchantment.

A rumour of war soon separated this charming party. They wrote from Bassora, that a numerous fleet threatened the coast with an invasion; and the caliph, presuming that the infidels were coming to revenge their defeat before Damascus, ordered levies to be made throughout the whole empire. Two hundred thousand

thousand men must march to the relief of Bassora, and the cities which may be attacked; of which army Simoustapha was to have the command.

The troops assembled, began their march, and soon arrived at Bassora; fortifications were erected on every place where the enemy could attempt a descent; the course of the fleet was watched; and the winds seemed to favour its approach to the land, and it might come to an anchor in the road of Bassora. The size of the vessels of which it was composed gave it a formidable appearance; yet it had not committed any act of hostility; the fishermen who were employed at a little distance from it had not been disturbed; and it was very clear, that it had not been fitted out by the infidels: At length it set up the Indian flag.

At this signal, the heart of Simoustapha was greatly moved: A boat left the largest of the ships, and rowed towards land. Simoustapha went on board one of his own, with the young Haroun, his son, and set off to meet the Indian boat. When they were within hearing, an Indian officer who was on board asked permission to land at Bassora; he told that the monarch of the Indies was on board one of the vessels, seeking every where for his son Simoustapha, and that, as he pursued his search, he wished to pay
homage

homage to his friend and ally the caliph Haroun Alraschid; he told also that the spouse of the Indian king had embarked along with him.

Simoustapha endeavoured to restrain his tears of joy. "Return to the vessel," said he to the officer; "I will go on board your boat and accompany you." At the same time, he ordered his son instantly to get ready the caliph's boat, and cause it to be joined by all that were in the harbour; he then went into the Indian boat, and was carried to the ship from which it had come.

At this moment the Indian king was observing from the deck what passed in this interview betwixt the two boats. He had seen a mariner, in splendid armour, enter the boat which returned, and ordered people to be placed on the ladders to assist him coming on board, and he himself waited for him on the deck.

Simoustapha immediately threw himself at his father's feet, without being discovered by him, and bathed them with his tears. The monarch, astonished at that remarkable homage, in a strange country, raised the man who had thus prostrated himself. A flood of tears concealed from him features which were deeply engraved on his memory and his heart; but the voice of nature was heard; and his senses
being

being weakened by the surprise, he reeled against the mast of the vessel, exclaiming, "It is my son!"

This declaration, and the accident which had happened, quickly brought the queen, who mingled her tears and embraces in the arms of her son and her husband; and they all three enjoyed the sweetest sensation of nature. These delightful feelings were kindled anew by the sight of the tender shoot, who soon after arrived. The young and charming Haroun, in complete armour, at the age of eleven, and uniting grace with innocence, was led on board by the most considerable knights in the Mahometan army, and found himself in the arms of parents whom Simoustapha had so often mentioned. The joy of this happy family will admit of no description. The Indian king landed at Bassora; the caliph was freed from uneasiness respecting the fleet; and the hope of seeing his ancient friend shed a gleam of joy over his declining days. These important news reached Casser-il-Harais, and happiness was communicated from the heart of the princesses to that of their children; even the birds appeared to partake of it; every thing shared in the general joy.

The caliph's army was disbanded, and that which accompanied the Indian king remained at Bassora;

fora. He himself marched to Bagdad, conducted by Simouftapha, who, attended by four thousand knights, and the caliph, came out to meet them with the most magnificent retinue; and these affectionate friends were again united.

Bagdad had assumed a new appearance, and the Indian monarch entered it under a long succession of triumphal arches. The caliph had displayed all his power to give a suitable reception to his friend and ally. The most splendid ceremonies were consecrated by the most solemn acts of religion, and were crowned by public rejoicings.

There yet remained to the king and queen of the Indies a very interesting journey. It was that to Casser-il-Harais, where the two princesses, Simouftapha's wives, and their charming family resided.

The caliph immediately ordered preparations for this journey, which were in no respect inferior to those which Bagdad just beheld. The princesses had been informed of their intention; and the banner of the caliph and of the Indian king were even seen streaming in the air. Messengers had gone before the advanced guard: They at length arrived; and, in the transports of mutual affection, these two families felt the most agreeable emotions of Nature: The queen of the Indies then recognised all the flowers

ers of the first rose-bush, could never be satisfied with looking at them, and affectionately pressing them to her bosom.

After a magnificent repast, they entered the enchanted garden, where a feast, as ravishing as it was unexpected, awaited them.

By order of the three birds of paradise, all the rest were assembled, and formed a melodious concert; and, if they alighted for a moment on the grass, they presented to the eye a plot of an animated flower.

At this harmonious sound, the antelopes, and other little animals, appeared to frisk in measured time, and form a rural dance. The silver fishes left the sandy bottom of the basons in which they lay, and, with their varied scales, reflected the bright rays of the sun: The water appeared a liquid rainbow, whose different hues delighted the eye; and, if our lovers wandered in these delightful groves, it was only to share their transports, by talking of them.

But it was now time for the Indian king to impart to his subjects the happiness of his successful voyage. Simoustapha and his two spouses must go along with him; and, to compensate their loss, the caliph detained the young Haroun-Ben-Alraschid, whom he married to an only daughter of one of the sons whom the commander of the faithful had lost, and who,
from

from that time, became the presumptive successor to his crown.

Simoustapha, Ilsetilsone, and Setelpedour, embarked with their family for India, and in tears took leave of the young Haroun. He attended his relations to the shore of the sea, and, after embracing them, "Raise an army," said he to his father; "I will ask one from the caliph, and, with these united, we will vanquish and bring back to ourselves all the infidels; I will have the pleasure of seeing you again, and will bring along with me my little Yalide; we will behold and embrace one another; I will caress my mother and my sisters, and we will all be happy."

The fleet had already left the sea of Bassora, and was in full sail for the Indian shores, where they arrived, after a prosperous voyage, and completed the happiness of the people. Setelpedour found there a happiness and peace, to which all the crowns of Ginnistan were not worthy to be compared; and Simoustapha received, at length, the reward of those virtues which the Persian philosopher had planted in his heart.

SCHEHERAZADE having finished the history of Simoustapha, stopped for a moment. "Is this the whole history?"—It has interested me very

much, particularly on account of the birds. I am extremely sorry that they did not all three set out for India. They would have contributed, in a considerable degree, to preserve the peace of the family. Could I enjoy my wish, I would be vastly pleased to have one of these birds. You have (for I forgot nothing) told me of a fisherman, who wished to throw nets of silk into the water ; but I would willingly hunt these birds with nets of the seed of pearls.

"This fancy would prove extremely dangerous, Oh ! my magnanimous sultan," replied Scheherazade ; "the birds of paradise are not taken in snares like these ; you might catch those of Ginnistan, which would appear to you equally beautiful, but which within, as well as without, are perfidious and false. As day is not yet near, I could relate to your highness a very tragical, and pretty short story, that would make you distrust any connection with these wonderful birds : It is that of Alibengiad, sultan of Hिरak."—"I will hear it with pleasure," replied the sultan. And Scheherazade thus began :

The

*The History of Alibengiad, Sultan of Hiraq, and of
the false Birds of Paradise.*

ALIBENGIAD, sultan of Hiraq, and one of the descendants of Ali, was at war with the caliph Moavie. He thought to lay a snare for the caliph, by drawing him into a narrow pass, betwixt some heights, of which he had made himself master. Moavie made his army march slowly, and so as to make the enemy believe that he was under no suspicion of the stratagem they had employed against him. But Alibengiad was soon defeated, his army cut in pieces, and he himself taken prisoner, and shut up in a fort upon the Aggiala, a few leagues distant from Casser-il-Harais.

This prisoner, a man of a ferocious disposition, had, during his reign, rendered many unhappy, and was now unable to bear his own misfortunes. He passed continually, from an unmanly dejection, to transports which bordered on madness.

His whole society was an eunuch, of fifteen years of age, who was shut up with him; and he passed his time in prattling with this young man, no less simple than ignorant. He expressed to him his astonishment, that a man like

Moavie, who spent his time in devotion, could suddenly adopt such measures, in every conflict, as disconcerted his enemies, and know beforehand their designs, without appearing to have examined them.

"Our caliph," said the eunuch, "has no need of so many spies, nor of so much attention. Whenever he is told that an enemy approaches, he mounts his camel, taking with him a supply of provisions; his bird of paradise goes before, and points out the weak parts of the enemy, their stratagems, and their resources."—What bird is that?" said Alibengiadi.
"Have you never heard," replied the eunuch, "of the birds which are in the gardens of Casfer-il-Harais, not far from this? Mahomet brought a breed of them to this castle; they never go out but in the service of a prophet. They are often talked of at the palace; for the women have seen them. These birds are sacred; they are perfectly acquainted with the Koran, and speak very distinctly. They are said to do every thing. I have heard more than a hundred stories told of them, so that I have sometimes dreamed of them. But I never saw any of them, except in a dream. They are extremely beautiful. As they move through the air, one would think it was a parcel of silk flying, so fine and light is their plumage.

"Our

“ Our grand caliph hath certainly one of them, which serves and converses with him; but it is he only who sees and hears it; by which means he finds out every thing that happens in the palace. We have a negro among us, who gave out that he had one of them, which could find any thing that was lost. But his bird did not prevent him from drowning himself in the Ilfara.”

The sultan's head, already somewhat deranged, became still more so at the relation of these wonders, and many others, with which the eunuch constantly entertained him. “ If I could,” said he to himself, “ get a bird like Moavie's, it would facilitate my escape from this place; I would regain my provinces by its aid; I would raise an army, and engage the caliph; the balance of power would be maintained by forces natural and miraculous; and we should then see which of us two should be the conqueror. It is not far from this to Caffer-il-Harais; if my voice could reach that place I might determine one of the inhabitants of the garden to come to my relief.” — “ Come! come! come to me!” cried the sultan in his enthusiasm. “ Come, celestial and powerful birds! The throne of Hirak, and the most splendid empire I may be able to subdue, shall be your cage!”

T 3

Alibengiadi

Alibengiadi was so full of this idea, that he forgot his prayers both evening and morning. Though an infidel, he had hitherto been very punctual in that duty; but now he addressed his vows only to the wonderful birds; they alone occupied his thoughts.

"I have seen one of them to-night," said the eunuch to him one day; "I thought it spoke to me in my dream." "Ah! how happy art thou!" replied the sultan; "I would give half my blood to see them, though but in a dream."

During the night, this idea kept the sultan awake; which was not surely the way to have the dream he desired: But suddenly, at midnight, he heard a knocking at his window. It was an hundred and twenty feet from the ground on the outside. He looked; the window appeared to him enlightened as if it had been day. He examined with care all around, and saw a beautiful bird perched on the grating which was on the outside.

Alibengiadi was transported with joy and astonishment at this sight, and invited the bird to come in. "I cannot," replied the wonderful creature, but so distinctly, that he thought it was at his ear; "if, however, you are anxious to have me, we may agree upon terms." Having spoken these few words, the beautiful bird

bird disappeared, and Alibengiad believed himself on the point of becoming the happiest of men.

The cunuch was asleep, and had seen nothing. The sultan communicated to him his good fortune; and the following night they were both on the watch; but they had only the pleasure of passing a sleepless night.

Several days elapsed in expectation, impatience, and want of sleep: At last, the bird appeared at midnight. "Of my own accord," said it to the sultan, "and attracted by the prayers which I heard from the bottom of a garden in Caffer-il-Harais, I came to you. Now I have obtained permission to speak with you; do you wish that we should enter into terms?"

—"With all my heart," replied Alibengiad.—

"Arise then, and let me in."

The sultan arose: "Place yourself in the middle of the chamber," said the bird to him, "and repeat, along with me, word for word, what I am going to say. "Chamber! open:

"I command you by Mahomet. Bird! Come to me: I command you by the God of the earth."

Alibengiad, quite beside himself, pronounced these very words, and the bird alighted on his shoulder. Its splendour cast a vivid light through the room, and the terrified cunuch

fell

fell prostrate on the ground.—“What do you want of me, and of the master to whom I belong,” said the bird?—“To get out from this place,” replied the sultan, “to return to Hirak, to reascend my throne, and to avenge myself on Moavie.”—“All that shall be done in time; but we must begin with our escape from this place. Order, by Mahomet, the iron grating which prevents our passage to fall down.” Alibengiadi obeyed without hesitation. “Command me, in the name of the great God of the earth, to make you a chariot which may carry you to Hirak before the close of day.” Alibengiadi, full of joy and hope, as he had already seen the grating of his casement disappear, gave this new order with pleasure.

“I leave you the cap of your turban,” said the bird, “but give me the muslin of it. This will be the materials of a chariot which will carry you and the eunuch.” The sultan eagerly complied with this request.

“Now,” said the bird, “I am going to set to work.” And taking hold of one end of the muslin with its bill, it carries the whole piece out at the window. A moment after, Alibengiadi perceived over against this window a very handsome chariot, in which the bird was yoked, with light ribbands of crimson and gold-coloured silk. He went boldly to the window, and stooped

stooped down to go out, and get into the chariot. "One moment," said the bird, putting a foot upon the chariot, "you will repeat the confession of faith which I shall dictate to you."—"Undoubtedly," replied the sultan, very eager to depart.—"If you fail in one word, you shall bathe for the last time in the river Aggiala: Mount now, and, before being seated, pronounce distinctly the following words: "In the name of the great Kokopile-sobe, the alone god of the world, I wish to get out from this place, and to go to Hirak."—"What do you say next, bird?" said Alibengiadi. "There is but one God, and Mahomet is his prophet."

Scarcely had he finished these words, when the chariot was dissolved, and returned to its original muslin. The bird flew away, and the body of Alibengiadi, borne by this light stuff, was, by its own weight, dragged towards the earth. It fell among the rocks, which are bathed by the winding streams of the river; but was not dashed to pieces: Some of the wonderful virtues still remained in the muslin. Alibengiadi however was so stunned by the fall that he entirely lost the little reason that remained to him, and became quite silly. Some fishermen took him up, and carried him to Moavie,

The

The caliph, informed of the adventure by the young eunuch, who had not set his foot upon the chariot when it vanished, thought he discerned, in the punishment inflicted on the sultan of H Irak, the will of God and the intention of Mahomet. He granted liberty of body to him, whom a decree from on high had deprived of that of the mind.

The eunuch led him through Bagdad as a curiosity, and scraped together a little money, by showing him to strangers in the *kans*, as the *sultan of the bird*. Alibengiadi, entirely deprived of his senses, made no reply, but laughed at the different questions which were put to him.

“ARE you done,” said the sultan to Scheherazade; “your story is important, and much more so, by your having addressed yourself to me in more places than one. Do you think that *my head is somewhat deranged*, because I love birds?”—“Invincible sultan!” replied she, “I wished only to fortify you.”—“Come, come! that is enough; but be assured that I expect no one will ridicule my taste, and be more discreet in the choice of your stories.”—“*A propos*,” added the sultan, “I believe I recollect another of them; it is about two birds likewise, that were sent to the king of Egypt.”—“Your majesty,” said Scheherazade, “means to speak of
of

of a fact belonging to a very remote era, long before the Koran enlightened the world. I will relate it, as soon as your highness shall have ordered me."—"Speak then, I am all attention," said the sultan; "but remember!"—The amiable sultaness understood him at once, made a slight bow, and thus proceeded.

History of Sinkarib, and his two Vizirs.

AT the time which I have just now mentioned to you, Sire, Sinkarib reigned in Nineveh and Thor, over the empire of Assyria. This prince was called to the throne at a very early age, and had many natural virtues; but a taste for pleasure made him neglect his affairs, which were so great a burden to him, that the minister who relieved him of it might promise himself an absolute authority over him. Fortunately for this young monarch, he had the wisdom to retain, in the station of his first minister, the same vizir who, with equal splendour and wisdom, had governed Assyria during the reign of his father. Hicar was his name. This man was the best informed of his time in all the known sciences. His wisdom, his firmness, the resources of his mind, and the high reputation

tation he enjoyed, constituted the happiness of the people, and the safety of the realm.

Hicar was possessed of immense wealth; and his palace resembled an entire city. The desire of having heirs, more than a misplaced vanity, had induced him to marry sixty wives successively. He had built sixty Makfura*, and allotted one to each of his wives as her own peculiar habitation; but no fruit of these marriages had yet appeared; and unfortunately he was more afflicted with this circumstance than became a man of so great wisdom.

Though Zefagnie, his first wife, had still maintained the empire she had acquired over his heart, yet she exhorted him to resignation in vain. "A child," would she say to him, "is not always a blessing from heaven. You know I had a sister, whom grief for a child brought in sorrow to the grave. Submit, my dear Hicar, to a decree, which, under the appearance of loading you with affliction, is perhaps in reality saving you from many sorrows." Hicar paid great deference to his spouse: She was Sinkarib's aunt, and had never boasted of her birth. Her conduct had been most amiable and prudent, and gave her a claim both upon his affection and his esteem. Ashamed of the
step

* A small detached palace, inhabited by a single woman, unknown to her rivals.

step he was about to take, he concealed from her his having sent for astrologers, to consult them respecting the means he should employ in order to have a son.

The astrologers, flattered with the confidence of a person of his rank, returned an answer immediately, and advised him to offer a sacrifice to Bilelsanam*, from whom he must obtain the blessing he desired.

Hicar was a native of the country of Haram, and had brought from thence the knowledge of the true God; impelled, however, by an irresistible decree, he went to the high-priest of Bilelsanam, ordered a sacrifice, and consulted the oracle: But the oracle was silent, and the high-priest, seized with terror, persuaded the vizir to withdraw.

Scarcely was he without the temple, scarcely had he looked around on the wonders of nature, when remorse troubled his conscience, and he saw the offence he had committed, against the author of this astonishing work, in placing his confidence in a weak idol, and offering before it adoration and sacrifice: Impressed with these sentiments, he raised his eyes to heaven.

VOL. II. U "Oh!

* *Bilelsanam* is the oracle of Bel, the god of the Assyrians.

“ Oh ! sovereign Creator,” exclaimed he, “ Bilelsanam is silent, because he was formed to be so ; and will grant me nothing, because he has nothing to bestow ; but thou, who art possessed of almighty power, who hast hitherto withheld what I have so often asked, hear and answer this request, the last I shall ever dare to address to you—Grant me a son ! ”

After this invocation, the vizir, with downcast eyes, and his hands thrown across his breast, was endeavouring to recollect himself, when suddenly he heard a celestial voice : “ Hicar,” said it, “ leave off importuning heaven, thou shalt not have a child ; but thou mayest adopt Nadan thy sister’s son, and make him thy heir.”

Hicar returned home ; and, without mentioning to Zefagnie the sacrifices he had offered to the idol, communicated to her the command which he thought he had received from heaven. The virtuous spouse yielded a chearful obedience to God and her husband ; and from that moment they adopted Nadan as their son, and united their cares and affection upon him, who seemed destined to them from on high.

Nature had lavished all her stores on Nadan ; he appeared diligent and studious ; he seemed to repay the kindness of Hicar and Zefagnie,
and

and promised even to surpass their most sanguine hopes: He had a lively and penetrating genius; but all his talents and virtues were assumed; and such was his artifice, that whatever he affected to be appeared perfectly natural. With this dangerous defect of character, he joined a deep reserve; he was always cautious, and never off his guard.

"I should wish to find our child guilty of a fault," would Zefagnie say, "were it only to see in what manner he would extricate himself; for I really think him by far too perfect."

Nadan was now in his twenty-fifth year, adorned with much knowledge, and deeply skilled in the affairs of government and politics, in which his uncle took great pleasure to instruct him. Though secretly devoured by ambition, he never betrayed the smallest spark of it; and moderated all his passions so well, that it was never suspected any of them could gain an ascendant over him.

Hicar, deceived by these promising appearances, and wishing to spend the remainder of his days in repose and peace, determined to ask the king's permission to retire, and the appointment of his nephew Nadan to succeed him.

"Sire," said he to him, "it will soon be forty-seven years since I have had the honour

of devoting myself to the service of your illustrious father and your majesty. Old age is unavoidably accompanied with frailty; and I have no longer that activity which is necessary for the proper discharge of the office I still hold. For several years past, having foreseen that the time would come when my strength would be unable to second the efforts of my zeal, I adopted one of my sister's sons. I gave him such an education as would enable him to serve you with propriety. Happy natural talents have seconded all my views; and I flatter myself that I have formed a more able minister than myself. Sensible of the favours with which your majesty has honoured me, I will be always grateful for them; and, while I beg your permission to retire, you may still depend, Sire, upon my attachment for life. Yet I hope, with a grand vizir such as Nadan, you will stand in no need of my counsel; and that the abilities of which he is possessed will fully supply the place of my experience."

Sinkarib asked to see the person whom Illicar praised so much. No man was ever possessed of a more winning appearance than Nadan: He replied to such questions as the king thought proper to put to him with a seeming modesty, and, at the same time, with a soundness of judgment,

judgment, which discovered a maturity of knowledge that delighted the monarch.

"You this day," said he to Hicar, "complete the obligations I am already under to you, by the favour you have done me. I will crown your work, by calling Nadan to the office you wish to resign, and from which, with regret, I see you retire.

But I still wish you to be the first prince in my dominions, and to retain all the honours of the high station you abandon. You shall always have free access to my person; and my ear shall be always open to the wisdom of your advice.

In the mean time, the king ordered Hicar to be dressed in the finest robes, and a gold necklace to be given him, on which his name was engraved, and which was ornamented with the richest diamonds; and appointed a festival to be celebrated for eight days throughout all his dominions, in honour of his ancient vizir, and of the instalment of his successor.

The inkhorn * and the seal were immediately delivered to Nadan; he received orders from the king for the management of business, and returned to the palace of Hicar.

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"My

* An ink-horn of a certain kind, is a mark of dignity, which is wore at the girdle.

“ My dear Nadan,” said his uncle, “ you will no longer have time to hear your mother’s advices or mine ; but forget not, I beseech you, those we have already given : It is by following them, that you have obtained the favour I have now procured for you. But I must inform you, that, in proportion to your elevation, you are exposed to danger ; and I request that you will still listen to a few advices, which till now would have been premature, but which at present are of the utmost importance.”

“ You are about to be invested with great power : Employ it all for him who bestowed it on you. Remember that he is jealous of it.”

“ Let respect prevent you from being familiar with your sovereign, and reserved with your inferiors. You have now no equal, and you can have no friend.”

“ Be not the dupe of the court by which you will be surrounded. The tree that is loaded with fruit attracts the birds. They all flock to rejoice and wanton on its branches : But, as soon as it is stripped, it is forsaken, becomes the sport of the winds, and is covered with the dust.”

“ Flattery will strew your way with flowers : Incense will smoke around you ; the sandal, the aloes, and the amber will burn : Learn to put a just value on such homage.”

“ The

"The man who shall praise you to your face is not the most dangerous: But be afraid of him who can inspire you with pride without appearing to admire you.

"Your situation will draw around you the followers of fortune: Leave her her votaries; one day they will be forced to desert her.

"Stand by yourself in the middle of a crowd; observe it well, but do not follow it.

"After your business, retire into solitude; there you will find the most proper companion, reflection.

"You will be possessed of abundance; but allow not yourself to use it to excess, for this spoils the taste.

"A man is half dead who cannot live without superfluities. Pleasure, of every kind, dissipates and weakens the faculties of the mind.

"Intemperance reduces men to a level with the brutes; he first becomes effeminate, and then absolutely silly.

"Be always easy of access, but never be familiar; for it is necessary that your presence should command respect.

"Shut the mouths of the talkative; they would speak till the sun had gone down, without saying any thing worthy of being heard; they are the foes of time.

"Never

“ Never assume a haughty air; this is the mark of ignorance.

“ Listen with patience: Encourage the timid: Be not afraid of bold answers: If any one oppose you face to face, recollect yourself completely, that you may be able coolly to distinguish whether he is firm or obstinate.

“ Expect no good from such as are corrupted. When the river flows back to its source, when the water of the ocean ceases to be salt, when the crow becomes white, then have you something to hope from the wicked.

“ Be merciful. Man is often overcome by circumstances, and his own dispositions.

“ While you treat the guilty with rigour, soften even the expression of your looks; you are the organ of the law, not an executioner.

“ Give the poor a welcome reception: But banish from you the beggar, especially if he is dressed in fine cloaths; the wealth of the kingdom would not satisfy his covetousness.

“ Shun avarice; it always mistakes its own interest. Avoid prodigality; it sows with a full hand, and reaps nothing but vexation.

“ When the torrent is spent, the traveller passes dry-footed, and despises it. Even the earth which it hath refreshed thanks it not for the water which it spread.

“ Never

" Never discover great eagerness but for the public good; you yourself, and all the world, will profit by it in this case.

" When you meditate an enterprise, keep your lips shut. When you intend to put it in execution, cover your shoes with a double coat of wool.

" The secret which is divulged, burns the tongue. The rumour which goes before, or accompanies any project, is sure to disconcert it.

" Spare the lives of men; they are your brethren.

" Shew yourself inodest at first, you will afterwards shine with greater splendour.

" Of all trees, the almond is the first which blossoms, and the last which bears fruit. Imitate the tree which produces its fruit before its foliage*.

" Foresee difficulties. The skiff which is launched into the sea may brave the first billow, but is swallowed up by those that succeed."

Hicar, after having given these wise counsels to the young minister, presuming that he would
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* There grows in Arabia a certain kind of tree, on which fruit is gathered, long before it puts forth its leaves.

be careful to follow them, and to tread in his steps, presented him to Zefagnie: They both embraced him, and loaded him with their prayers, and their blessing. The palace-gates were thrown open; and he received the usual compliments in the honourable office to which Sinkarib had raised him.

The first splendour of his new situation could not dazzle Nadan. This character, where vice had escaped the discernment of his uncle, was too deep to discover itself so suddenly. By the manner in which he received them, he showed himself worthy of the honours which were paid him; and went to the palace of Sinkarib to take his seat in the divan, surrounded by a court as splendid as it was numerous; appearing, even in the eyes of Hicar, deserving of the high station to which he had been destined by this respectable old man.

Sinkarib, sunk in effeminacy, stood in need of an active and enlightened minister, and found him in Nadan. The young vizir soon appeared superior to the one who had retired: He agreed to share his amusements; and did not appear an enemy to the pleasures which were within the palace. The monarch and his vizir soon became inseparable, and public business was at a stand.

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This produced complaints and murmurs which disturbed the tranquility of Hicar, and obliged him to signify his fears to his nephew. Nadan listened to him with respect, but with great coldness; he promised to make a complete reformation, but did not keep his word in one instance.

New disorders succeeded: The old vizir renewed his remonstrances, and became extremely importunate. He communicated his uneasiness to the king himself, but found him already prejudiced. Nadan had palliated the mischief in his view, and had begun to give a disadvantageous representation of his uncle.

“Old age,” said he to the king, “renders Hicar suspicious and timid: Although he does not now inspect affairs closely, yet he would still conduct them. Become feeble and languid, he can no longer retain his authority; yet he every day regrets its loss. His humour vexes me; and, were I to believe him, I should never be able to carry on any business to your majesty’s advantage.”

When Hicar appeared before Sinkarib, he soon perceived the effect of the prejudice against him with which the king had been inspired. The vizir met with a cold reception from the king; and, when he wished to speak of business, the monarch advised him to concern himself about

about nothing but his own health. I am perfectly acquainted with what you mean to say, added he, and can assure you that the complaints you have heard from discontented minds are absolutely without foundation. Nadan, your nephew, hath completely fulfilled my orders, and his own duty. Accept, however, of my thanks for these new proofs of your zeal, and, above all, endeavour to preserve your health, which now begins to become very delicate.

Hicar returned home, confounded and mortified. He threw himself, in tears, into the arms of his spouse. "My dear Zefagnie," said he, "this Nadan, whom we thought given us by the hand of God, to be our consolation, and the protector of Assyria, hath deprived me of the king's confidence: Every thing will be lost, and I shall be the cause of it!"

"Let us be comforted," replied Zefagnie. "Mistaken, like you, by specious appearances, I myself contributed to deceive you respecting him; but we cannot pretend that the divine goodness had any part in this: The voice, which seemed to come from above, did not descend from heaven; but it was permitted by God to deceive you, as you were coming out of the temple of Bilelsanam, whether you had repaired to force from the decrees of the eternal a posterity which you had been refused. Long have

I reflected on this unhappy circumstance; had it been the will of the Almighty to grant you an heir, this would have been equally easy to him as to strike your ears with an empty sound. As you have been punished by a piece of deceit for this act of idolatry, altogether unpardonable in a man so well informed; and you were constrained to adopt Nadan—Heaven grant he may stop here! The mask of hypocrisy, which has so long deceived us, may still conceal the most detestable plots.”

These reflections of Zefagnie were wise and profound; but Hicar, to whom his nephew was still dear, did not imagine that he would go so far as to verify the well founded presages of his spouse.

Nadan, already feeling remorse for his ingratitude, still endeavoured to hasten the ruin of his benefactor, whose looks and remonstrances he dreaded, whose fortune he was wasting, and whose reputation was a burden to him.

He founded the design of drawing up an anonymous libel against himself; but in such a manner that the style of his uncle might be recognised in its general strain. He filled it with false and bold imputations; every thing in it had a specious appearance, and seemed to have been dictated by zeal. The work was put into

Vol. II. **X** Sinkarib's

Sinkarib's hands, and he communicated it to Nadan.

The artful minister destroyed in a moment the effect which his own imposture was calculated to produce. At the same time that he admitted the suspicion that Hicar alone was the author of it, he appeared melted into tears, and besought the king to pardon the weakness and age of his uncle; advising him, however, to take proper measures to remove him to a distance, as it was plain that he was not now what he had once been, and was become the sport and tool of a cabal.

"You allow him," added he, "a numerous guard: This appendage of greatness gives him an air of weight in the state, which encourages the discontented to flock around him, and to torment him by their groundless panics and visionary schemes: They persuade him to exert all his credit to regain his place; and he will never cease to trouble us till he shall have lost all hope of your favour."

"I could defy," replied Sinkarib, "the censure of the people, to whom I am not accountable for the reasons of my conduct, and I would enter into your views, were I not prevented by very powerful considerations; I would be afraid of mortifying Zefagnie, whom, as my father's sister, I am bound to respect; and, were

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it only on her account, I could not diminish the honours I have granted to her husband.

Nadan was too much a courtier not to approve the reasons of prudence alleged by the king; but, being determined to prosecute his design, he found himself under the necessity of employing the most dangerous artifices.

The court of Assyria was treating with that of Persia about the exchange of two places in the frontiers; and every thing was agreed upon: But Nadan alone had received this information. The messenger, however, must soon arrive and communicate it to the king.

Hicar received a letter, supposed to have come from Persia, from a man whose attachment to him was well known. He informed him that the sovereign of that country was not sincere in the negociation; and that, as soon as the troops should be introduced, and established in the place which the Assyrians were to give up, he intended to introduce others, by unknown subterraneous passages, into the fortress where those of Sinkarib should be lodged, and put them to the sword: The execution of this pretended project seemed to be put off until hostages should be mutually given and received.

Nothing was omitted in this detail, fabricated by Nadan himself, which could render this information

formation plausible. Hicar was filled with indignant rage on hearing of such atrocity.

Nadan resided in the king's palace, from which he was but very rarely absent; he received a pressing invitation from his uncle to come immediately to speak to him; and he hastened thither with an air of the greatest eagerness.

"What has happened, uncle?" said he to him; "from the manner in which your orders were delivered, I was afraid I should be too late to hear your last groan! But I now feel myself easier, since I have the happiness to see you still enjoy such good health. On what so pressing business have you sent for me?"

"On your own," replied Hicar, "on that of Sinkarib and of all Assyria. Look at that writing."

Nadan being determined to provoke the old man still more by his behaviour than by his words, read the letter with a cold and disdainful air, and when he had finished, spoke to him thus:

"You ought now, my dear uncle, to aspire at nothing but repose; but it is much disturbed by your correspondence. I can answer for the wisdom of the measures I have taken with his majesty, and the fidelity of our agents. Deny all access to the discontented and turbulent who besiege you: The king, who is alarmed on your account,

account, will take your silence well ; and the affairs of the state would go on much better if you would once completely resign them to our management. After this insulting speech, Nadan bowed, and returned to the king's palace.

The virtuous Hicar, afflicted with what he had just heard, went to pour his sorrow and his tears into the bosom of Zefagnie. The princess, endeavouring to calm his grief, discovered that his distress was owing to the ingratitude and to the alienation of Nadan. This rash man, disdaining the wisdom of a salutary advice, was about to expose Assyria to war, to the loss of numbers of its subjects, and an humiliating slavery."

"Go to my nephew Sincharib", said Zefagnie, "carry the letter to him which you have received from Persia : Blinded as he is respecting the merit of Nadan, his own interests will open his eyes ; you must not suffer every thing to go to wreck, for want of so easy a step."

"I will do it," said Hicar, "notwithstanding the inward repugnance I feel." At the same time, he went to the King's palace, and demanded a private audience.

"I will grant you it," replied Sinkarib, in presence of Nadan, who hath already acquainted me with the subject of your uneasiness. You allow yourself to be tormented by false advices ;

fortunately they do not alarm me in the same manner. A message from my ambassador in Persia is this moment arrived, and brings me the most agreeable Intelligence. The subterraneous passage spoken of to you is a mere dream; and the supposed treachery of the king my brother a criminal invention, for which your correspondent would infallibly have been punished, did not his death, which has been just announced by a messenger, render it impossible. I wish this may be the lot of all those who endeavour to render you uneasy respecting the present government, which all Assyria, except yourself, approve of. Return to your palace; live there in tranquility: It is all I ought to expect or require of you.

Thus, without regard to his age and past services, was Hicar dismissed with neglect. He returned to his virtuous spouse, and gave her an account of the cold reception with which he had met.

The star of Nadar is fatal indeed to you, said she; it corrupts your benefactors and your friends, and even poisons my advices. Unfortunately it rules over Assyria, which appears to me exposed to the greatest danger. But if, by the desire of heaven, this country is doomed to fall under its present administration, why should we alarm ourselves with its destiny, since the
grandees.

grantees of the state take no measures to prevent it? Let us be resigned, and leave others, either to shut their eyes against the dangers which threaten the state, or to adopt such measures as may prevent them. Sinkarib orders you to seek repose; and, in my opinion, this command is the easiest of all to be obeyed, especially at your advanced age. You love the sciences; attend to them, and forget at length that there are such beings as vizirs and kings. Hicar prepared himself to follow the advice of Zefagnie; and, that he might occasion no more uneasiness to Sinkarib, nor jealousy to Nadan, he shut his door against all such as might be suspected of speaking to him upon public business, and restricted his intercourse to the learned of different countries, with whom he had always maintained a correspondence. The cheerfulness and equality of his temper rendered his family happy. He lived in comfort and tranquility; and was beginning even to forget his nephew; when Nadan, to whom the existence of this illustrious man was an insupportable burden, conceived the danger of freeing himself from it by the most criminal intrigue.

After Hicar had retired from the palace, Sinkarib felt himself uneasy at the manner in which he had treated him, especially when he recollected the important services he had rendered

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the state. The fight of this respectable old man struggled in his heart against the insinuations of Nadan : But a look from the minister easily triumphed over the natural dispositions of his master, whom it was as easy to govern as it was to gain his confidence : Nevertheless, the king of Nineveh was dissatisfied with himself.

Remorse pressed upon him for several days ; till at length, his situation becoming painful, he thus spoke to Nadan : “ We sent away your uncle very ill pleased. How has he taken the reception I gave him ? What is he doing now ? ”

“ With sufficient haughtiness,” replied Nadan, “ and a great deal of ill humour, he hath shut himself up, and allows no person to come near him. But, although he is inaccessible to the inhabitants of Nineveh, he hath not given up all intercourse with strangers. Couriers arrive every day from Persia and Egypt.” And what can be their intentions ? replied Sinkarib, with uneasiness.

As he is again seized with a strong desire of conducting public affairs, I cannot conjecture what methods it may lead him to employ in order to gain its end ; It is a rage in the old man, which to me appears altogether inconceivable ; but it would be very easy for your majesty to clear up this subject. I will give you notice of the departure of one of his principal messengers ; you will cause him be stopped, and the nature of the dispatches

patches will explain the import of the message.—I approve of your project in part; but it would be better that the courier should appear to have been robbed, that we may not seem unreasonably suspicious.—It is wisely thought of in your majesty; it is possible that the letters of a man of his age may contain nothing but idle dreams; and, in that case, by having stopped them, you would show yourself suspicious without any cause.

Nadan well knew the nature of his uncle's correspondence. He wrote to Persia to one of the magi his friend, to Egypt to a certain priest of Osiris, upon points of science, respecting which he was anxious to get information; but a correspondence of a very different nature was to be imputed to him. What measures did the perfidious minister take? By means of his uncle's seal, which he had got into his possession, and of the ease with which he counterfeited his handwriting, he wrote a letter in his name to Akis king of Persia, Sinkarib's greatest enemy. He invited this monarch to come and take possession of a kingdom, which was harrassed by an effeminate tyrant, now become the object of the hatred and contempt of the people. He advised him to appear at the head of a chosen body, and repair to the plain of Nerrim, where he himself would meet him with his guard about
the

the first of the month Niram. He informed Akis (all in Hicar's name), that one of the principal gates of the city would be delivered up to him, and that he would find the grandees and the whole nation ready to throw off the tyrant's yoke, and transfer the crown to him.

This letter supposed that the king of Persia must have received others, in which Hicar explained to him the springs he had set in motion to bring about the rebellion.

When Nadan had shaded his imposture with all the colouring of truth, he got a bag made, resembling that in which the messengers of Hicar shut up their master's letters, and which was fixed to their girdle. He was previously informed of the departure of one of them, and made a trusty man lie in wait for him without the gates of Nineveh, who, entering into conversation, prevailed upon him to refresh himself in the first tavern at which they should arrive; from which the messenger did not come till after the other had taken away the bag that he carried, and put Nadan's in its place.

The minister then went to the king. "Sire," said he, "my uncle's courier set out this morning for Persia: Cause the robbers be suborned, and appointed to their station. As for myself, whatever be my uncle's dispositions towards me, yet the ancient obligations which I am under to him,

him, and the ties of blood, render it impossible for me to take any steps in this business. You yourself must pursue for justice, if you find it your duty ; but, on this occasion, it is impossible for me to be of any service to you.—Sinkarib approved of Nadan's delicacy ; and sent five of his guards, in disguise, in pursuit of the courier, whom they soon got up with and recognised by the bag which hung from his girdle. They attacked, plundered, and left him on the road, as robbers would have done, whose part they acted extremely well.

No sooner had Sinkarib read the contents of the letter than he became quite furious. He ordered an immediate search to be made for the courier, who had retired into a cottage near the place where he had been attacked. The king's messengers immediately laid hold of him, and conducted him to the king.

“ To whom do you belong, slave”, said the monarch.—“ To Hicar.”—Did he deliver this letter to you ?—Yes Sire.—To whom was you to deliver the packets which you carried ? To his friends in Persia.

“ Oh ! Treason exclaimed the king ! The man whom my father and I have loaded with favours would betray me to my enemy, and totally ruin my kingdom. Let Hicar be sought for and brought hither ! The guard hastened

to

to Hicar's palace ; but at that time he was at a small solitude, to which he frequently retired, among the mountains at a little distance from the city.

Zefagnie, alarmed at so quick a pursuit, and having learned that her husband was accused of high treason, raised her hands to heaven imploring its assistance ; and, while a party of the guard was dispatched to seize Hicar in his solitude, she ran to the palace of the king, his nephew, to throw herself at his feet. Sinkarib raised her up. He can obtain no favour, madam, said the furious king to her ; I am in possession of all the evidence of this shocking conspiracy of your husband against me and all Assyria. The blood which flows in your veins must render this criminal as odious, in your eyes, as he is ungrateful.

Zefagnie then entered into the detail of the charges laid against Hicar ; she saw the pretended proofs of them ; but, at the same time, she was conscious of his innocence, and Nadan's guilt, who only could have counterfeited the handwriting and the seal which were before her. But the eyes of the king were too much fascinated to allow her to entertain the hope of being able to tear off the veil which covered them.

“ Sire, said she, if you think it your duty
to

to sacrifice my husband to your revenge and safety, I have only one favour to ask. Whether he is guilty or innocent, his blood to me is precious, and I wish to collect even its last drop. He had built a tomb, in which we were one day to be united: Grant me your permission there to deposit his ashes; and, while I deplore the loss of a man to whom your father united me, I will applaud your justice, provided his death is necessary to your safety and that of the state. Only give orders that the sacrifice be made in his own palace.

Sinkarib could not refuse the request of Zefagnie, and ordered the proper officers to repair immediatly to Hicar's palace, and bring him the head of this respectable old man.

Zefagnie, on her return home, dreading the immediate arrival of Hicar and his executioners, endeavoured to overcome her grief, and to preserve, amidst a crowd of people, that recollection of mind of which she intended to deprive them. She prepared tables, covered with every dish which could awaken the sensual appetite; the most exquisite liquors were set upon the sideboards; pots were filled with perfumes; flowers of every sort embalmed the air; the palace was decorated with every ornament; and sixty of the most beautiful slaves were prepared for this service. It was amidst these magnificent

preparations that Zefagnie proposed to receive the officers of Sinkarib. And, as soon as the snare into which she wished them to fall was properly laid, she repaired to the gates of the palace, in order to wait for them.

They at length arrived. "I know for what purpose you are come, said she; you are the ministers of the king my nephew's pleasure. But, before you execute a decree, so severe to me, I wish to express to him, as well as to you, the grateful sense I have of the small favour he has granted me, in not exposing my husband to a cruel and ignominious death. Enter my house.—Those who are to bring the unhappy Hicar here are not yet arrived. My slaves have orders to wait upon you. My present situation does not permit me to do this myself.

The officers, after thanking Zefagnie, and accepting her invitation, entered the apartment. They seated themselves on sofas; an hundred beautiful hands displayed an eagerness to serve them; and in the pleasures of the table they soon forgot the rigorous orders with which they were entrusted.

Meanwhile Zefagnie lost not a moment; she took aside the executioner. "Yapousmek," said she, "do you remember that when king Serkadoum, my brother, Sinkarib's father, intended to put you to death, I contrived to screen you

you from his anger? Do you recollect that at that time you were indebted for your pardon to the very man whose life you are about to take?"

—Yes, madam, and I shall never forget it.—

Very well, continued Zefagnie, this is the moment to discover your gratitude: Hicar is innocent; and you would not wish to embrue your hands in the blood of a virtuous and beneficent man. I have taken, from the subterraneous prison of my palace, an old slave, a magician, stained with the greatest crimes, who has the very air and figure of Hicar. Your superiors at this moment are incapable of observing you; the magician is already dressed as my husband must be. As soon as Hicar shall appear, you will receive him from the hands of those that bring him; you will load him with the chains you have brought; and there is a red handkerchief which you will put upon his eyes; you will then lead him into the hall, where I shall be to receive his last farewell: But you must remove indiscreet people, under the pretence of respecting the last interview of a husband and wife. A moment after this I will deliver to you my slave, dressed, in chains, and his eyes covered with a handkerchief of the very same pattern with that you shall have upon Hicar's: You will then give the signal for execution, and

strike

strike off the head of the magician, which you will carry to the palace of the king.—

“May God prosper your designs!” replied Yapoufmeek. Willingly would I hazard my life, in order to save his who is so dear to you.”

Heaven will reward you, said Zefagnie, and, on our part, all the riches we possess shall be at your disposal; you shall want nothing.

Scarcely was this plot concerted betwixt them, when the arrival of Hicar enabled them to put it in execution, without experiencing the smallest difficulty. The magician slave was on his knees, and recognized as the vizir himself by the guards who had brought him: The officer of Sinkarib, who had the charge of giving him an account of the execution of his orders, was informed; he approached; and that very instant the head of the slave was struck off: Yapoufmeek took it up, and carried it to the king.

Sinkarib's officers tore themselves with great reluctance from the pleasures which the artful Zefagnie had given them to enjoy; but they must of necessity return to their duty; and Hicar's spouse, having made the doors of her palace be shut, was left at liberty to devote herself to the cares to which it was now necessary for her to attend.

She ordered the body of the magician to be
carried

carried away with the usual ceremonies, and carried, in its robes, to the tomb prepared for Hicar, attended by all her household in mourning.

As soon as it was night, with the assistance of the jailor of the prison of her own palace, she conducted Hicar into the cell from which the old magician had been taken; she made it be put into the most commodious order; and this dismal habitation became, in the eyes of Zefagnie, a most delightful palace, since it had rescued innocence from the rage of envy.

During this bloody scene, the hypocritical Nadan, affecting a grief which he did not feel, had shut himself up in his apartment. Sinkarib found it necessary to bring him out of it. "Be comforted, Nadan," said he to him; "we were disturbed by your uncle, and his humour rendered him very dangerous. His whole fortune will belong to you at his widow's death; and you will soon enjoy it; for she cannot long survive the loss she has sustained." Nadan left his apartment with the king; and they both haste to drown, in the stream of pleasure, the remorse, uneasiness, and torment, with which they were secretly distressed; and became still more negligent of their duty, and the welfare of Assyria.

Meanwhile, the death of Hicar had occasion-

ed the utmost grief in Nineveh; and soon spread
 as general mourning throughout every pro-
 vince of the empire. The neighbouring powers
 having received this intelligence, could not con-
 ceive what should have determined Sinkarib to
 extinguish the luminary of Asia, whose light
 was the firmest support of his power. His ene-
 mies triumphed, and sought only for a pretext
 to invade Assyria.

Pharoah, king of Egypt, thought this con-
 juncture too favourable not to take advantage of
 it; and sent an envoy, with almost no retinue,
 to Nineveh, with the following letter to Sinka-
 rib.

*"Pharaoh, Sovereign of the Sovereign of the Rivers
 of the Earth, who fills the basins of the sea
 with the immense volume of waters which he
 discharges by seven mouths, to SINKARIB King
 of Assyria."*

Let the man who knows not how to govern,
 resign the command.

"We wish to dignify the yoke of humani-
 ty, and to reign by our wisdom throughout
 all the earth. Descend from your throne!

and come, with your grandees and people,
 to meet the chains, which my armies, that

"will

“ will cover your sands, shall bring with them.
 “ Wait not in your palace till you meet de-
 “ struction and death. You may, however,
 “ have it in your power to treat with me as
 “ with a brother; and these are the condi-
 “ tions: *extinguish the burning of Asia*
 “ I have profound questions to propose;
 “ and you must send me a man who shall be
 “ capable of resolving them. You must build
 “ me a palace between heaven and earth,
 “ whose foundation shall rest on nothing, and
 “ whose roof shall be fixed to nothing: They
 “ are only superior men whom I seek to ho-
 “ nour. If you can fulfil these conditions,
 “ you shall receive, for four years, a tenth part
 “ of the revenues of Egypt. But, if the man
 “ whom you send should be baffled, if he fails
 “ in the smallest article I exact, then you may
 “ expect a treatment as much more rigorous
 “ as I shall have cause to complain either of
 “ your disobedience or of your presumption.”

Sinkarib, astonished at this letter, shewed it
 to Nadan: “ By what means,” said he, “ shall
 I be able to avert the storm which threatens my
 kingdom? Summon all the astrologers, the
 learned men, and the sages of my empire; as-
 semble with them all the architects; and let us
 learn from them, if by any enchantment it is
 possible

possible to construct this imaginary palace which Pharaoh requires of me; and see if there be any one who flatters himself that he will be able to answer the subtle questions of the Egyptian king."

The calling together so extraordinary an assembly produced universal astonishment. Pharaoh's letter was circulated throughout Nineveh; and a copy of it even reached Zefagnie. As soon as it was night, she repaired, as usual, to her beloved Hicar, and communicated to him the contents of the letter, by which all the people were agitated. Hicar, after reading it with attention, inquired at his spouse what effect it had produced upon her.

It appears to me, replied she, like a cloud filled with wind, which is easily scattered. Were my Hicar alive to the rest of the world, I should look upon these mysteries of the Egyptian king as idle fancies; and I have already conceived a plan of the castle which should be built for him: I would rather wish, however, that he should make war upon us with such letters, than hear of his armies being upon the frontiers of the country.

While this happy pair were happy in the enjoyment which they procured to one another, and conversing in tranquility concerning the threatenings of the Egyptian king, all
Nineveh

Nineveh was in motion to make up a council, which should form an answer to them. If a man passed in the streets with a downcast head, a fixed eye, and a thoughtful air, the officers of Sinkarib pulled the muser by the sleeve: "Make haste," said they, "you are certainly a learned man, and are waited for in the council." This was addressed to the people of every rank, and frequently to those who were not expecting it.

At length the council was assembled. The well-informed had absented themselves, that they might not be reduced to the mortification of confessing their ignorance.

The king caused the dispatches of the Egyptian monarch be read, after which all with one voice exclaimed,

"Hicar alone could have fulfilled the conditions of Pharaoh! They would be attempted by any one else in vain."

"Alas!" said Sinkarib to himself, sighing deeply, "Where art thou, Hicar? Gnawing remorse perpetually sets your innocence before me, in spite of the apparent guilt which condemned thee. Where could I find another sage to extricate me from this dreadful labyrinth in which I am bewildered?"

The unhappy sovereign dismissed the council, which, without suggesting any measures for

for his relief, added greatly to his regret. He did not now seek for Nadan to give him confidence by his advice, or to dissipate his cares in pleasure. To the palace of his aunt Zefagnie he bore his inquietude and sorrow, and bewailed with her the man to whom they had been dear.

The wise spouse of Hicar loved the king; who, enervated as he was by the pursuits of pleasure, was endowed with an excellent natural disposition, and whose soul, the influence of his court, corrupted as it was, had not yet rendered cruel: He threw himself at her feet, with eyes bathed in tears; and she took him in her arms: "Come, my dear nephew," said she to him, "I share in your affliction; the king of Egypt threatens you; but you must not suffer yourself to be discouraged. He who is able to inflict a blow does not begin by threats: In challenging your wisdom and knowledge, he leads me to suspect his own. You are the sovereign of a powerful empire; examine your forces, draw them out, and advance towards the frontiers before they are attacked."

"Alas! madam," said Sinkarib, "the threats of the Egyptian king are not the only causes of my affliction: I am deprived of Hicar, whose sense, counsels, and knowledge, constituted all my strength. What king on earth would have
dared

dared to insult me, had he been still alive? Convinced, from the bottom of my heart, that this illustrious man fell a victim to a detestable intrigue, I am afraid to examine its springs too nearly, and to discover its authors. The cry of the nation awakens the remorse of my conscience. I assembled a council to devise the means of answering the propositions of Pharoah, and I was openly told, that, by putting Hicar to death, I had deprived myself of every resource. Alas! who can restore me the man whom I have treated so barbarously! Lead me to his tomb, that I may embrace and water with my tears the precious relics of this wise minister. I will ask advice at his cold remains. Around them the soul of the man who directed my youth doubtless wanders; and I may yet hope to receive that counsel, which all the pretended sages of my court are unable to give.

Zefagnie, that she might learn the nature of his sorrow, did not interrupt the king. And, when she was convinced that it was not the fear alone of an inevitable war, that occasioned his distress, but that a real sensibility was the principal cause of it, she thus spoke:

“My unfortunate husband, incapable of treason in any shape, certainly sunk under the odious plot of a mean jealousy. But the enemies who attacked his reputation without success, have

have not been more fortunate in their attempt to take away his life. Divine Providence hath rescued it from their fury, and saved his head from the mortal blow with which it was threatened."

Hicar lives ! exclaimed Sinkarib, in a transport of joy. Ah ! my heart is relieved ! Heaven hath saved me from the remorse of guilt, and hath reserved for me an infallible resource against the vain efforts and stratagems of Pharaoh ! But how has this miracle been performed ? Where shall I find this venerable sage ? And, alas ! how shall I bear his looks, after my black ingratitude towards him ? Will the shame with which I am covered be a sufficient atonement for my crime ?

Keep yourself calm for a moment, replied Zefagnie ; I will see if it is possible to bring him hither ; Dread not his presence : Heaven, in protecting his life, has also preserved his virtues ; nay, it has even crowned them, by granting him patience in adversity, which he had never known before.

She then went to inform Hicar of the happy revolution which had taken place in the heart of Sinkarib ; it affected the old man very deeply ; and she then told him, that she had concealed the service done them by Yapoufmeek. " Right or wrong," said she, " sovereigns will be

be obeyed; and Sinkarib, although indebted for his repose to the disobedience of his slave, would not, perhaps, pardon the transgression of his orders. Let us suffer the idea of the miracle to remain, without corroborating it any farther: The king may, perhaps, look upon your safety as a peculiar blessing from Bilefarnam."

Hicar prepared to go to Sinkarib. The consolations he had drawn from the heart of Zefagnie, those he derived from his own reflections, the ease he enjoyed in the dungeon where he lived, and the use of elixirs, which had supported both his body and his mind; all these together seemed to have renewed the age of this old man. He at length came out from his retreat, and appeared in the presence of his sovereign.

Sinkarib immediately threw himself into his arms, and with difficulty restrained his joy. "Be calm, prince," said Hicar; "it is essentially necessary to your interest that my being alive should not be known. I know on what terms you are with the king of Egypt; he would attribute to me all the springs which we are about to set in motion; and, presuming too much on your resources, he would employ against you still more dangerous means. If your court, if Nadan himself were informed of my

being alive, the Egyptian envoy would be made acquainted with it. You must not, then, Sire, give any person the smallest hint of the secret you have now learned : Besides you have no need to be uneasy about the propositions of Pharoah ; I have already noted down, in the silence of my retreat, the answer which you must return ; and, under a feigned name, I will fulfil the engagements you are about to come under : Here they are :

SINKARIB, *king of Assyria*, to PHAROAH, *king of Egypt*.

The man whom a wonder astonishes will never perform one.

“ Your letter, brother, hath filled me with
 “ admiration at the extent and depth of the
 “ knowledge which it announces, and the re-
 “ spect which it shows you have for the human
 “ race. I have the honour to be of your
 “ opinion, that the power which subdues men
 “ also degrades them ; and that they were born
 “ to be governed by wisdom and knowledge.
 “ Many learned men of my court are contend-
 “ ing for the honour of being admitted to a
 “ nearer view of your surprising knowledge,
 “ and of trying their weak abilities in the ex-
 “ planation

“ planation of the difficulties, which you are to
“ propose. The architects, who must build
“ your palace, are here ; but it is necessary that
“ they collect workmen, who may be able to
“ execute their orders ; and this requires a de-
“ lay of three months. I am sensible of the
“ importance this delay will occasion you.

“ All that you have to do is to find people
“ to supply them with materials : In all other re-
“ spects I accept your terms, and am ready both
“ to give and to receive hostages, unless my
“ word shall be sufficient, as I rely with entire
“ confidence in your’s.”

Sinkarib was greatly astonished at the contents of this letter. “ I know well,” said he to Hicar, “ that you can answer all Pharoah’s questions. But, supposing you to be the architect of this palace in the air, Where could you find, in three months, workmen to labour under your orders, unless the genii of the air should build it ?”

“ My wife,” replied Hicar, “ has undertaken the construction of this whimsical edifice : She intends to render it impossible for Pharoah to fulfil the conditions to which he is bound by the letter you are about to send him. Zefagnie looks upon this aerial palace as an infant’s play-thing, which must be destroyed by the artifice of a woman : It belongs to her to contrive

it: She will give me some directions for its execution. Return to your palace, Sire; dispatch the Egyptian ambassadors. I will shut myself up in my solitude, where, under the name of Abicam, a Chaldean astrologer, and protected by Zefagnie, I intend to live unknown to all the world, and occupied with your affairs. If any embarrassment should occur in them, you can easily make me acquainted with it. But I have one advice to give you.

He who plotted my death is as much your enemy as mine. Be upon your guard: You need not be afraid of any blame on this account, since the pretensions of the Egyptian king furnish you the most plausible pretext. Double your guard, and take mine, which you left from respect to the princess your aunt. The chief who commands them is beyond the reach of corruption; and all his officers are of his own choice. Honour him with your confidence; and this will be one barrier more between you and every enemy.

Hicar seemed to have foreseen the designs of Nadan. This ungrateful minister, perceiving that the king's going so frequently to Zefagnie must necessarily complete his ruin, had formed the design of bribing Sinkarib's guards, of sending his head to the Egyptian king, and of be-

coming his successor on the Assyrian throne, as a tributary of Pharoah.

Sinkarib showed him the letter he meant to address to the king of Egypt. Nadan, although its contents astonished him, looked upon it only as a contrivance to gain time.—“Your majesty,” said he to the king, “knows very well that you cannot fulfil the conditions it imposes, and probably you avail yourself of this delay to make preparations for war?—Yes, replied Sinkarib; and I will employ every possible method to enable me to prosecute my design, at the head of fifty thousand chariots; but we must wait the departure of the Egyptian messengers, that we may not create in them any suspicion. In the mean time, notwithstanding their presence, and without being in the least suspected, I can withdraw the guard from Zefagnie, in order to inure them to exercise, and to prepare them for accompanying me to the war.

Nadan thought he had now found out the motive which led the king so frequently to the widow of Hicar, and became less suspicious of this circumstance: Without this, the increase of his guard, and the inclination which appeared in Sinkarib to take the management of his business into his own hands, would have added greatly to his fears. He applauded the wise measures of his sovereign, and promised to ne-

glect nothing which might be necessary to put the forces of the empire on a respectable footing.

The messengers of Pharoah departed from Nineveh with dispatches from Sinkarib, and convinced, by public report, that none among the learned of his court had been bold enough to undertake the explanation of the mysteries which the Egyptian monarch meant to propose.

Zefagnie dismissed from the solitude of Hicar all the slaves to whom he was known, except the gardener, in whom he had entire confidence: Their places were supplied, as well as those of the other domestics, by people to whom their master was totally unknown. Hicar, already informed of it, appeared to the gardener under the name of Abicam, a Chaldean astrologer, who was to be allowed the use of the philosophical apparatus which had belonged to Hicar; and was wholly engaged with Zefagnie's project for constructing the aerial palace.

Hicar's huntsmen were, by orders of his spouse, to over-run the deserts, in which the monstrous birds, called rocs*, were accustomed to breed. They were to bring away two of them

* *The Roc.* A bird of an enormous size, which is found in the deserts of Africa; it can carry a weight of two hundred pounds. Many are of opinion that it is fabulous.

them very young, with their first down upon them, and conduct them to the gardener of the solitary mansion.

Hicar, under the name of Abicam, was to have two young slaves, eleven years old, who must be rendered so familiar with the birds, that the instinct of the two species might seem to be blended together.

The birds were found, and delivered to the care of the young children, who left them neither night nor day. They fed and slept together. There was soon a very close familiarity established betwixt the four companions : and as the rocs as yet found great difficulty in raising themselves into the air, they followed the children every where, in the same manner as they would have followed their dam. The children got up upon the back of these birds, which took great pleasure in carrying them. They fixed upon them small convenient saddles, on which the heroes, as they were tied to them, sat very gracefully, and without running any hazard of falling. The birds took the first flight in the gardens ; they were kept by a long ribband fixed to their feet, which Hicar held in his hand. By degrees the children became able for them, and held the ribband which served them for reins. Obedient to the voice of their little companions, the birds waved aloft,
or

or alighted at their pleasure. This docility increased with their strength; and there now remained nothing but to instruct the young children in what they were to say and do, on their arrival in Egypt: and, as they were both endowed with an excellent understanding, this part of the plan was the easiest to be executed.

Zefagnie came from time to time to enjoy the success of her undertaking, and accustomed both the children and the rocs to obey her orders. Every time Sinkarib came to visit her, she comforted him respecting his uneasiness and his fears; concealing from him, however, the means she was employing to relieve them.

The prince, roused from the slumber in which his vigilance and activity had been buried, ever since he ascended the throne, thought at length of giving new vigour to the languishing springs of his empire. He found very great resources in Nadan, who, being now awakened, displayed the treasures of knowledge with which Hicar had stored his mind. This minister beheld the rigorous term of three months fast approaching, without any preparation for war being undertaken, or any person nominated as the chief of the embassy; and therefore he flattered himself that he would reach the moment when his ambitious projects might burst into full view.

The

The defenceless frontiers were exposed to the inroads of an enemy, and the number of his subjects were diminishing every day ; for the Assyrians was passing over into Egypt, in order to withdraw themselves from the slavery with which they were threatened.

When the eighth month had elapsed since Sinkarib's letter had been dispatched to Pharoah, Hicar, under the name of Abicam, demanded permission to begin his journey. He was to be escorted by the Arabs of the most remote desert. It was not till then that Nadan learned that a Chaldean philosopher, protected by Zefagnie, had undertaken to satisfy the Egyptian king in every point. His surprise was greatly increased when he heard that Zefagnie herself wished to accompany this sage, whose ability she had warranted. He understood nothing of this extraordinary undertaking ; but, if it was unsuccessful, Nadan showed her all the dangers to which she would be exposed.

Every thing was now in readiness for the embassy, and all the retinue were assembled at Hicar's solitude. Sinkarib stole from the troublesome crowd, to enjoy the sweets of a private interview with his ambassador.

Maintain your tranquility, Sire, said the prudent minister ; together with the safety of your realm, I promise you the return of the subjects
who

who have emigrated from your frontiers, the four years tribute, and the reimbursement of all your extraordinary expences. I leave you with Nadan, whom you must still employ. He possesses abilities, and will be necessary to you ; but do not lose sight of him even for a moment. At my return I will inform you why I think him dangerous. You are less connected with one another by your pleasures since you have filled up your time with public business, and you may easily conceal from him your suspicions.

The envoy of Sinkarib began his march. His whole equipage consisted of four elephants. He himself and his spouse, with two eunuchs, were on one tower : The two rocs, and their young guides, had each of them one, with a slave to serve them. Four women and two eunuchs loaded the back of the fourth elephant ; and an hundred slaves on horseback armed with a sabre and a spear, escorted this little party.

A silken net covered the tower in which the birds were shut up, that they might be concealed from the inspection of the curious. The object of this destination was to be kept a profound secret from all ; and the eunuchs walked night and day around these mysterious cages, and kept the indiscreet at a distance, and to prevent all conversation with their conductors, who themselves were convinced that the elephants

phants carried extraordinary presents to Pharoah.

The whole caravan arrived at Masser * without having met with any difficulty. Hicar pitched his camp in a commodious place in the environs of the city, and, in quality of envoy from king Sinkarib, demanded an audience of Pharoah.

The Egyptian monarch, encouraged by the advice of the priests of Osiris, whose temple stands in the middle of the great lake Merov †, was well assured that he had proposed questions, to resolve which was above the capacity of mortals: He was on his guard against the illusions of magic; and was certain that, by his embarrassing propositions, he would disconcert the abilities, however great they might be, of the pretended sage who had been sent to him. He sent notice to the ambassador that he was ready to receive him; and, that he might command the greater respect, was surrounded with all the magnificence of his court.

Hicar, in a very extraordinary dress, unknown even at the court of Sinkarib, appeared before the monarch. The firmness of his

* Masser, or Mesraim. Grand Cairo, built by Mesraim the son of Cham.

† Merov. The lake Merov, mentioned in Strabo's History of Ancient Egypt, and that of Diodorus Siculus.

his step, and his majestic air, already commanded the respect of the whole assembly: He advanced to the foot of the throne, and prostrated himself; and, when this first homage was paid, he thus spake:

“Sire! You have sent a challenge to my master, which he joyfully accepts, as the combat does not expose either the repose or the life of your two nations. You wish only to dispute concerning science and wisdom; and I come from him, admiring your greatness, to make known to you his, and secure him your esteem for ever. If, by the favour of heaven, I am successful in this undertaking, (permit me, sublime monarch! to recal your conditions to your memory), we have your sacred word, that you will for four years pay a tribute on all the productions of Egypt. If I am found incapable of answering the questions agreed upon, my life shall atone for my audacity; and the king of Assyria, whose respect for science knows no bounds, shall subject his crown to you, and engage to pay annually into your treasures whatever ransom you shall be pleased to demand.”

The dignified and modest air of the Assyrian ambassador, the arrangement, the precision, and the force of his speech, astonished Pharaoh; and he reproached himself for his rashness. Could a sovereign, sunk in effeminacy,
entirely

entirely under the dominion of his passions, who suffered his subjects to groan under the yoke of tyranny, could he be surrounded with such men as this, who had explained himself with so much courage and wisdom? Would they devote themselves for the safety of a prince, every moment of whose life was marked by weaknesses and errors? In the situation in which the Assyrian ambassador then was, what could the old Hicar have said better, although he had been still alive?

These reflections prevented Pharaoh from returning an immediate answer to the speech of the ambassador; but at length he broke silence.

“Envoy of Sinkarib, what is your name?”
—“My name is Abicam, the humblest of my sovereign’s slaves. I am one of those worms who have hitherto crept undistinguished about the throne. At the court of my master, trust and honours are conferred on people more expert than I am.”—“Surely,” replied Pharaoh, whose surprise was still increased, “if I have before me the meanest of the servants of the Assyrian king, his dominions must be peopled with divinities! But, since you are so inferior, why was you made choice of, in preference to so many illustrious men, since Sinkarib pretends so much esteem for me?”

Sire! replied the ambassador, the bee, placed in the scale of existence betwixt birds and insects, is the least of all the winged animals. Yet, see the wonderful work it composes! It is admitted with distinction to the tables of the most illustrious sovereigns; and, in the eye of Sinkarib, the small and the great are of equal estimation. He judges them from the pinnacle of greatness to which the Destinies have raised him. This answer delighted the Egyptian king, who, although dazzled with his own magnificence, yet beheld with enthusiasm the merit and knowledge which seemed to rise above all ordinary bounds. He dismissed Hicar, offering him for a habitation the most beautiful palace in Massar; but the husband of Zefagnie chose rather to return to his companion, where every thing necessary for him was sent by the orders of Pharoah.

Scarcely had Hicar retired under his tent, when a minister from the king came to acquaint him, that in three days he must return to the palace prepared to answer the questions that should be put to him.

The vizir, completely skilled in the art of courts, received the Egyptian minister in a manner of which this last had formed no idea, and sent him back, convinced that

the man with whom he had just conversed was above the condition of mortals.

The three days were elapsed ; and Hicar repaired to the palace of the king. — He was waited for at the gates, to be conducted with great ceremony into Pharoah's presence, who was seated on his throne, clothed in a purple robe, embroidered with gold, and richly adorned with jewels ; with a most splendid and magnificent court around him, consisting of all the grantees of the kingdom.

The Assyrian minister having saluted him respectfully, waited with downcast eyes, and his hands folded upon his breast, till some one should speak to him.

“ Abicam,” said the king to him, “ every thing in the universe is enigmatical, and every object of contemplation conceals an important truth. Cast your eyes on me, and around my throne, and tell me what I resemble in the midst of my court ?”

“ Sire,” replied Hicar, “ here I am no less struck, than I would be if the Nile, which covers the divinities of my country, were to fall, and disclose to my view Bilelsanam, surrounded with all his power.

The king of Egypt, pleased with this answer, ordered the ambassador to be clothed in one of the most beautiful robes in the palace, and de-

ferred the remainder of the questions till next day, at the same hour.

The king received him then dressed in white, and his courtiers wore suits of different colours, which were by no means so splendid.

"What do you see here?" asked Pharoah.

"I see, Sire, the fertile plains of Egypt uncultivated, dried up, without the smallest vegetation, waiting for those treasures, which are soon to descend from the summits of the mountains of Ethiopia: This is the resemblance of the court with which you are surrounded.

"Your vast turban represents the reviving snows, on which the heavens appear to rest.

"Your eyes, and your mouth, are the beneficent sources, which are to scatter far and wide the nourishing salts.

"Your hands, like the mouths of the Delta, will distribute your superfluous wealth; and every thing that breathes will be transported into a new being."

Scarcely had he finished this reply, when an emotion of universal admiration appeared in the countenance of all. Pharoah, after ordering a dress still more sumptuous than the former to be given to the ambassador of Sinkarib, appointed the following day for a third audience.

Hicar, on his return, found the sovereign so dazzling with the number and brilliancy of his
jewels,

jewels, that he could not look stedfastly at him; his vizirs also were covered with them. The effect of so much light forced the ambassador to cast down his eyes; and Pharaoh, availing himself of this confusion, said to him, "Sage of Assyria, what sensation do you feel?"

"I awoke late," replied the ambassador; "and my eyes having scarcely got out of the darkness, in which they were wrapped up during my repose, are not yet familiar with the rays of the sun, whose perfect image I now behold in your majesty. But, by putting my hand before my eyes, I am able to contemplate and distinguish, together with the ornaments of the Zodiac, the seven planets which borrow their light from the star which illuminates the universe."

Pharaoh was betrayed into an exclamation of applause. But it was yet too soon to confess himself overcome. Even when the ambassador should have given a full explanation of every question which might be proposed, the aerial palace would still remain to be built; and he would have it in his power to impose laws, instead of receiving them.

In the mean time, in order to put the wisdom of Hicar to a new trial, he spoke to him thus: "You have made me three answers successively, with which I must confess myself

pleased ; now, after having pointed out so well the allusion of the splendour which surrounds me, to what would you compare your own king Sinkarib ?”

“ Sire,” replied Hicar, “ I never raised my thoughts so high. This attempt, totally new, surpasses all my efforts. It is almost impossible for me to fix at once on all his resemblances ; for, under each of them, I could exhibit him in the most splendid point of view.—The friend of peace, he is like the wind of the south, which, moving without interruption, scarcely ruffles the surface of the ocean. If the wind of the north should dispute his claim to glory, then, conscious of his strength, he hurls forth the storm. Lightening flashes in the bosom of lightning ; the thunder bursts in awful peals ; the waves of the sea shake the solid rocks, and disclose the foundations of the earth.”

These words of Hicar were terrible as the tempest they described : The king of Egypt and all his court were dismayed ; and Sinkarib was elevated, in his mind, high as the vaults of the palace of Masser. A profound silence testified at once the abilities of the orator, and the consternation of the audience. Though borne away by his enthusiasm, and notwithstanding the formidable greatness in which he had represented his sovereign, Hi-

car

car had given offence to none. The messenger of peace, it was his duty to make war be dreaded; and he was furnished with an unforeseen opportunity of inspiring the Egyptian court with respect for the forces of his master.

The pride of Pharaoh was shocked when any one even hinted at his having a rival upon earth; but the presence alone of the Assyrian ambassador shewed him this was possible.

“Men are not to be reckoned as we reckon animals,” said he to himself; “one camel is worth no more than another; but the man who is before me is worth a whole army! The discourse he has now held, would in any other man have been the highest pitch of audacity, but in him it is the sublimity of courage.

After these reflections, he ordered the magnificence of the robes, with which he intended to honour Abicam, to be still increased; and then thus addressed him:

“You will return to-morrow, Abicam; I have still one question to propose, to which you must give me a satisfying answer. The demands I have made upon Sinkarib shall not be in vain; nor shall the fervour of your zeal deceive me, respecting the forces which he can bring against me. If you come off victorious

in

in every point, I shall look upon your triumph as a favour from heaven, which I ought to respect. But, if I have the advantage in any article whatever, nothing shall prevent me from prosecuting my rights."

"I also will demand mine," replied Hicar, "when they shall have been clearly established;" and he was about to take his leave of the king for the fourth time, when the arrival of a messenger from Assyria, with dispatches for the king of Egypt, was announced to the pretended Abicam. Hicar demanded permission to bring forward the courier; he received the letter, and, after putting it upon his heart and his head, delivered it to the sovereign to whom it was addressed. Pharaoh opened it; and these were its contents.

"SINKARIB, *King of Assyria*, to PHARAOH, *King of Egypt*."

When reason and good faith preside, every difference may be settled.

"As my servant Abicam is with you, he will, no doubt, satisfy you in whatever you may desire of him; and I suppose you will be no less pleased with him than with me, who desire nothing but peace and your friend-

“ friendship on which I depend as fully, as
“ if you had already promised them. I am
“ very desirous, brother, to be on the same
“ terms with all my neighbours; but I have
“ some who are more ambitious than wise. All
“ are not endowed with an enlightened under-
“ standing. I have laboured to render the for-
“ ces of my empire so respectable, that I may
“ be able to make them repent the least in-
“ fringement of the treaties into which we
“ have entered. But I stand in need of nine
“ hundred katars *, to complete the payment
“ of sixty thousand chariots of war which I
“ have equipped; and I beseech you to ad-
“ vance them: Your delivering this sum into
“ the hands of my ambassador shall be confi-
“ dered as a mark of your confidence, which
“ will entitle you still more to my esteem.”

Pharaoh was led from surprise to admiration by the wisdom and firmness of Hicar's replies; and the letter of Sinkarib still increased his astonishment; as it was a proof, that this monarch was perfectly at ease respecting every thing that might be required of his ambassador; and that he considered himself beforehand as victorious in the proposed challenge.

Besides,

* A gold coin which answers to three hundred livres French money.

Besides, it suggested to his mind a very formidable power, in speaking of Sinkarib's having augmented his military force, by the addition of sixty thousand chariots of war. This was not the style in which Nadan had spoken of them to the deputies of Pharaoh; the Assyrian king seemed to have intended to construct only forty thousand chariots, and even this he did not believe that prince could have accomplished. But, instead of this, Sinkarib's letter made mention of sixty thousand; and he requested nine hundred katars to supply this enormous expence, which he talked of as a trifle. In any other situation, Pharaoh would have considered this lofty style as a political trick; but the consideration alone of the minister by whom it was presented determined him to give credit to the letter.

"Abicam," said he to him, "before complying with Sinkarib's request, I must insist upon the construction of the palace I have demanded, and which you have engaged to build. Fulfil your obligation, and I shall be directed in my answer by its execution."

Your majesty will be pleased to point out the place you have made choice of for its situation, replied Hicar. Although this little wonder must not rest upon the earth, yet it must have certain points of correspondence, which it is

is necessary to determine. You must give in a plan to the architect who is in my train, and who has orders to conform himself to your ideas. You must likewise order materials to be collected on a spot of ground within the reach of labourers, who must put them into the hands of my workmen.

I only want, said the king, a pavilion of one hundred square feet, with a dome of a proportioned elevation, surrounded with a terrace of twenty feet in circumference, defended by a railing three feet and a half higher. I wish a ladder to hang from it, which shall almost reach the ground, so as that one may conveniently put their foot upon it as they alight from a camel. This pavilion, of which the outside must be adorned according to the taste of your engineer, must be an hundred and fifty feet from the ground, and fronting the quarter where you have pitched your camp. In four days you shall have as many materials as would build four such edifices, and workmen ready to deliver them into the hands of yours; but consider well my stipulations.

“I should have the honour of recalling them to you”, Sire,” replied Hicar, “if what is committed to writing could possibly be forgot. In four days your majesty shall be a witness of the complete execution of your wishes.

The

The precision and coolness of Hicar's answers completely confounded Pharoah: He was now convinced that he had to do with a powerful magician: As soon as the Assyrian ambassador was withdrawn, he sent for the college of the priests of Osiris and Anubis, in order to consult them; and they came at his command.

He laid before them the embarrassment into which he thought to have thrown Sinkarib, and that into which he himself had been thrown since his propositions had been accepted. "This king," said he to him, "has sent me a learned astrologer, who guesses all my thoughts. Far from being obscure, as these people commonly are, he enlightens my own ideas, and presents them to me much more accurately than they had occurred to myself. You who are an adept in all the sciences, can you tell me who this man is? Of what kind is his knowledge? And on what resources he depends for building, before my own eyes, a pavilion in the air, the dimensions of which he has just now required, with the same confidence that one would require those of the most simple palace which was to be constructed on the ground?

"Sire!" replied the oldest of the priests, "ever since this Abicam has been at your court, we have endeavoured, by every mean we could think of, to discover the nature of his

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constellation. We have applied the rule to all those which compose the zodiac, without having met with the star which directs him; and we begin to suspect that it must be situated in a heaven above that to which we have directed our labours and observations. He is come from among the powerful magicians of Chaldea; and it is possible that he is one of them. But, skilled as he is in his art, it will be impossible for him to form any real thing by natural means, or give probability to an illusion, if three only of our number oppose the use and gradual unfolding of the means he employs.

On the day he intends to build, we will betake ourselves to the place marked out; and we have little doubt, but that his workmen, if he really has any, will be unable to support the fire of our piercing looks, and the effect of our magical charms.

The king, taking courage at this discourse, ordered every thing requisite for the construction of the pavilion to be ready on the appointed spot: Four thousand Ethiopians, six hundred chariots, an hundred elephants, and the most expert workmen in Egypt, were employed in collecting the necessary materials.

Hicar and Zefagnie observed these great preparations without the least uneasiness; the

means they were to employ were so simple, that they could not doubt of their success.

In the mean time, the term prescribed had escaped; and a herald had already intimated to Hicar, that the king of Egypt waited for him at the palace, whither he immediately repaired.

“ Well, now !” said Abicam,” said Pharoah, “ your wishes are fulfilled. Every article necessary for building a whole palace is at the appointed place. Are Sinkarib’s workmen ready to begin ?

They have only waited for the signal of your majesty’s pleasure, replied Hicar; and if, in an hour hence, your majesty is disposed to go to the place marked out, your desires shall all be satisfied. Meanwhile I return to my camp to hasten the work.

What new subject of admiration for the Egyptian monarch ! Abicam was a man who never seemed to distrust his resources. The king gave orders for an hundred chariots to be instantly yoked, that he might afford his court an opportunity of enjoying this very singular spectacle. The college of the priests were added to this train; which was still farther increased by an immense crowd of people from Masser.

Hicar and Zefagnie waited to receive Pharoah under arms; and the whole party were armed by order of the ambassador. He had
put

put himself at their head, and appeared as formidable under the banners of Mars as under the shield of Minerva.

The four elephants, covered with towers adorned with waving flags, were placed in the van. The two rocs and their guides were each in their tower, and only waited the signals they were to obey. As soon as Hicar could distinguish the chariot of Pharaoh, he made Zefagnie ascend his tower, ordered the music to begin, and set off himself at full gallop to meet the sovereign.

Seeing a horseman advancing so gracefully, and with such a martial appearance, the Egyptian king never once thought that it was the Assyrian ambassador. Hicar alighted from his horse, and was soon recognised by the king, to whom he paid his respects.

"What! is it you, Abicam!" said he to him; "how can you thus remove from yourself the burden of years, and display before me as much gracefulness and vigour, as you have already shown me wisdom."—"Sire!" replied Hicar, "your majesty extols too highly the weak abilities which you are kind enough to remark in Abicam; they are the effect of that noble emulation with which the king my master inspires his ministers. But, let us not delay to fulfil the engagements agreed upon

with your majesty ; my workmen are all ready, and eager to gratify your impatience ; and they only wait your majesty's order to give you new proofs both of their zeal and dexterity.

“ Let them begin,” said Pharaoh. “ Hicar then turned towards the elephants, and made a signal with his hand, upon which the net which covered the two towers disappeared. A woman then appeared, and ascended into the air. She was dressed after the Assyrian manner, in a purple-coloured robe, all bespangled with gold ; a veil of gauze fluttered in the wind from the top of a tiara enriched with diamonds, which, struggling with the rays of the sun, seemed to rival their splendour. Every object around her, in which she cast her lively and piercing eyes, immediately felt itself completely subjected to her will ; and the expression of her features discovered at once the dignity and grace of her sex. Thrice she struck the air with her rod, and, in a distinct and firm voice, pronounced the following words.—

“ Humble slaves of the powerful king Sin-
“ karib ! obey the orders of the great king
“ Pharaoh !”

At that instant a great noise was heard ; and the rocs leaving their towers, carried above the clouds their young conductors, two of the most beautiful objects it was possible to behold. More
splendid

splendid and less perfidious than the son of Venus, they appeared, notwithstanding the rapidity with which they were carried, to enjoy themselves very much on the back of their aerial steeds, directing their motion towards heaven, from whence they seemed to have been originally descended.

Garlands of flowers, whose vivid colours were totally eclipsed by that of their complexion, were the only restraint they had imposed upon their beautiful hair; and their tresses floated in the wind, which at one time scattered them, and at another raised them up, and appeared to give them the power of wings.

Their garments of coloured gauze, yielding to the laws of motion, represented around them a variegated and luminous circle, like the scarf of Iris.

They had in their hand a golden trowel, which they handled with an easy carelessness; an ingenious smile which animated their countenance was an evidence that they were not afraid to trust themselves to the element through which they were to pass.

Pharaoh, and all the multitude, stood mute through surprise; but they, as well as the train of Hicar, who were strangers to these mysteries, soon sent up a shout of admiration. The officers of the Egyptian guard approached those of Hicar,

and thus inquired of them, "What prodigy is this which we have beheld?"—We are perfectly ignorant of it, replied the Assyrians.

Pharaoh was in extacy; but the astonishment of the priests was beyond all bounds. The monarch having at length recovered the use of his senses, asked them what they thought of this miracle?

"Sire!" said they, "this is a display of magic superior to every human effort, and far beyond our knowledge." The king then addressed Hicar: "Abicam," said he to him, "by what name do you call the forcerefs, or the goddesses, whom we have just seen?—Whither are the genii gone whom she commands." "Most powerful monarch!" replied Hicar, "there is neither goddess, nor forcerefs, nor genius here; you have seen only a woman and two children; but they are subjects of the illustrious Sinkarib."

—"Shall we see them return?"—They have your pavilion to build, and the woman you saw is the architect; look up to the heavens; your workmen are descending. As soon as Hicar perceived that the birds were within reach of his voice, he called out to them, "Slaves of Sinkarib, do your duty!"

At that instant the woman again appeared; and, with a stroke of her rod, brought the children over her head. "Workmen," said she

to them, "your foundations are dug, go and demand the materials necessary to begin your work; there are my dimensions." And at the same time she threw them a bunch of ribbands, which the children laid hold of, and then directed their flight to the place where the workmen were waiting for them with all the articles they had prepared. Pharaoh went to the same place; and the priests, followed by the astrologers, were eager to mingle among the workmen.

The rocs hovered for some time over the labourers, and then descended so far as to enable their young guides to be heard with their clear and melodious voices. "Subjects of Pharaoh," said they, "give us stones, lime, and sand, that we may build the pavilion for your master." The slaves of the Egyptian king, and the labourers, stood gaping in astonishment.

Great king! exclaimed the lady from the top of the tower, these are effeminate Egyptians, whom your majesty employs in your service. Exert here your power, and that spring which gives energy to such hearts as have been debased by slavery: Order the bastinado to be applied to the soles of their feet. Pharaoh also was lost in astonishment. Zefagnie then addressed her own workmen. "Subjects of Sinkarib! Your majesty wishes you to please Pharaoh, in every thing:

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It is indeed impossible for you to touch the earth, but you may come extremely near it; put yourself within the reach of those who cannot assist you;" and, at the same time, making a signal with her rod, which they were accustomed to obey, they began to descend by a circular flight. The Ethiopians fell flat with their faces on the ground; and such, as from mere stupidity remained standing, were violently overturned by the feet of the rocs.

The priests of Osiris, forming themselves into a circle, with their high priest in the center, stood firm in their places. They had assembled in a circular order, in order to execute the design they had formed, of dispelling by their looks the enchantment they expected to see. But, in order to have kept up even the appearance of opposing rod to rod, it would have been necessary for their chief to have preserved his faculties. But, the moment he saw the children begin to descend, he was lost in astonishment, and the ensign of his power dropped from his hand. All his train were in horror, when a stroke of the truly powerful rod directed the storm towards them: At the prompt obedience and noise of the birds, you might have seen them fall upon one another, wrap themselves up in the folds of their garments in order to escape so many dangers, and in a short time this college

lege of learned men were nothing but a lifeless heap. The plain, which before was covered with an innumerable crowd of people, appeared a desert full of desolation. Pharaoh, whose soul was haughty, but full of vigour, was the only one whom astonishment did not completely overcome; and thus he addressed Hicar, who had remained always at his side.

“Abicam!” said he, “I am dazzled with chimeras, and confounded with appearances. Surrounded by my magi, I have depended too much on their power. Since the death of Hicar the Chaldean, I had presumed that there was not a man in Assyria who could enter the lists with me. You have corrected my mistake, and forced from me that esteem of which I have hitherto given you but trifling marks. Sovereign of an industrious people, I thought myself more powerful than Sinkarib; but he has opposed to me a woman only, and all my people, are by her reduced to mere machines. I sincerely wish to become the friend and ally of your king; and I beseech you to be our mediator. Come tomorrow, to my palace, and all our conditions shall be fulfilled.

Notwithstanding this speech, it may easily be presumed that the king of Egypt was inwardly mortified thus to confess his defeat; but he was a politician, and resolved to hide the real motive

motive of his resolution : By the most noble behaviour, he endeavoured to conceal the dangers with which he was threatened by the resentment of Sinkarib.

The rocs and their guides had disappeared ; and, as soon as the lady who directed these wonders had seen their effect, she immediately re-entered her tower, which was again covered with the mysterious veil. The plain, which had formerly looked like a desert, was peopled anew, and Pharaoh, followed by his court, had returned to his palace. Hicar had alighted from his horse, and ordered his guard to lay down their arms, and retire to their tents. The rocs, and their guides, who had been concealed in a neighbouring forest, had returned to their towers, and covered themselves with the net. And Hicar and Zefagnie, now disarmed, were congratulating one another on the fortunate success of their ingenious stratagem, and settling the plan of their future conduct.

“ I will vigorously demand,” said Hicar, “ every article of the signed conditions, and tomorrow every thing will be agreed upon. The imagination of the Egyptian king is very much affected ; his people are equally astonished ; and I will avail myself of this disposition in both to advance the interest of Sinkarib. The treasury must be filled which Nadan has exhausted ; the
forces

forces of the kingdom must be re-established ; and the frontiers must be put in a state of defence. Should Pharaoh ever learn that he has been imposed upon by a stratagem, it would be impossible for us to resist his rage. As soon, therefore, as we shall have returned to my solitude, I will make a trusty huntsman conduct the rocs into the middle of the desarts ; he will separate the children from them during the night ; and, having set them upon a camel, bring them back to me. Sinkarib would be unable to resist the curiosity of seeing the same manoeuvres displayed before him, which have just now astonished Egypt ; and it is necessary to keep up the belief of a miracle in the mind of the king, and even of the Assyrians. It will inspire our people with confidence, and prevent them from throwing themselves into the chains of their enemies abroad, in seeking to shun them at home. Not, added the sage Hicar, that I would wish to deceive the king of Egypt on every point ; but he shall learn from me no circumstance which it is of importance to conceal from him. In duty to my own character, and to that of an ambassador, I must inform him in time who Abican was ; and for this purpose I will employ no other artifice than that I have already made use of, in causing a false carrier to deliver me a letter from Sinkarib, which in reality I brought

brought sealed from Nineveh, to be used as occasion should require. After these wise arrangements, this happy pair grew calm, and waited without uneasiness the events of to-morrow.

Every thing was now ready in the city of Masser, and in the palace of the king, for giving the ambassador the most magnificent reception. He was no longer treated as the envoy of a prince, who was before hand considered as a vassal of Pharaoh; a deputation of the grandees of the court went out to meet him at the gates of the city; and, when he approached the throne, the sovereign, after receiving his homage, descended to embrace him.

"Dear Abicam!" said he to him, "distinguished and valuable man! From your presence, your words, and your actions, I have learned what King Sinkarib is. I command thousands of slaves, but he governs them. Assyria would have had much to boast of had it only produced Hicar and you! Certainly you were a disciple of this sage? You have been well acquainted with him?—Sire! replied Abicam, I will in time discover to you the connection I may have had with a man for whom you have preserved so much esteem.—(If I have failed in my respect for Sinkarib, replied Pharaoh, it has been owing to the murder of that illustrious man. Ever since that event, I have looked up-

on the king of Assyria as a tyrant, of whom the world ought to be freed.)—"And, if Hicar were still alive," said Abicam, "he would endeavour to vindicate his sovereign from the detestable calumnies which have been thrown out upon this monarch on his account. Pardon me, Sire! if for a moment I differ from you in opinion: The reputation and interests of that vizir were as dear to me as to any other person, and my attachment to him can end only with my life; yet I know (and you shall one day know it likewise), that he was not, in every instance, irreproachable.

Sixteen years before his death, Sire, he himself, in the most obliging manner, whetted the sword with which he was to be struck, and gave it to Sinkarib, whose hands were to use it.—I am not permitted to say more: The interpreter to you of my master's will, I must not at present act the part of his confidant. But, to return to Hicar, I cannot help blaming him: He aspired too soon after repose and retirement. Man is born for labour; and the tranquillity he pursues is a shadow. When public affairs are in the hands of a wise man, he ought not to abandon them to an imprudent minister.

"I begin," said Pharoah, "to be convinced that Hicar may have had his failings, since your wisdom has pointed them out. And besides,

I consider you as so much above him, that you would not seek for faults in his character, if in reality there were none.

You will even be convinced, Sire, that I am in no respect superior to Hicar. I have unhappily as many faults to reproach myself with as I ever discovered in him. —“ But,” said Pharoah, “ before we speak of the conditions, (which I already look upon as fixed), Will you not inform me as to the nature of that object whom we beheld under the appearance of a woman, and whom you have announced as the architect of Sinkarib ?—I will tell you, Sire ; but it must be kept a secret from the chief of your ministers. She was sister to the deceased king ; and consequently she is aunt to the present king of Assyria. She made a voluntary offer of coming to fulfil your designs, on condition that she should remain unknown.—I cannot, said the king, give her a greater proof of my admiration, than by yielding to her wishes : But I have a painful effort to overcome, in withholding from her that homage which is due to her birth, her merit, and, above all, to the uncommon power with which she is invested.—She is entitled, Sire, to the most distinguished attention ; but her power does not deserve to be so much extolled by your majesty, since every woman of Assyria possesses merit.

Let

Let us sign our treaty, Abicam : It must be done by you and me.

I aspire to the friendship of Sinkarib, and wish to see him in Nineveh, and admire his glory. Orders are already given to pay to you the tenth of the revenues of Egypt for four years. To this I have added the nine hundred katars which your sovereign asked from me to complete the construction of his chariots of war. Tell him that I will ascend them together with him to attack his enemies : I shall order the return of all his subjects who have taken refuge in Egypt : And here is a letter which you will deliver him from me.

“ PHARAOH, *king of Egypt*, to SINCARIB, *king of Assyria*.”

Glory to the powers from whom proceed the favours which are shed upon the earth ! Glory to him who is crowned with them !

“ I wished,” brother, “ to contend with you in wisdom, and myself imposed the terms ; but I have failed in the struggle ; and pay most willingly, in consideration of the excellent things I have heard and seen. You demand of me nine hundred katars to de-

“fray your extraordinary expences; and I am
 “extremely happy in having it in my power to
 “oblige you. The only requital I ask for this is,
 “that you will exchange with me an offensive
 “and defensive treaty of alliance, which, sealed
 “with my great seal, will be delivered to you by
 “your enlightened ambaffador.”

Abicam, loaded with presents and with honour, and Zefagnie, enriched with a diamond star, resumed the road to Nineveh, carrying with them the terms of the Egyptian king. Two grandees of his court, at the head of a detachment of cavalry, escorted the embassy to the frontiers of Assyria.

Hicar was somewhat uneasy at this honour; he did not wish to see so many eyes fixed upon the cages which contained the birds. In strict policy he should have put them to death, and buried them in his tent; but he was incapable of doing harm to animals which had rendered him such essential service. He contented himself with placing around them a constant and watchful guard; and, whether he was obliged to stop during the day, or to pitch his camp in order to rest during the night, he did this in such a manner, as that it was impossible to discover his innocent stratagem. In the mean time, he had dispatched a warrior to Sinkarib, with a letter, in the name of Abicam, which informed him,

him of his success at large, and acquainted him with the return of his subjects under his government, and the arrival of the nine hundred katars, in addition to the ransoms which he brought.

Nadan read this letter, and was confounded at it. "Who is this Abicam," said he, "who is patronised by Zefagnie, and who, in so short a time, has performed so great wonders? Sinkarib, even when his glory was at the highest pitch, would have thought himself very happy in coming off upon equal terms with the king of Egypt; and yet this last has become his tributary, at the very time when he had only to show himself in order to invade him! Nadan was astonished at all this; and, as he beheld, in this stranger, a man too dangerous for him, he was already contriving in what manner he might get rid of him: While, on the other hand, Sinkarib was returning thanks to heaven for having preserved his old vizir, to extricate him from the difficulties into which he had fallen by his own negligence.

Public report loudly proclaimed the miracles which had been performed at Masser. Is the man whom you have employed a magician, said Nadan to Sinkarib?—"No," replied the king; "but he is a most wonderful man." While this event engaged the attention of the court

and the city, Zefagnie had returned to her palace; and the pretended Abicam had intimated to the king that he would repose himself for two days in his solitude, before he came to give an account of his embassy.

Sinkarib flew to the palace of his aunt, and learned the happy success of an invention, of which they had not communicated to him even the idea. He congratulated himself on his good fortune; but, exactly as the sage Hicar had foreseen, he wished to see these birds and children, by whose means the pride of Pharoah had been humbled. That is impossible, said Zefagnie; Hicar, in engaging them for your service, promised them their liberty, and they are already in the enjoyment of it. Destroy not the illusion by which Pharoah is deceived; and, that you may succeed better in this, allow it to remain in the minds of your people. I am extremely happy in having seen you before my husband had made his appearance again at the palace: As soon as he must resume his offices, he cannot be announced there under any other name than his own; and you must not permit the ungrateful Nadan to remain either as his colleague or inferior. This wretch was the author of all those dark intrigues which dishonoured my husband in your esteem: So long as it was necessary, you have supported him near
you;

you; but, as God has at length restored your ancient vizir, you ought not to save this dangerous minister, who conspired his ruin, and would soon complete your own. His head ought to fall upon the scaffold; but I request the favour of your leaving it to the disposal of Hicar. The unworthy Nadan is his nephew, and must be punished by that hand, the beneficence of which he has forgotten. *Il est puni.*

Sinkarib yielded to the wishes of Zefagnie, and immediately returned to his palace, where Nadan expected him with uneasiness. The king himself was not altogether free from it; and, as soon as he perceived Nadan, he addressed the chief of Hicar's guard, who had been a servant in the innermost apartments. "Cause the criminal to be bound?" said he, pointing to the vizir, "and let him be immediately conducted to the palace of the grand vizir Hicar, his uncle. Deliver him up to the orders of Zefagnie, and resume yourself, at the head of your band, the same offices in her palace with which you was formerly entrusted."

Nadan was instantly arrested, and shut up in the very prison where his uncle had been concealed, in order to screen himself from his fury.

After this, Sinkarib assembled his council, and communicated to them his good fortune in having found his former vizir Hicar; he recounted

counted the services he had rendered him in Egypt, and predicted the tranquility of Assyria under the administration of so enlightened a minister as he had this day recalled to his office.

Hicar entered the city, amidst the acclamations of the people, who conducted him in triumph to the foot of the throne, where the artful courtiers gave him a most distinguished reception. The minister then delivered the letter which he carried to Sinkarib; and prevailed upon the monarch to sign the treaty of alliance, and to return it with a favourable answer to Pharaoh. Hicar had no difficulty in persuading him to this; and a messenger was instantly sent into Egypt with these dispatches, which the king accompanied with the following letter.

*"To the Powerful King PHARAOH, Sovereign Lord
of the fertile Egypt."*

"Sire! Hicar hath been recalled to life,
that, under the name of Abicam, he might
admire the knowledge and virtues which are
the ornament of your august person. If he
did not make himself known to your majesty,
you must ascribe this reserve only to the
measures which obliged him to support the
character

“character under which he appeared at your
 “court. Your majesty will now be able to
 “comprehend what Abicam said to the dispa-
 “ragement of Hicar.”

When this vizir had openly, and, to the satisfaction of all, resumed the reins of government, he returned to his palace, where he had heard that Nadan was confined in chains. He resolved, though with regret, to speak to this criminal: He could not, and indeed ought not, on any account, to grant him his pardon; yet he did not wish for his death.

He made the cave, which was lighted by a lamp, be opened; and there he beheld his perfidious nephew stretched upon the straw. “Well! Nadan,” said he to him, “do you recollect what you have been, what you have done, and what you now are? Can you think upon yourself?”—“Not without blushing,” replied Nadan.—“The tiger,” continued Hicar, “stained with blood and slaughter, passing near a fountain, saw its own image, which filled it with horror. While you lived in your guilt, you did not listen to remorse; to-day feel its bitterness!”—“Alas! I do feel and know it.”—“No, you do not feel it. Did it equal your crimes, it would devour you.”—“Pardon me,

me, my uncle; consider that the same blood flows in the veins of us both."

"Once, when the Ganges overflowed its banks, it deposited some of its waters in a hollow betwixt two mountains. They became corrupted, and spread infection all around, till they were cursed by the inhabitants of the neighbouring places. How! said they, dares any one curse the waters of the salutary river, without which man would soon perish for thirst! Pestilential waters! replied a genius, the Ganges do not acknowledge those waters from which nothing but deadly exhalations arise! You, Nadan, call me no more your uncle, nor yourself my nephew."

"Well, Hicar! you are generous and noble, treat me like a man."—"It would not be to recognise humanity in you, but to avenge it of your enormities. Once an wolf was taken among the lambs, which a priest of Osiris was tending: Spare me, said it to the keeper of the flock; behold my mouth and my paws, it is clear that I am innocent. The crime is in thy heart, replied the keeper. But, although you should suppose so, replied the wolf, you are a minister of peace; you never use the knife but in sacrifice, and I am too vile to be offered up; my blood would stain your robe and your hands. It is only the blood of the
just

just that stains, said the priest, as he plunged the knife in its throat; die wretch! I sacrifice thee to the tranquillity of the flocks which are in the world."

"You intend then to behave to me as a judge," said Nadan.—"Wretch! when thou speakest of justice, thou makest me tremble. Is it possible for me to do justice to thee? Recall to mind my kindness and thy treachery; my affection, and thy cruelty! The law, conscious of its weakness, has denounced no punishment against ingratitude. Heaven has reserved this for itself."

"Well," said Nadan, "banish me into the most dreadful desert."—"Even there you would be pursued by the furies; nor will they abandon you even after death. This is the punishment which you deserve; and I am not so cruel as to deliver you up to it. All that I wish, is, that remorse may sharpen against you its keenest arrows; that thy guilty heart may be pierced with them; and that you may become at least sensible to grief! Delivered at length to repentance, you would repair (at least in part) the atrocity of your conduct by your tears."—"Alas! you behold me shed them." "Yes, traitor, thou dost weep! but it is to see my life rescued from thy stroke; and to behold thyself in chains, and unable to avenge thyself."

thyself. We must inflict such punishments as shall chastise, not thy crimes, but thy pride."

When he had said this, Hicar departed, bewailing a nephew whom he had no hopes of bringing to repentance. Some days after he went again to see him; but he found him dead in his prison: In this manner was the world delivered from the fatal existence of this ungrateful man. He had hanged himself by his hair, on a nail which was fixed in the walls of the dungeon.

Hicar and Zefagnie consoled one another: And, in the attachment of Sinkarib, they found a full recompense for all the grief into which Nadan had plunged them. The monarch, instructed by the dangers to which he had been exposed under a perfidious and wicked minister, now devoted himself wholly to business, and gained the affection of his people, and the admiration of the neighbouring powers.

SCHAMRIAR appeared to be delighted with the history of Sinkarib and his two vizirs, which was thus concluded; He was pleased with the punishment of the ungrateful Nadan, and the manner in which Hicar had supported the character of Abicam at the court of Pharaoh. The
 flight

flight of the rocs, and the address of the young children, had contributed greatly to his amusement.

Dinarzade had taken a peculiar interest in Zefagnie. You have described, sister, said she to Scheherazade, a woman for whom I have conceived such an esteem, that I have never thought of asking her age; and, even had you told me that she was advanced in years, I certainly would have forgot it, amid the splendour of so many charms, and the dignity of her manners.

But, as this history has been long, and as we ought to beware of fatiguing the attention of the sultan our sovereign, I should wish, sister, that you would relate the story of a certain Schebandad of Surat, which I remember formerly to have heard with very great pleasure.

I would gladly undertake it, said the beautiful sultaneſs, did not the day which begins to appear advise us to follow some better employment.

At least, sister, replied Dinarzade, you will engage to relate it to-morrow. I shall, at the command of our invincible sultan.

The next day the sultaneſs, being reminded of her promise, with the approbation of the sultan, thus began.

VOL. II. The

The History of the Family of the Schebandad of Surat.

A SCHEBANDAD of Surat *, by his marriage, had had four sons, for whom he procured wives, and whom he settled advantageously in the world. But it so happened, that, at the end of twenty years, only one child remained to each. The three elder brothers had each a son, and the younger a daughter.

Vasumé was the name of this young daughter. Both nature and education had conspired to render her accomplished. Nothing was talked of at Surat, but the charms of her figure, her talents, and her wit. Her three cousins loved her to distraction. Their whole ambition was to gain her hand. This rivalry might be attended with dangerous consequences; and the Schebandad, who foresaw this, assembled his family, and spoke thus to his children:

My children, says he to them, Vasumé can only be the wife of one husband. Her father and I believe you all equally worthy of her hand. But, as the happiness of your amiable cousin is at stake, I have thought proper to
leave

* A Schebandad, a chief of commerce.

leave her at liberty to make choice of one of you; and the one of the three whom she shall prefer may depend upon our approbation and consent.

These three brothers could not oppose this reasonable proposal; and the Schebandad was commissioned to communicate it to his granddaughter. Vafumé was much embarrassed: "Father," said she, "I love my three cousins with an equal affection, and would be extremely sorry to disoblige any of them. However, since you require me to make a choice, and as it is almost a matter of indifference to me which of them I obtain, I have thought of a method of determining the point. My cousins are endowed with excellent abilities; and I will take that one of the three for my husband who shall relate the most agreeable story: For, if his merit be equal in other respects, I believe the man of the best understanding is the best calculated to promote the happiness of his wife." I shall go and inform them of your proposal, replied the Schebandad; and, as they will not have had time to prepare themselves, you will be the better able to judge of the resources of their imagination. I know their talents; besides, the reward they have in view will give them courage to attempt every thing; and, be-

fore the transports of expectation, every difficulty will vanish.

The Schebandad having acquainted the young men, soon returned to Vafumé, followed by her father and the three lovers. The whole company took their seats, and the contest was ready to begin. The oldest had already begun his story, when he was interrupted by the beautiful Indian. "My amiable cousins," said she, "first of all, you must permit me to bring hither one extremely capable of directing my judgment. Dara! said she, addressing herself to a slave, go and acquaint my good Nané, that I expect her here. It is my nurse, continued she. It is to the pretty stories she formerly told me, that I owe a great part of my instruction; and none of you will be able to prejudice or corrupt this judge, for she is blind. Thus her decision must be in favour of real merit."

Come forward, good nurse, said she to Nané as she entered; cause them to conduct you to me, and prepare yourself to listen with attention. My father is here with a goodly company, who are going to tell you stories; be seated on my sofa. Upon this Nané, groping her way, sat down at Vafumé's side, whom she recognised by her voice; and he who proposed to speak first thus began his story.

The

*The Lover of the Stars; or the Story of Cabil-
Hafen.*

DALHUC, a potter in Bagdad, had been pretty successful in his business: Seventeen years after his marriage, his wife, whom sorrow had rendered infirm, died, leaving him a son of sixteen years of age.

From that time, the potter frequented the house of Narilha, a widow, much younger than himself. This woman was by profession a seller of cosmetics, which preserved the freshness of the complexion and skin, and appeared to perpetuate youth. Her artificial compositions had procured her admittance into the innermost apartments of the caliph's palace, and of the principal harems in the capital. But her fame was not of long duration; after the splendour of a fleeting charm, some of her customers observed their attractions vanish too soon: Time imprinted his wrinkles on their artificial countenances; and our widow, finding her credit diminish, determined to appropriate the little fortune of her friend the potter, by becoming his wife.

Dalhuc was already too much captivated to refuse this proposal; and, thus in virtue of former

mer claims, and of the contract which was signed in presence of the Cadi, the feller of cosmetics was established as the absolute mistress of his house.

Narilha had a son of the same age with that of Dalhuc; he was one of the most dull and stupid children in Bagdad; but he was not the less, on that account, the beloved idol of his mother. This foolish and rude creature, whose name was Badur, emboldened by the partiality of Dalhuc for his mother, fixed a quarrel on his step-father's son, who, forgetting his natural gentleness, revenged his injurious treatment by beating him soundly: The enraged mother banished her husband's child from the house; and this unfortunate wretch, almost naked, was obliged to take refuge in the house of one of his mother's brothers. Narilha, delivered from this troublesome spy, and flattering herself that she could bring the little knowledge of business which was left her to some good account, exerted it in purchasing a garden without the city, and set up a fruit-shop, of which the caliph afterwards became a customer, by the interest of the purveyor of the palace.

The poor Dalhuc, driven from his father's house, had arrived, in the most disconsolate condition, at the house of his uncle Cassanak, who was one of the most honest and industrious men in Bagdad;

Bagdad; but his family was too large for his bearing himself of all the service to his nephew that he could have wished. Enraged at the outrage Dalhuc had suffered, he determined to request one of his friends, a geomancer, to assist him, and persuaded him to espouse his quarrel very warmly. "What vengeance would you wish to take on your nephew's step-mother?" asked the learned man.

"I wish to humble this arrogant woman," replied Cassanak, "to tear from her the money of which she has deprived Dalhuc, and to lay it out in establishing my nephew. This young man had been promised to the only daughter of a wealthy barber. He was really attached to her, and believed the flame was mutual. But Narilha has produced a change in his father's intentions, and this young lady is at present designed for Badur. I should wish, said Cassanak, to show her to her husband in her true character."

"I shall answer for the complete success of your wishes," replied the geomancer, "provided you will take upon you the execution of the plan I am to lay down. Go immediately, and, in the neighbourhood of the palace, hire a shop, the most commodious you can find for the display of fruit; and, when the bargain shall be made,

return hither, and you shall find your business prepared.

Cassanak, delighted with the opportunity of avenging himself on Nariha, yielded the most ready obedience; he hired a shop, gave an earnest, and returned. "You have been very expeditious," said the geomancer; "nor have I been quite idle; and I now put it in your power to succeed in all your designs. Here, in the first place, is an Armenian robe, and a sharp pointed cap; take also this paper; it contains a full detail of instructions respecting the operations you must carry forwards to-morrow morning. Study well the words which you must pronounce aloud; and, whatever miracle you may need, command it confidently. I have armed you well, and will aid your intentions to the very utmost of my power. To-morrow, as soon as you shall have left your house, let your nephew repair to the shop which you have hired; but let him take care not to appear surprised at what he shall see there, lest he should attract the attention of the curious, whom he must carefully shun.

Cassanak returned home, shut himself up in his closet, and, in the silence of retirement, studied the part he was to act. He impatiently waited the return of morning; and, as soon as it appeared, he equipped himself in the magical robe, and sharp pointed cap; and, after having
sent

sent Dalhuk to his station, went himself to Narilha's house. He entered her shop, and found the fruits displayed in it with great skill. Upon his remarking, with some degree of surprise, that they were extremely beautiful, "Taste them," said the fruit-woman; "they are indeed pretty to the eye, but they are much better to the taste." Cassanak was easily persuaded, and in reality found that she was right. I was laying my account, madam, with being obliged to travel to Damas in search of fruit; if we can manage it so, as that I can be accommodated here, I shall certainly spare myself the fatigue of the journey.—Not that I mean to commend my fruit, Sir, replied Narilha, but in reality the caliph's gardens produce nothing half so savoury; indeed all that you see is partly destined for his table, and those of his house; but, to oblige such a man as you, I will take away some part of them.—Madam, I am flattered with your politeness, and am certain you will have no cause to repent of the kindness you have shown me.—But, in reality these fruits are fit for angels: Give me two of these pomegranates, and tell me the price of them. Narilha was very much surprised, that, after being so lavish in her praises, he wanted only pomegranates, and determined to revenge herself upon him, by asking an exorbitant price for them.

The

The Armenian paid it immediately, and added, "If your fruit is relished, I hope to conclude a more important bargain with you." Saying this, he placed himself in the middle of the shop, and throwing the pomegranates with all his force into the air, they immediately disappeared; which drew an exclamation of surprise from Narilha and her son. The pretended Armenian then drew from his pocket a small silver tube, in which he seemed to articulate a few words in a very low tone. A moment after, he applied to his ear a horn of the same metal, pretending to listen to something that was said to him; then shutting up his instruments, and assuming an air of satisfaction, "Madam," said he, "a trial of your fruit has been made, and it has been found delicious; I have received orders to carry off immediately all that remains. The labour will not be tedious, for people have been sent to assist me: There is my purse; take as much money as you think proper for the payment of your fruit." The sight of the gold awakened the covetousness and avarice of Narilha; she could have taken the whole purse very willingly, but limited herself to thirty sequins, for the payment of what was really worth five or six.

The Armenian was so far from being dissatisfied with this, that he did not even pay any attention

attention to it ; but immediately took possession of his fruit, and threw a melon with the right, and an apple with the left, till, in a short time, all the fruit in the shop was in motion, and, flying off as if it had had wings, entirely disappeared. Badur and Narilha looked very earnestly at this strange removal of their fruit.—“ How, whither, and by whom have you dispatched all this fruit !” said she to the Armenian.—“ Madam,” replied he, “ I am the chief caterer for the stars, in which it is constantly either too hot, or too cold, too moist, or too dry, so that nothing comes to perfect maturity. I descended upon the earth, with a view to get provisions for them, and will frankly confess, that, in consequence of the great fame of the fruits at Damas, I was on my way to that city, when I accidentally passed before your shop: The appearance of your fruits attracted my attention ; their flavour increased my surprise ; and their taste completed my delight. I sent two of them for a trial, and immediately received an order to bring away the whole. If to-morrow, and the day following, you are as well provided, you will be able to sell every thing in your shop, and you will become the fruit-woman of the skies.”

Narilha rubbed her eyes, uncertain whether she was awake or in a dream, upon hearing such agreeable

agreeable information. The foolish Badur, with his mouth half open, stared by turns at his mother, at the Armenian, and at the ceiling.—“There’s a very pretty young man, madam,” said the mischievous provider; “he must be your brother: He bears a great resemblance to you.”—“No, Sir, he is my son,” replied the fruit-woman.—“What! at your age, have you so big a son as that? that is incredible. You must think of getting him married.”—“I am thinking of it, Sir: He is already engaged to the daughter of a rich barber, one of our friends.”—“A barber! a barber! and a rich barber! There are many wonders in heaven, but this exceeds them all; were he not so silent, the miracle would be complete. Do you know, madam, that the mere sale of your fruit for one year might entitle you to ask the daughter of a vizir for your son? yet this should be only your last resource. We have daughters above to marry, who would look upon a connection with you as a real blessing.”—“How, Sir! Do they marry above?”—“Do they marry! Do you think then that heaven was peopled without marriage? Every thing which you see sparkle there has a father and mother. How could new stars be discovered every day, unless there were some born? Whence hath the milky way its name, but because it is the habitation

bitation of nurses. Let me alone, madam, I have prospects for your son. I wish to marry him to the youngest, most fresh, and most brilliant of our beauties."—"Ah! who is she?"—"She is the Star of the Morning.—She is assuredly brilliant: She is also fresh, for she never travels but in the night; but, as to her being young, Sir, that is impossible, for I have known her ever since I have been in the world, and the very first time I observed her she was fully round."—"She whom you knew, madam, went off some years ago; but you women of the earth suffer the stars to fly off without ever asking whether they go; it is also true that there are so many of them that one does not give themselves any trouble about such as are wanting.—But, seriously speaking, would you wish your son to become the husband of the most beautiful of the stars."—"Ah! Sir, if that could possibly be brought about, I should be delighted with it. Would he likewise shine in the firmament?"—"I shall answer for his not being a dark body there; but regularly every day his mistress comes near the earth, and, if the affair pleases you, we will see if it is possible to settle it. Shut the door of your shop, and cause a pail full of water to be brought into the middle of the store-house."

The directions of the Armenian were follow-

VOL. II. E c ed,

ed, and the pail brought to the place appointed. "Come near, young man," said he to Badur, "look at yourself in this water, you will find yourself very pretty in it. Endeavour to assume a pleased air, that your countenance may be rendered more agreeable.—Good! This is perfectly charming.—You may now withdraw." As soon as Badur had quitted his position, the Armenian took up the pail, and threw its contents into the air, without one drop falling back into the room. "What are you doing, Sir?" said Nariha, uneasy at first at an event which threatened to deluge her store-house, and then extremely surprised at seeing the whole water in the pail entirely disappear. "I am sending," said he, "your son's picture to the most beautiful of the stars. Let us sit down, we shall learn in a moment what effect it has upon her."

During this interval, the Armenian introduced some indifferent conversation; then all at once he arose, placed himself in the middle of the room, applied his tube to his mouth, and his horn to his ear, and, assuming a contented air, "Your son, madam, is infinitely agreeable! He is destined to a very high fortune; but he must yield to my fancy, as I know the taste of our ladies. Badur has a ruddy and animated complexion,

plexion, the beauty of which he must not disguise under that tufted beard, which reaches almost to his eye-brows; and the lively and piercing looks of his eyes would be much more charming were they not concealed by his long eye-brows. These must be cut away, and the size of his beard diminished. Let him be shaven to the bottom of the under lip; and, with this precaution, I promise him infallible success in his amours. To-morrow morning, however, I shall be more certain than I am at present; in the mean time, I wish your son to display a little gallantry with his mistress: He must, therefore, be provided with a nose-gay, composed of the most beautiful flowers; and you, madam, take care to have your shop as well stored to-morrow as it was to-day; here are pledges for the sale which I promise you. The only thing I exact of you is secrecy concerning the trade we are in future to carry on together; for the smallest indiscretion might mar your fortune. The stars have already too much intercourse with men, who call upon their interference in all their petty concerns. This is extremely disagreeable to the heavenly bodies. You see, Madam, that I speak frankly to you. Farewell; some business calls me hence; to-morrow I shall be here very early." Upon this Cassanak made a bow, and withdrew.

I should think myself in a dream, said Narrilha to her son, did I not hold in my hand these thirty sequins, which appear to me to be of sufficient weight, and to be good gold.—“Mother,” said Badur, “why must I go immediately to have myself shaved? — Why so suddenly! The stars, I believe, do not see any thing during the day; and it will be much better that you be fresh shaved to-morrow morning.—But, in truth, added Narrilha, I am not recovered from our adventure; and it must be acknowledged this Armenian must be a very honest man; for, with the same address with which he carried off our fruits, he might have dispensed with paying for them so cheerfully, and at so high a price. As for you, friend, instead of going to have yourself shaven, you ought to go in search of some baskets of good fruit, in order to deck our shop, that the caliph’s provider may not go away from us empty-handed; for great profits never ought to make us despise small ones.” Just as she was saying this, the caterer entered.

“How now!” said he, “I wanted all your fruit to-day, and I see none!”—“Have patience a moment, Sir, our asses are not yet arrived; Badur is gone to meet them; and, if you, Sir, have not time to stay, you may return to the palace, whither all that you need shall

shall be sent. The provider replied, that he did not wish the goods to be sent to him; that he wished to choose them himself; and could by no means depend upon the slow return of her asses. When he had said this, he turned his back and departed. Narilha, piqued with the sharpness of this speech, thought her vanity too much humbled; and it appeared to her very extraordinary, and very improper, that the fruit-woman of the stars should be treated with so little ceremony. "You see," said she, "how the slaves of great people forget themselves: Ah! when we shall have made our fortune, I will convince these creatures of their insignificance."

Other providers made their appearance: "What!" said they, one after another, "one finds nothing now in your shop? When people give up trade, they generally give intimation of it."—"No," replied she, "I have nothing here; and such rude fellows as you never will find any thing in my shop. You seem as if you spoke to persons whom you supported by your charity."—"Assuredly," said they as they went out, "you are not in the way of making a fortune."

As the fruit which had been carried off from Narilha's shop had arranged itself in that of Dalhuc's son, the providers found it wherewith-

to recompence their unsuccessful application at the fruit-woman's house. Cassanak, after having laid aside his Armenian habit, had come to preside over his nephew's first attempt in trade; in short, every thing in his shop was carried off at any price; the multitude of purchasers had decided the value of the goods.

Every body was surpris'd how Dalhuc could so suddenly furnish a shop with such an excellent assortment of fruit. "I am indebted for this favour," said he, "to my uncle's kindness."—"And this, doubtless," replied one of the providers, "is what hath made your step-mother mad; nothing is to be found with her but insolence and pride: Keep your trade always on as good a footing, and we will deal with none but you."

While Dalhuc carried on his business with considerable success, his stepmother shut up her sequins very carefully in a corner unknown to all the world; she hoped in time to accumulate a treasure which would render her independent of her neighbours. "Take great care," said she to Badur, "that you don't mention to my husband the handsome bargain we have concluded, and those which we have in prospect. He is a man who cannot keep a secret; he is too much addicted to sloth and drunkenness; he would indulge himself anew in his
vices;

vices; and, by gaining much, we should become poorer than ever. Besides, he has a curious prying turn; and, if we were to speak to him of the man who is to return to-morrow, he would remain at home in order to wait for him, and all would be discovered: We need him to gather fruits, if we wish to sell them; so that he must be advised to set out somewhat earlier than usual. As for you, you would do well to go to the suburbs, and lay out this sequin which I give you in purchasing two loads more of fruit; for I feel a happy presage that announces a considerable sale for to-morrow; besides, you need a nosegay.

Badur departed, in obedience to his mother. Cassanak had been to wait upon his friend the geomancer, to give him an account of the operation of the day; and they concerted together the plan of next day's proceedings.

As soon as day appeared, Badur, furnished with an enormous nosegay, ran to the house of the barber, who was to have been his father-in-law, in order to have his beard and his eyebrows cut after the fashion of the stars. He fell into the hands of the apprentices, who, after hearing the very extraordinary manner in which the simple Badur wished to be shaved, asked him the reason of it: "What does it signify to you!" said he to them, "do as I bid you;

I must obey my mother, who wishes me to become the mirror of the stars!" The young people could not suppress their laughter; and their noise attracted the passengers, who were all eager to become acquainted with the mirror of the stars. When the son of Nariha was satisfied with the manner in which they had cut his beard and eye-brows, he took up his large nosegay, and was preparing to depart. "Ah! whither are you carrying that bunch of flowers?" said the young people; "Did not you bring it for our master's daughter? Should not you leave it here?"—"No; I am carrying it to my mother."—"Has your mother changed her trade? Is she become a seller of flowers?"—"It is a present we intend to make."—"And to whom, pray? This is not the feast of the Haraphat, or you have as much there as would cover the heifers, which, on that occasion, are offered up in sacrifice."—"Fine flowers for cows truly!" said the impatient Badur; "my mother knows better how to bestow her presents." Saying this, he made his escape from the shop.

A few moments after, the barber returned home, and they related to him the singular appearance which Badur had made: "There is," says he, "a bad report spread respecting his mother. For my own part, I think these
people

people are bewitched; my daughter is not suited to him; I will go and give him up his promise, and withdraw mine."

Badur, believing himself as fine as the star he wished to conquer, returned to his mother's shop, where he found her, freed from her husband, proud of the beauty of her fruit, and admiring the beautiful order in which she had arranged them. Nothing was wanting but a purchaser; and the Armenian appeared.—"Let us make haste, madam," said he to her, "I have some business; for how much will you sell all that I see?"—"Good fruit is scarce," replied Narilha, "and these are most admirably chosen; there is not a single bad one among them. There are a fourth more than there was yesterday, and, consequently, you must give me forty sequins for them."—"That is a large sum," replied Cassanak; "but I must fulfil the engagements I came under; and to-morrow you will certainly be more reasonable; In the mean time there are your forty sequins."

As soon as the money was told, the purchaser, as he had done the day before, took one of each sort of fruit, threw it into the air, and it disappeared.—Invisible hands were waiting the signal to seize all that was in the shop, and in a moment it was left empty; even the leaves, with
which

which she decked the fruit, were conveyed to Dalhuc's shop. This miracle being performed, the Armenian directed his attention to the foolish Badur, who, decked out in a new dress, freed from three fourths of his eye-brows, and with nothing but a small tuft of beard upon the point of his chin, was watching the looks of his new patron. "This is very well, friend!" said Cassanak to him; "you are dressed to a miracle; you are furnished with a nosegay I hope?—I have not failed to supply myself with that," replied Badur, showing it to him—There are a great deal too many flowers there! You must pick out the most beautiful, the freshest, and the most odoriferous.—What you have just now taken away is quite sufficient for us; tie them together, and give them to me." The Armenian took the nosegay, threw it into the air, and it appeared to follow the same road as the fruit had done. Ah! continued he, did you know the language of the stars, I could, by means of my tube and horn, procure you a charming conversation: But the pronunciation of this language is extremely difficult, on account of its having no vowels, and you will one day have an excellent master, who will teach you it much more easily than I can do. Till this shall happen, however, and that you may carry on your courtship, you must, if you please, send to your mistress

trials a more exact and agreeable picture of yourself than was taken yesterday. It was overshadowed by a thick beard, and two bushy eye-brows. To-day the beauty of your features is unclouded; cause another pail full of water to be brought."

Badur obeyed this order without a moment's hesitation; and, as soon as the pail was in the middle of the store-house, he stooped down as near the water as he possibly could, in order that the features of his countenance might make a more lively impression; but two invisible hands, laying hold of his beard, drew down his head to the bottom of the water. His whole body would have been dragged in, had not his hands, which were firmly supported on the brim of the pail, resisted the effort. The mother set up a terrible shriek, and Badur started up; the Armenian laughed with all his might. "Delightful toying!" exclaimed he, "you know not the art of our ladies! Your son was drawn to the bottom of the pail that they might snatch a kiss from him: Does not his countenance, madam, appear covered with pearls? Do not his lips seem perfumed with amber? Come, child, said he to Badur, stoop down again towards the place where you can meet with nothing but caresses; present a smiling countenance, and amorous looks. As one would wish at present

to

to preserve your likeness, one must take care to do nothing which might disturb its expression."

Yes, my son, added Narilha, passing her hand before his countenance, this gentleman is in the right; they have bestowed caresses on you which you have not perceived; and have left upon your lips the perfume of the rose, and of the violet: Come, friend, you must yield to this pleasantry of these celestial ladies, and appear desirous to please them; go, and admire yourself in the water, and laugh most heartily, that you may show you are pleased. The weak fool, in obedience to his mother, placed himself on his knees before the pail, presented his face to the mirror in which it was to be represented, and, laughing, in exact imitation of the cry of a goat—Very well! excellently! exclaimed Cassanak; go on; you see they want no longer to draw you to the water. Laugh still much louder. Independent of all the particular graces you display, you give a most favourable idea of the cheerfulness of your temper. Badur, by new bursts of laughter, quite undid all he had set up before; the noise was heard in the street, and attracted the Caliph's provider, who knocked very smartly at the door. Narilha opened it, and the provider entered, while her son raised himself very briskly. "What, madam," said he, "do you not sell fruit now? Have you made

made a stable of your house? There is the watering pail already in the middle. I have heard, however, that you have got home a great deal of fruit; Could I have some of it?—You do not rise early enough in the morning, replied Narilha, with some tartness; one who gives a better price hath got before you; and my house can only have the appearance of a stable when you are in it.—These are very insolent speeches! replied the provider; Are you ignorant that I belong to the Caliph?—Are you ignorant that my shop is an open market, that I am bound to serve the public, and that he who comes too late has himself to blame?—Farewel, madam fruit-seller! They were in the right in calling you a fool; never shall I enter your shop again. Farewel master provider! If you keep your word, they will have been in the right to call you wise.—I am going, madam fruit-seller; they shall hear of you in the palace.—Go, master provider, I will take care they shall hear of you also.

The provider went out in a rage. Narilha was in a passion likewise; and the Armenian endeavoured to calm her. “Forget this insolent fellow, madam; I promise you you shall no more need to transact business with him; let us finish what we have begun; persuade your son to present his figure once more to the pail,

and he will do well to make less noise, that he may not attract other troublesome people. Badur put himself in the posture required; and, as soon as the Armenian thought the portrait complete, he sent it to the star of the morning, by the same conveyance which he had made use of for the former one. Having afterwards applied his tube and his horn, he thus spoke to Narilha: "Your son is very happy madam; his fortune is to be envied; but, if he ascends on high, he must be very wise, and must not abuse his advantages. To-morrow, perhaps, I shall tell you more agreeable things; and remember always to provide me as good fruit as I have got to-day, and in abundance." Saying this, he departed. "Do you understand Badur?" said Narilha to her son; you must go and purchase fruit, for our garden, large as it is, would not supply us; bring at the same time a nosegay for your mistress, to whom I wish to send it to-morrow, as a present from myself."

Cassanak had gone to his nephew's house to put off his robe and his cap, and found him delivering fruit to the caliph's provider, to those of the vizir, and of the principal emirs: But, as he did not find himself any longer necessary there, he hastened to his friend the geomancer. "This is all that remains for you to perform," said the learned man to him; your nephew's
shop

shop is at present well frequented ; but we cannot afford to purchase any more fruit from Narilha, who sells them greatly above their value ; There is one of the finest gardens in all the the environs of Bagdad at present exposed to sale ; you must go immediately, with the money in your hand, and conclude a bargain for it. It will only cost you five hundred sequins, with an old black slave, and four beasts of burden, which will perform great exploits for you. You will find there an excellent gardener, whom it will be proper to keep ; and, as your nephew will no longer be assisted by the invisible hands who both brought and arranged the fruit, you must provide yourself with a slave ; And all this must be done immediately.—But where shall I get these sequins ? replied Cassanak, since I am unable to return you those which you have already lent me.—You owe me nothing, replied the geomancer ; the treasure which is to furnish you with six hundred sequins hath already reimbursed me, I mean that of the step-mother. She is possessed of more than twelve hundred pieces of gold, the half of which she has stolen from Dalhuc since he had the misfortune to marry her ; all that belongs to your nephew ; and we must teach his father the method of getting the remainder into his possession. The sequins, which you have given this woman by

my hands were first stolen by her, but have since made their escape; for, no sooner had she shut them up in her repository, than they left it, in company with many others, and placed themselves in my coffer. If I chose, not one of them would remain in her concealment; but I only wish to take from it what Dalhuc ought to have given his son to settle him in life. There is the gold, my dear Cassanak; go and conclude your bargain. To morrow, for the last time, you must return to the fruit-woman: It is necessary to keep up the illusion with her and her son till you have concluded your nephew's marriage with the barber's daughter; and all that may be done to morrow, in the manner I shall point out.

While these two friends were taking their measures together, the barber was taking a step extremely favourable to their views. He had come to an explanation with Narilha. "What sort of behaviour is this of Badur?" said he to her; "he has got himself shaved and combed in the most ridiculous manner: Have you made him mad, or have you caused him to be circumcised? He always displays a large nosegay of flowers, but never leaves a single one of them to my daughter: I see him at your feet: Are you become his idol? For he is so stupid, that you may turn him whatever way you please."

please. I will not have a madman for my son-in-law; and should mine, for the want of good sense, stand in need of direction, I expect no woman will interfere with him except his own wife." The barber, uttering these words with that volubility which is peculiar to people of his profession, perceived that Narilha reddened, and was become furious with anger; he therefore thought it a good opportunity for bringing the matter to a conclusion. Do you understand me, Madam? said he, advancing two steps:—Do I understand you? Devil's barber! insolent Jew! if you wish for fools to govern, choose them on your own model. Keep your bastard of a daughter to yourself; my son is not for her: You are people with whom we would blush to have any connection whatever.—You will return me my word of promise, replied the barber, endeavouring to restrain himself; I will be much obliged to you, and shall engage it no more. But it will soon be two years since your husband and son frequented my shop without ever having left a single penny. I must at least have handsome presents for my apprentices.—Ah! Who has refused you your wages and your handsome presents? replied the fruit seller; not a single workman in Bagdad can complain of us. Hold, added she, throwing six sequins with great disdain upon the table, there is for the master barber and his boys; for one could

scarcely pay too dear to get rid of them ; get out immediately. At the sight of the gold, the barber opened his eyes very wide. " This woman is evidently mad," said he to himself ; " she throws her gold at my head ; and, should I think of contradicting her again, she might throw something more deadly at me : Let us be going with it." Saying this, he turned himself very briskly, and hastened out of the shop.

As the barber was returning home, he met Cassanak, who had just taken possession of the garden, and arranged every thing for securing the success of his nephew's business ; and, his head being still filled with his adventure, he stops Cassanak : " Have you," says he, " any connection with Dalhuc, your ancient brother-in-law ?" ---None, since, at the instigation of his wicked wife, he banished from his house my dear nephew, who really deserves the tender affection I feel for him.---" Do you know," added the barber, " that the woman you are speaking of is completely mad."---I have known that for a considerable time ; indeed she never was wise ; but it is true that she has had a violent fit, which has banished from her shop all the customers whom she had had the address to draw to it : I have availed myself of this for the establishment of my nephew, who will soon, I hope, be in a more flourishing condition than

his

his father. At present, he possesses that shop which is in the corner of the square, to which all the customers of Nariha now repair. They appear delighted with my nephew, who is by far the finest young man in Bagdad.—But, if your nephew is obliged to purchase fruits in order to sell them again, he will not make much of the business.—My nephew sells only fruit of his own growth. He is the proprietor of one of the best gardens in our neighborhood; here is the contract of the bargain, and his discharge. This poor young man is very engaging, and has found friends; every person is eager to contribute to his little profits; he wants nothing now but a wife to assist him; for, alone as he is at present, and his business increasing every day, he needs some person to attend to his affairs.—I once observed, said the barber, that he had a liking for my daughter; to whom he was by no means disagreeable, and, for my own part, I loved him sincerely. Dalhuc would have been very well pleased with this match, but his wife would not part with a sequin. You are a father, and you know, as well as I, that our first care is to provide for our children: I am under no engagement; your nephew is established in life; and, if he wishes my daughter's hand, he shall have it.—I accept it for him, replied Cassanak, holding out his hand to the barber.

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To morrow, before noon, I will go to Dalhuc, and communicate our intentions to him; and I have such information to give him as will bring him to agree to all our wishes: I will then bring him with me to the city; we will call on the cadi, as we pass, the ceremony shall be instantly performed, and the nuptials celebrated in the evening. Narilha shall not hear of it till all is over, and her opposition useless.

The barber returned home so full of joy that he could with difficulty restrain himself. The powerful principle of gold had alone determined him to marry his daughter to the stupid Badur; but the husband now proposed appeared to possess superior advantages. He informed his daughter of it, and she felt no difficulty in deciding in favour of her former lover.

While they were settling this marriage, the strangest chimeras were floating in the heads of Narilha and of her son. Both of them were delighted at having entirely broke off the treaty with the barber. Common people! Mere mob! said the mother.—Oh! I am no more of this sort, said Badur; and I really expect they will not now laugh in my face as they formerly did. Then each of them aside indulged their own dreams, according to their capacity.

Ah! said Narilha to herself, though I did
nothing

nothing but sell every day my own fruit, and that of others, at such a price, I should soon fill my little coffer ! I should be obliged to get a strong-box.—But where would I conceal it ? We will not stay always in this house ; and, besides, we shall have more room. When it shall be perceived in Bagdad that my fruit disappears, without any person in the town having bought it, people must necessarily expect some mystery. I would do well to be silent respecting my good fortune ; but, in spite of me, it will be known that I am fruit-seller general to the skies.—It is a most honourable office ! I shall lodge in a fine palace ; and, in place of displaying my fruit under a tent, and before my door, I will range them in pyramids betwixt the pillars of the peristyle of my palace. Already I see all these fine fruits raised to the roofs.—Oh ! The beautiful view ! The proud pyramids ! Never were more magnificent ones formed, of sapphires, of emeralds, of topazes, or of rubies ! Certainly the caliph will wish to enjoy this spectacle ; he will bring his favourites hither ; and they will consider themselves as extremely happy in receiving from my hand the fruits which were intended for the stars.—No body will be mentioned any where but the fruit-seller of heaven : All those of Damas will become jealous of her ; and then it will be known
that

that my son has married the morning-star :— And, as the stars have an influence on the lot of every individual, all the grandees of the kingdom will pay their court to me ; perhaps, there may even be kings in the crowd ; for, powerful as they are, they are seldom content with their condition.—I will make my own terms with them ; and, as it would be humiliating for me to remain the wife of a potter, I will procure for him an honourable office.—He has hardly any knowledge ; but, with a little pride, he will make as good a figure as another.—Ah ! in a short time, I must become the wife of an emir.—In my way to the palace, I shall meet this provider who forgot the respect due to me : I will draw up the curtains of my litter, and, with a disdainful look, will punish him for his insolence. He shall know the distance there is betwixt the provider of a caliph and the fruit-seller general of the firmament ; for, even when I shall be the wife of an emir, I will still preserve the custom of heaven ; it is so pleasant to take the money which falls from it.—As to my son, his wife will assuredly make him a prince ; perhaps she may make him king of some place ! He has not much understanding ; but his ministers will have it for him—Such was the strain of Narilha's fancy. “ To morrow,” said Badur, on his part, “ I shall have myself shaved again.”

again, for I am greatly the better.—Here am I, the lover of a star ! But love is certainly something very extraordinary ; for I am in love, yet I don't feel it ; that must necessarily come, however.—But how shall I get near the object of my affection ? Will she descend, or must I ascend to her ? I have seen melons go up into the air ; and, had they been large gourds, it would have been all one !—I will disappear like a gourd. But, my mother told me that I ought to say sweet things to the barber's daughter if I married her : Now, What shall I say to my star !—You are very round, very white, and very brilliant !—I believe this will do pretty well.—In every case, I can consult the Armenian gentleman, who hath spoken to me of a language without vowels ; I will beg of him [to teach me what I ought to say, and to direct my conduct, for he is better acquainted than I with the customs of the stars." Night descended, while Badur was indulging these extravagant ideas ; and the heaven was bespangled with stars, every one more brilliant than another.—Where, then, is mine ? said the ridiculous lover. The more I search, I am the less able to distinguish.—But, since they are said to be fond of good humour, I am going to laugh to them all ; and mine will know that, when I laugh, I do it to please her. With this, he set up forced laughs, and was answered by

by a full chorus of the beasts of burden which Dalhuc had put into the stable. Vastly well, Badur ! said his step-father to him ; you are cheering my poor beasts, who are extremely fatigued ; it will do them good.

But next day was to unravel all these adventures. The fruit-seller, better provided than usual, expected with great impatience the provider of the skies. At length he arrived ; and she sold him the fruit at a higher price, and was more genteelly paid for it than on the former days. She seemed to triumph beforehand in the riches she promised herself, and endeavoured to imitate the airs and graces of high life : The Armenian perceived this, and appeared to be highly amused with it ; but, at the same time, was busy in dispatching the fruit. The foolish Badur attempted to throw some pomegranates into the air, and, observing that they did not fall back again, began to think he had intercourse with heaven, and continued the work till he was all over in a sweat : “ Courage ! Courage my friend ! ” said the Armenian to him ; “ so far as I see, your services are becoming more and more agreeable.” — “ Do you think so ? ” — “ Do I think so ! You are, without suspecting it, the happiest of mortals ; and in a short time you will have a proof of it.” — “ I should be glad to know,

know," said Badur, "how that happiness can be procured; for it appears to me that I could hold my mistress in the hollow of my hand!"—"You are deceived by the distance," replied the Armenian, "she is as large as you."—"But, taking that for granted, she must be all face like the moon."—"No, no: She has arms, hands, legs, and feet, as well as you: It is just as if you saw a young beautiful person during the night with a large glow-worm on the top of her nosegay."—"Ah! I understand; my wife has only to take off her cap to be exactly like another woman; and I have only to put a glow-worm on mine, to become, in my turn, a star."—"Your conjectures respecting the heavens are as just as if you had been there."—"A thought strikes me, however," added Badur; "when I shall be in the air, how shall I walk there?"—"With much greater ease than on the earth," replied the Armenian; "the roads there are far more beaten." Then, turning towards Narilha, "Well, Madam! You see the progress of your son: He has learned more in one moment than the most renowned astrologers who have lost their sight in observing the stars."

Although Narilha was not destitute of understanding, she was nevertheless very ignorant,

rant, and endeavoured to render herself still more so respecting her son. Deceived by the conversation of the Armenian, she allowed herself to be persuaded that Badur had talked very rationally; and flattered herself with the hopes of seeing his understanding unfold very rapidly: In her turn, she wished to express some curiosity respecting the inhabitants of heaven: "Are they well dressed, Sir?" said she to Cassanak.—"Their garments," replied he, "resemble the most agreeable vapours: One would think they were sprinkled with the powder of Thamarena, which, added to the delicious and natural odour of their bodies, gives a sensation, when you approach them, which I cannot better compare than to that of a nosegay composed of roses, jonquils, and blossoms of the orange." "Oh! how fine for me," said Badur; "I am fond of flowers to distraction, and would always have my nose at a nosegay. Ah! when shall I enjoy these delicious perfumes?"—"This very night if you please," replied the Armenian; "go without the city of Bagdad, and lie down in your father's garden; and towards eleven o'clock your mistress is to bathe in the beautiful canal which is formed by the river along your terrace; undress yourself, swim after your charming star, and caress (but very gently, and with great discretion)

cretion) the water in which you see her; for, if you go rudely to work, you may make the glow-worm drop, and the lady will make her escape. Pursue her to the very end of the canal; and, as soon as you shall have reached this, put your foot upon the ground, and you will find her spring upon the sand as nimbly as yourself. As to the rest, my dear Badur, I have no farther instructions to give you. It is sufficient for you to know, that, in order to marry her immediately, you have no need either of a *cadi* or of witnesses, for the ladies of heaven are void of ceremony.”—“ So much money saved!” said Badur; “ this will be as much as I shall spend in getting my beard shaved to-morrow. But who will shew me my star amidst all the rest?”—“ Your gardener: Tell him to shew you the morning-star in the Euphrates, and he will show you it immediately; for it is not in heaven that he must seek for it.” After this, Cassanak took his leave of the mother and son, promising to return next day.

When he had gone out, Narilha, reflecting on what she had just heard, appeared greatly astonished at it; but she was comforted by the gold which she held in her hand, and she went to lock it up in her coffer: In proportion as this was filled, her head grew empty, and her

reason vanished; and she agreed that her son should prosecute his intrigue in the Euphrates.

While, in this manner, they were occupied with the ridiculous means of advancing their fortune, Cassanak had gone to his brother-in-law, whom he found in the garden employed in gathering fruit. He found him prejudiced against his son Il-Dalhuc. But, when he was informed of the excellent establishment which his good behaviour had procured him, when he saw the contract for the garden he had purchased, and his discharge, he was obliged to confess that he had been deceived respecting his son by Narilha. At the same time, he learned that the barber, his old friend, had broken his engagements with his wife, that he was inclined to give his daughter to Il-Dalhuc, and that they only waited for him to draw up the contract: He was delighted with this information; and, entrusting to his gardener the care of gathering the fruit, he departed immediately with Cassanak to the cadî's house.

As they walked along, he learned many other circumstances. He was informed that his wife had a treasure which she concealed from him; that it was the product of what she had stolen from him, and that she still defrauded him every day; that she had, in the space of three days, sold fruit to an Armenian for more
than

than one hundred and fifty sequins; and that she had fallen out with all the providers in Bagdad, who had fortunately found every thing which they wanted in the shop of Il-Dalhuc, who had drawn all her customers to him, and that therefore there was nothing lost to the family. Consider, my dear Dalhuc, added his brother-in-law, how this woman abuses your confidence! She conceals every thing from you, and oppresses you with labour, in order to accumulate a treasure which she wishes to enjoy alone: I know the place where it is concealed, and we might easily make ourselves masters of it. After that, you must separate from this guilty woman, and divorce her before the cadì: You will find in her concealment four times as much money as will suffice to pay her back the dowry you have received; and, as she pretended to come to you when it was dark, you must also send her away in darkness.

Dalhuc was at first rendered furious against Narilha by these explanations; but it required them all to undeceive him. They arrived at the cadì's house; and from thence they went to the barber's, where the marriage was celebrated with emotions of the purest joy and unalterable happiness.

Meanwhile, however, Narilha was the victim of uneasiness. A Night had come on; Ba-

dur had gone to the place of meeting; and Dalhuc was not arrived with his fruit. What could have happened to him? If fruits were wanting to-morrow, how could she provide for the necessities of the stars? At length, at the very moment when the gates of the city were to be shut, Dalhuc's gardener arrived with half a load of fruit, and reported that his master had departed at ten in the morning with a man who came for him. What must Narilha do, who had not even her son with her, whom she might send through Bagdad, to collect at least what fruit remained since the day before? In her own opinion, she was exposed to the total ruin of her fortune. Alas! What a storm is about to burst on poor Dalhuc! "Yes," said she, "at whatever hour he shall return, he must go instantly and procure fruit; if there are none in Bagdad, the gates of which are now shut, I will make him leap over the walls, rather than want a single day's provision for the stars." Night had already completed half her course, when, in the middle of this extravagant woman's agitation, Dalhuc knocked at his door, not like a man who dreaded reproaches for his delay, but, for the first time in his life, as master of his own house. "He is drunk, without any doubt! said Narilha; but dear shall he pay for his debauch!" At the same time

time she opened the door, pouring out a torrent of abuse. "Drunken wretch!" said she to him, "you would reduce us to misery? What have you been about? Whence come you? Do you thus abandon your wife and your child to indulge in your vices? I will complain to the cadi; he shall do me justice on you, you infamous debauchee! Think you then that I will allow you leisure to sleep yourself sober till once the shop be furnished with fruits for to-morrow? I know not what keeps me from breaking your arms and legs." Dalhuc was somewhat sharpened by wine; but he had been taught his lesson so perfectly by Cassanak and the barber, that, armed with a large stick, and determined to repel violence by force, he had nevertheless the presence of mind not to commit any. Mad woman! said he, sit down, and recover your senses. We owe to one another an exact account of our conduct. And here is mine.

"Yesterday I was in my garden, when my good-brother Cassanak came there in search of me, and to inform me that my friend the barber was giving his daughter in marriage to Il-Dalhuc my son; and that I behoved to come immediately for the contract and the nuptials. All this is now done, and I have just left them."—"And hast thou the effrontery to tell me,"

me," replied Narilha, "that thou hast left my business to marry thy idiot of a son to the daughter of an impertinent fellow, who yesterday came here, and insulted both my son and myself?"—"Softly; the barber is a friend of mine, and not more impertinent than another; and, if there be an idiot here, your son is the only person I should suspect of being such."—The coolness and steadiness of Dalhuc so much astonished Narilha, that, tempted to revenge herself for the insult she thought she had received, she felt a desire to use the most violent means; but she had neither weapons nor resolution; her feeble rage was soon converted into despair; she rolled along the ground, wringing her hands, set up dreadful shrieks, and, at last, melted into tears, and swooned away.

Dalhuc had been prepared for this; every thing was indifferent to him, provided the sequins did not escape from his hands, and that they enabled him to rid himself of a woman whom he had found to be false. He did not go to bed, but waited quietly the end of the crisis. The hours passed away, and day appeared: Narilha, somewhat recovered from her swoon, watched the moment of her husband's compassion and weakness, in order to take advantage of it; but she waited for it in vain. Dalhuc, seated opposite to her, and his chin leaning

leaning upon his stick, maintained his tranquillity. "That man," said she within herself, "is very suddenly changed. Cassanak, and the cursed barber, have rendered him inflexible! How shall I avenge myself? How shall I bring back my husband? But, rather, how shall I receive the provider of the stars here, with whom I must speak privately. He only could oblige me; he has such powerful friends, that he could easily rid me of some people who wish to get rid of me! Let me put on the appearance of sweetness, and endeavour to remove my husband from this place. "You must be fatigued, my good friend," said she, with the most honeyed accents, "and I am afraid of your falling ill; go to bed, if you please. As for me, I must put the little fruit we have in as good order as I can."—"And for whom?" said Dalhuc: "I know that you have not a single purchaser in Bagdad; for you have disgusted all your customers."—"There is no great loss," replied she; "I have fallen into the way of selling them to strangers, who pay handsomely;" shewing him, at the same time, five or six sequins, and some small coins. "There is money for you," added she; "the house hath wanted nothing, and my fruits have been sold."

Dalhuc

Dalhuc was not a little surprised to see his wife show this money, as it was the first time she had ever thought of doing so, all which she had received being constantly supposed to have been spent before hand. But he was warned of this, and perceived at once the snare and the fraud. He did not take the sequins, but calmly remained in his seat, looking at Narilha, who, forcing herself to weep, arranged as well as she could the fruits which the gardener had brought. "Are not you going to bed, my dear, you will do yourself ill."—"No," replied he "I have no need of rest."—"But, in that case," said she, "instead of remaining here, you would do better to go and search for an assortment of fruit for us in some garden. I expect a customer whom it is our interest to furnish with the best that can be got; I am not at liberty to tell who this is, but, if you do as I bid you, I will let you know at your return,"—"I would rather learn it from the customer's own mouth, and leave you your secret."—"Shocking fellow!" muttered Narilha; "he will spoil the whole affair: Why had I no more than six sequins left in my pocket? He would have been less obstinate if he had seen thirty or forty. Since you won't," continued she, "I must take the basket myself, and go in quest of fruit."—"No; I don't wish you to go out, you

you will be necessary in assisting me to receive the company who will be here immediately.”—“It is the Armenian whom he expects,” continued she, speaking to herself; “and I will not have time to inform him privately of all that has happened.—But I have a notion that those invisible hands, which serve him so well, are able, if he chooses, to free us from this troublesome fellow who wishes to ruin our fortune.—I am all impatience—Little prevents me from scratching out his eyes!—Let me”—The fury of Narilha, for a long time suppressed, was about to become dangerous; but the sun being already considerably above the horizon, the hour of business was near, when all on a sudden a violent knocking was heard at the door. “Heavens!” said she, “there is the Armenian!” and ran hastily to meet him; but Dalhuc had got the start of her, and opened the door himself.

The man who knocked was dressed in a faragi, and was the cad iwho had drawn up the contract of marriage betwixt Cassanak’s nephew and the barber’s daughter. He was not alone; the uncle Cassanak accompanied him, together with some officers of justice. “You wish Dalhuc,” said the cadi, as he entered, “to divorce your wife? I am come to learn the reasons of

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it, and, should I judge them sufficiently strong, to give a formal divorce to this purpose."

Sir!" replied Dalhuc, "I married this woman that she might take care of my family, and assist me in my trade. But, by coming to my house, she has spread confusion and disturbance in it, by raising a noise against my son, whom she has forced, in a state of absolute nakedness, to seek shelter under another roof. I began to sell fruit, which promised to be a lucrative trade: Not contented, however, with keeping back the profits of it, she has, by the most distinguished acts of madness, banished from my shop all those for whom I furnished it, preferring to them a man dropt from the clouds."—"Yes, indeed, fallen from the clouds! He is well able to mount up to them again, and to treat you as a wicked and insolent fellow; and, since I am forced to tell every thing, I will beseech him to avenge my cause; he will not refuse it, and will discover to all the world who he is, and who I am."—"Do you hear her, Sir?" said Dalhuc.—"Yes," replied the Cadi; "her head is absolutely deranged: In this point of view, I shall consider what she has just said to screen her from the rigour of the laws;" and he was beginning to dictate the sentence—"Ah! at the instance of a silly fellow, do you thus treat the fruit-seller general of the stars!" exclaimed

claimed Narilha, her eyes inflamed with anger: "Ah! would the celestial provider were here, or even my son? With the protection of the powerful star of the morning, which he married this last night, I should convince of their insignificance all those who have dared this day to treat me with disrespect."—You hear her, Sir, repeated Dalhuc.—Alas! I do hear her, replied the Cadi; do whatever you have resolved upon; you are but too well authorised; and he dictated the sentence. "*Narilha! protected by the provider of the stars!*" said Dalhuc, "*mother-in-law to the morning star, Be gone, I divorce thee, once, twice, thrice.*" During this time, the bill of divorcement was preparing: Dalhuc signed it, and gave it to the divorced lady, after causing a duplicate of it to be written out. This was a very prudent precaution, for she tore the paper into a thousand pieces. "Now," said she, "Where is my dowry? I must have it. You have two hundred sequins to find for me, otherwise I insist upon having the garden, watered with the sweat of my brow, adjudged to me."—"Now," said Dalhuc, "give me an account of my fruit, which, for these three days, you have sold to a stranger".—There it is, said she, throwing six sequins and some small coins in his face. Cassanak then spoke. You have not given an eighth part of the money

you received. I myself furnished the money, and it amounts to an hundred and forty sequins: The Armenian of Bagdad, to whom I lent them, hath given me his robe and cap in security; and here they are. At this declaration Narilha became speechless; but the arrival of Badur completed her confusion. He came, disfigured by torrents of blood running down, and concealing more than half his face, his throat swelled, and such a suppression of the voice, that it was with difficulty he could be heard; while he cursed the stars with all his heart. "Ah!" said he, "If ever I am in love with them again, may I receive three times as many strokes of the rod, as they have applied to me this night."—What has happened you, friend? asked the Cadi. If any person has beat you, I am ready to do you justice.—Sir,!" said Badur, "punish the stars with the bastinado. There is one of them who should have been my wife; I sent her a nosegay, and my picture in a pail of water, and she made me go to the Euphrates, where it was extremely cold. I lost my footing more than twenty times, marching after her, and was obliged to swim half a league; and, when I thought she was going to land together with me, I had scarcely set my foot upon the sand, when I received some blows with a rod from behind. I turned round, but saw nobody:

The strokes were repeated: I turned round again, but to no purpose. The persons who inflicted the strokes were always directly at my back; I therefore fled, and was pursued by them, striking me all the way to the door of the garden. Ah! I love the gold which comes down from them very well; but, he may court their favours who will; I have been in a fever the whole night."

The pride of Narilha was completely mortified by this relation: She perceived that she had been played upon, and now saw herself completely detected. The Cadi had ordered seventy sequins to be told down upon the table, and she found that was all she was to be allowed to take back for her dowry. "At least," said she, "I shall be permitted to carry off my effects?"—Yes, replied the Cadi; one of my officers will accompany you, together with Dalhuc and Cassanak. When Narilha perceived that it was impossible for her to carry away her little concealment, she thought of depriving Dalhuc of it; and collected all her effects, without once looking towards the place where her gold was concealed. "Sir," said she, after this, to the cadi, "when I was Dalhuc's wife, it was my duty to obey him; but, now that I am divorced, I am reinstated in my rights. He had forbid me to mention his having found a treasure

in an old iron-pot, which is still to be found in the place where it had been buried. This deposit belongs to the commander of the faithful, and my religious principles do not allow me to dissemble the theft which was intended : Be so good as follow me, Sir, and you may cause it be carried off.”—“The caliph already knows of this treasure,” replied the cadi, and thinks it right that Dalhuc should take possession of it, as what was in reality stolen from him.” Narilha was rendered entirely frantic by this reply : In this situation, she might become extremely dangerous ; and, as she was preparing to go out, “Where are you going ?” said the cadi ; “you have need of medicines, and shall be conducted with your son to a place where every thing that is necessary will be administered to you.” Upon this, the retinue of the cadi dragged her out of the house, together with her son ; and Dalhue was left alone with Cassanak, on whom he bestowed new expressions of his gratitude.

“This,” said Cabil-Hasen, as he here ended his story, is all that I have learned of the history of this family.”

THE beautiful Vafumé had never ceased to smile during the whole of this recital ; the good

Nané

Nané had, at different times, burst out into violent fits of laughter; the Schebandad and Vafumé's father had appeared pleased; and the rivals of him who related the tale had given signs of uneasiness; all waited, in silence, the approbation of Vafumé, when the Schebandad thus addressed her: "My dear daughter!" said he, "this story appeared to amuse you.—" "Yes, father," every body seemed to be pleased with it, and especially my nurse laughed heartily.—Much less would have made me laugh, replied Nané. I have listened attentively, I have retained a great many circumstances, and am in good hopes that this story will increase my little collection: But I doubt I shall not be able to deliver it from my memory in as agreeable a manner as it has entered it."—Nay, my dear Nané, on the contrary, I am persuaded that you will do it great justice in the telling; but another is preparing for us, which will perhaps make you forget it.—It must possess a great many excellencies then, said Nané: Let us listen, for I am impatient to hear it begun. The nurse was silent; and the second of the three cousins, availing himself of the attention which was paid to him, began his story.

The beautiful Vafumé had never ceased to
 while doing the whole. H 3

*The Prowess and Death of Captain Tranchemont,
and of his brave Companions. Dobil Hasen's Story.*

CAPTAIN TRANCHEMONT, after having rambled over a great many countries, and a great part of the world, found himself in Egypt, in the confines of the mountainous part of that kingdom : his excessive voracity could scarcely be gratified; and the horror with which he inspired every body, removed from him every thing necessary for the supply of his wants.

As he was one day traversing a desert, he was accidentally led into the cave of a dervise : “ Holy man !” said he to him, “ you see before you a warrior, who is dying for want of food, have not you some hundreds of nuts to break ?” — “ The rats have excellent teeth, replied the dervise, without rising from his seat, and continuing to meditate on his book ; they have eat all the nuts which I received from the charity of the faithful, and have left me nothing but the shells. The only provision I have remaining is that biscuit of the Nile which you see before my door :” And, at the same time, pointed to a stone six feet long, and about three feet high.

“ Do you eat that ? replied Tranchemont : Zooks ! you are not delicate in your taste ! I know this pastry, the pyramids of Egypt are built of it,

it, and I can eat at your expence. This morsel would be of hard digestion to any other stomachs than ours; suffer me to cut a slice of it." At the same time he drew his sabre, and with one stroke cut off a slice as thick as three leaves of the palm-tree joined together. He then broke it into small morsels, chewed it betwixt his teeth, and swallowed it. "What a sabre! What arms! What teeth!" said the recluse to himself; my furniture is pretty solid; yet this man could unfurnish my cave at four meals; I must make a friend of him! Sir! said he, I admire at once the strength and dexterity of your arm; and find you possess a very extraordinary talent. I am desirous to become acquainted with you, and hope you will not judge me unworthy of that honour: Adventurers are, in general, suspected; but, with respect to a man like you, I ought to have neither secrets nor artifice; enter with me into the innermost apartment of my cave, there I have in reserve some cheeses of goats milk, and some cakes, which I will find a real pleasure in sharing with you; come, we will eat at our leisure, and converse with freedom."

"Most willingly," replied Tranchemont, "I love people of your way of life. I have known more than one of them, who had not spent all their lives in muttering upon books; and, with
cup

cup in hand, I will willingly do penance with you for my past faults."—"I have neither cups nor goblets," said the dervise; "I use nothing but a pitcher"—"And I would rather excuse the pitcher than want the wine." "Wine!" exclaimed the recluse; wine from a dervise! You make the hair of my beard stand on end! Consider that I have retired to this place to lead the life of a penitent: I drink nothing but pure water mixed with a little honey, and of this I compose a very agreeable drink."

The captain shook his head; but he must accommodate himself to his situation. He assisted his landlord in placing the cheeses and cakes, piled upon one another, on a table made of a large stone. There were provisions sufficient for eight persons; yet the two guests found no superfluity. They were seated on sofas of the same materials with the table, having each at his side an enormous pitcher full of water and honey; and the repast began.

After the dervise had eaten the first cheese, without even taking off the crust, "Brother," said he, "let us drink." he then lifted up his pitcher, and drank it off at one draught: "Here is your health," said he to Tranchemont, who looked at him with astonishment. "Doubtless," replied the captain before he drank, "you must have been empty down to the toes to have

have been able to drain that pitcher without taking time to breathe ; if you had, like me, a stomach paved with stones, there would run through your body a river in proper style."—
 "Alas, brother !" said the dervise, "you see me justly punished. It is for having drank too much that I am reduced to this penitential life ; at present I quench my thirst, but never commit any excess. You have astonished me with cutting and scratching my biscuit ; I will surprise you, in my turn, with the relation of my history.

"My name is Pretaboire (†). Had water not appeared to me very insipid when I lived in the world, I would have drained the rivers ; and it would have been wrong to have given me the sea, for the favouriness of the liquor would have assisted me in drinking it dry. One day, (I was then in Georgia, at a man's house who had generously offered me an asylum), the vintage was finished, and he had shut up the product of his. Unfortunately my bed was placed too near the deposit. I was suddenly awakened by a flavour so agreeable, that I could not resist the temptation of approaching the vessels from which it was exhaled ; I ventured to taste this beverage, and

† *Pretaboire*, a name significant of an inclination to drinking.

and its charm operated so powerfully upon me, that, during the night, I emptied ten arobes (†), which were the whole product of the vintage. But they seemed to me to be no more than ten. My landlord arrived in the mean time, and abused me for a drunkard, and I, hurt by this reproach, put him to death. Grieved afterwards at this fall of passion, I assumed the habit of a dervise, and resolved to drink nothing but honey and water. In consequence of this resolution, wandering from one retreat to another, seeking always the most solitary, I have at last settled in this abode, where I spend my leisure hours in gathering medicinal herbs, and studying the stars."

"My good saint!" replied Tranchemont, "since from a drunkard you are become an astrologer, I must inform you of my quarrel with the stars. I wish for some little dispute with mine; and would be very glad that you would put me within reach of giving it, and one of its companions, some blows with the flat side of my sabre, to correct them for their caprices respecting me."

"My name is Tranchemont; and I was born in the capital of Circassia. According to the report of an astrologer, who was one of my father's

† *Arobes*, a measure which contains twenty-five pints.

ther's good friends, on the day of my birth, two stars, loaded with good and bad influences, undertook a journey; the least of the two being well provided, travelled foremost. Three women had been delivered that very day, each of a male-child; they inhabited three of the principal buildings which form the corner of the street that leads to the king's palace: "Let us hasten thither," said they, "and drop, in favour of these new-born infants, some of the booty with which we are loaded." As they travelled along, the foremost star grazed upon my mother's house, at the very moment of my birth; and this event stopped it for an instant.—"I can go no farther," said it; "my burden has become oppressive to me, I must drop it here;" and it was directly over me. I cannot tell you all that dropped from its hands at that moment: It has proved a burden which I sometimes carry with great impatience, and by which others are often disturbed; it has rendered me the strongest, but the least hardy of all men; I am doomed to have nothing, and to live continually on plunder; nothing can resist my sabre but the feebleness of man alone, so that I never attack him but with my fists; and you may well judge that I do not want one. These, my good dervise, were the favours which were showered down on my cradle; the star which followed

followed mine was obliged to drop the influences which were destined for me upon a neighbouring hotel."—"And what did it let fall there, pray?"—"A crown: Thus you see, and without vanity I can say, I was only a door from obtaining a throne; the astrologer said to my father, that this happened through fatality; for my part, I suppose there was a good deal of caprice in it; for my brilliant protectress might easily have carried her favours one door lower. By Mahomet! Do you know that I am enraged at it, my good saint, and that I have already employed many methods in order to belie my nativity.

"I have assembled armies; I have commanded them well, and fought still better; but my soldiers proved mere cowards: There were always too many to eat, and nobody to fight. One day I entered a city, without perceiving that I was not followed by my men: I cut in pieces every one that opposed my passage, and pursued and murdered all that attempted to fly. Where it was difficult to carry the sword, there I carried the flames, and I pillaged the whole city: My army thought me lost; and, depending no more upon me, was seized with a dreadful panic, and took to flight. What happened then? As I had laid waste the country, had given quarter to none, and as my army

army was dispersed, though I was become a king by the vigour of my arm, and the cutting of my sabre, yet in reality I reigned over nothing.—“How!” said Pretaboire; “Had you exterminated even the women?”—“By Mahomet! I love the women to distraction; but when they saw me, they cried as if one had fled them; they fled from me, and threw stones at me from the top of the terraces; they excited their husbands, and let out their dogs upon me. I have had my shield and buckler bent in ten places, and the calf of my leg carried off by a mastiff: I love women, but not when they are angry; for then, old or young, ugly or beautiful, I crush as many of them to pieces as I can find; I spare nothing that resists me.”—“Your blood is a little too hot, my general,” resumed the dervise, “you ought, like me, to drink nothing but honey and water.”—“By Mahomet!” exclaimed Tranchemont, “your honey and water increases, instead of quenching my thirst. My malignant star would triumph if it beheld me reduced to that: Let us talk of correcting it, if it is possible. If I could ascend on high, I would teach it to be reasonable; but cannot you, who are an astrologer, by the help of your machines, place me within reach of doing myself justice?”

There is another way of avenging yourself, said Pretaboire; you may play your star nearly the same trick that I played mine. Had it not determined that I should be a vagabond and a rogue? Had it not condemned me to drink like a hole in the sand? You see what I have done; I have retired from the world, I drink honey and water, but sparingly; and, in spite of my star, I possess some worth. But, as you are a soldier, you must follow a different plan. In order to avoid the inconveniencies which seem necessarily connected with your actions, you must endeavour to be a general without an army; and to take possession of a strong city, which hath neither gates, nor ditches, nor walls; so as, that the difficulty you will meet with, in surmounting these obstacles, may not inspire you with so much rage as to make you destroy every thing.

Stop a moment, my dear saint! said Tranchemont: Do you know that, in complying with your proposal, I would be exposed to the danger of losing my life? Are you a fool? Or are you so profound that it is impossible to understand you? What is a general without an army? And where are strong places to be found, having neither ditches nor walls?

A general without an army! replied Pretaboire; to-morrow at the latest, Captain Tran-

chemont

chemont will be so, who, having neither soldiers nor baggage, will be able to take the field, in order to go and attack the city of Kallacahabalaba, ten leagues distant from hence, a place of great strength, though destitute of every artificial defence.—And what will the army consist of, which is to rank under my standards? —Of eight generals, each of whom, in his own way, is able to shake a kingdom; and to give you an idea of them, I am the feeblest of them all. Yet it would have been in my power, if I had undertaken the enterprize, to have become master of Damas. It is a well watered city: Well! in eight days there would not have been as much water left as would have quenched the thirst of a hen.—My good dervise, you are properly named Pretaboire; and, now that I know your powers, I find you very moderate: You have a most prodigious faculty; you could easily ruin Egypt.—Oh! replied Pretaboire, in order to that, it would be necessary to go and drink the Nile at its source, and that is too long a journey.—And tell me, replied Tranchemont, are your companions whom you spoke of as extraordinary as you. I am extremely desirous to become acquainted with them.—You shall see them to-morrow, said the dervise; they will lay their proofs before you: They have need of counsel to direct

their enterprises, for they have all more ability than understanding; they want a chief to command them with authority, and to give them an example; and they will find him in you.

By Mahomet! exclaimed the Captain, casting his eyes up to heaven, I am tempted to pardon my bitch of a star for bringing me hither, since it has led me to the command of my equals!—But, let us speak a little concerning your place of war; Who has the command of it? What could one do with him?—It is under the yoke of a strange tyrant, whose name is Bigstaff: You must banish him. One tyrant succeeds another, and thus your star will be proved false; for, except the name, you will reign as well as another, and perhaps better; because you know no law but your own will.—Are you of any religion?—No indeed; I was circumcised however.—That is sufficient.—My dear Pretaboire! you are an accommodating saint; it is just such as these that I love: But I should wish to accustom myself to your honey and water, that I might get drunk with you. In the mean time, before I go to rest, I am anxious to have a more accurate idea of the city of Kallacahabalaba, for I form all my plans of attack in bed.

Kallacahabalaba, replied the dervise, is situated on a high detached mountain, cut all round
with

with a pick-ax, to the height of sixty feet, in such a manner as that nothing but a snail can ascend it.—And how do the inhabitants come down?—They do not come down at all; they descend in baskets fixed to chains of iron. These machines are so fitted, as to let down to the ground an hundred baskets at once, containing ten men each, with their arms and baggage; this is done very quickly, and without the least embarrassment: The people of the country, for twenty leagues round, are so much afraid at this shower of armed men, that they hasten with great eagerness, carrying their tribute to the foot of the mountain, and fill all the baskets that are there.—By my beard! said the captain, I shall lose a little of my renown if I don't disturb this business.—But, what kind of a fellow is that Bigstaff you mentioned? Is he a champion of a certain strength? Would he gallantly accept the proposal of measuring swords with me?—His stature is somewhat gigantic; covered with iron from head to foot, he walks as nimbly as if it were with feathers; besides, he never plays but with his club, which is of gilded brass, and weighs seventy-five pounds; he uses it like a rod of aloes, and I believe he would not engage in single combat with any but such as could oppose to him an arm of equal strength.—Ah! replied Tranchemont, what pleasure should I

feel to be opposed to him at an arm's distance! I would make my blade enter exactly at the bottom of his nose, that, before he expired under my strokes, I might have the pleasure of seeing him gnash his teeth. But I am born to conquer or die under the protection of my sabre, and I leave the use of the club to those whose profession it is to sell cattle.—Besides, does this fellow never come out alone? Could one not attack him without giving him time to take his advantage?—He never comes out, replied the dervise, except when he knows of any one travelling in his dominions. Alas! this cost two of our companions their life, Brasdefer * and Dents'd'acier †, who had gone on an adventure of hunting upon his territory. They were invincible by any other; but, having made them be surrounded by his people, while Brasdefer, with the stroke of his fist had knocked down a good many of them, and Dents'd'acier had made others feel the astonishing strength of his jaw, Bigstaff himself came up, and knocked them both down with his club.—'Sdeath! I will revenge them, exclaimed captain Tranchemont; your recital makes my blood boil as if I had just assassinated my brother. Let us go to sleep, in order to moderate the impatience with

which

* Iron-arm.

† Steel-tooth.

which I burn to be acquainted with all your people; for I know no other remedy.

Pretaboire yielded to this invitation, and they both stretched themselves on some leaves, and skins of beasts, which were at the bottom of the cell. They awaked with the first rays of the morning, and had issued from their cave to take a walk, when the dervise perceived at a distance three people coming towards them: These are our people, said he.—What are their names?—Their names are descriptive of their talents; the name of the first is *Quicksight**; he could perceive a needle on the ground at the distance of forty leagues; he is our spy. The name of the second is *Aimwell*†; he could fix an arrow in the heart of an apple at the same distance. And *Cut-the-air*‡, the last, could go and pick it up in five minutes. But they shall perform in your presence, and you shall judge of the advantage which may be derived from them. Mean while the three performers arrived.

“Rejoice, comrades!” said Pretaboire to them; “fortune hath restored us, in this gallant knight,

* *Quicksight*, in French, *Percevue*; and in the Arabic, *Guillarich*.

† *Aimwell*, in French, *Droitaubut*; and in the Arabic, *Nadhertavil*.

‡ *Cut-the-air*, in French *Fendl'air*; and in the Arabic, *Karaamek*.

knight, much more than she took from us in Brasdefer and Dentd'acier. This is the formidable Captain Tranchemont, by whose arm, sabre, and head, we shall be enabled to revenge ourselves on our cruel enemy, and to live in joy and peace on the earth. But you know that we must dine to-day; are you come without provisions?—"No," replied Aimwell, "we will do tolerably well if you have cakes. Strong-back* was coming with us, carrying on his shoulders a calf six months old, and two tuns of wine under his arms, when the fancy struck him of entering a garden to gather a fallad; he walks at a good pace, and will soon be here if he meets with no accident." When he had said this, Strong-back arrived with a fallad hanging at his neck. They were three enormous cabbages, which, being tied together by a cord, adorned his body on all sides. Notwithstanding his burden, his gait seemed as nimble as if he had been carrying only a bag of nuts. He laid his burden on the ground, and was presented by Pretaboire to Tranchemont. "There, my general," said he, tapping Strong-back on the shoulder, "is our chariot of war. Sack towns, conquer armies, plunder; the back which you see will leave nothing behind; it would not bend

* Strong-back, in French, Bondos; and in the Arabic, Bilarmüch.

bend under the weight of the treasures of Solomon." — "Hitherto," said Tranchemont, "those who should have carried away my plunder would not have bent long under their weight. Whenever I have any booty, I sit down in a corner, and eat till nothing remains. To see me devour whatever I have gotten, one would think I was perpetually pursued by robbers or incendiaries; it is my bitch of a star that forces me to eat almost continually, in order to render me incapable of showing favour to anything; but, thanks to you, my dear astrologer, I must hope that we are in the right.—Hold,—I see there a little calf, which weighs good an hundred and eighty pounds; and a little of my old habit leads me to wish that we should eat it just now."—"It was made for this purpose," replied Pretaboire: "Hola! ho!" said he, calling his people. "Strong-back, skin that calf, and make a spit: Quickfight! Cut-the-air! where is the cook?"

Quickfight looked round the country, and perceiving with the naked eye, what no mortal could have distinguished with the best telescope, "Ah!" said he, "I perceive him; he is not far from this, but he is amusing himself with roasting quails; as they fly over his head, he picks their feathers in the air, and eats them. "Do you see," said Pretaboire, "how this rascal

rascal is engaged on a review-day? He roasts quails in the air, that, completely dressed, they may drop in showers into his mouth!—And, where is that lazy knave *Toujoursdort**, to beat the drum, and oblige every one to come at the signal?"—"I perceive him also," said *Quickfight*; "he is asleep under the shade of a broom; the earth seems to shake with his snoring, and I cannot conceive how you do not hear him from this place."—"You see, friends," said *Pretaboire*, "that we have great need of discipline: And how extremely fortunate we are in having accordingly found a chief?—Come, *Cut-the-air*, shew us the place where the quail-eater and the snorer are; and let them come with all haste."

"You shall see," added *Pretaboire*, "what kind of men these two are. The cook *Soufflefeu*† shall give you a specimen of what he can do. He could melt a mine of metals in the bowels of the earth. As for *Toujoursdort*, his talents are pretty moderate; but he has one which is extremely useful to us. When we let him out to the combat, he spreads terror all around. By striking his belly, he makes it emit a sound like that of forty drums. He sets up such dreadful howlings as could make walls tumble down.

While

* *Toujoursdort*, Sleep-ever.

† *Soufflefeu*, Blow-fire.

While he was explaining all this to Tranchemont, Toujoursdort and Soufflefeu arrived. "Drummer," said the dervise to the first, "go and beat the signal. Soufflefeu, go you and roast the calf which Strong-back is putting on the spit." Then turning towards Tranchemont: "My general," said he to him, "it is your part now to show these people what you can do: There is the calf on the spit, and the cabbages cut into shreds; but we have neither any thing to collect the juice of the roast, nor a plate in which to dress the sallad; but, cut off dexterously a whole slice of the biscuit which is before my door, and thereby procure the necessary vessels for holding our sauce and our herbs."

The captain eagerly seized this opportunity of displaying his dexterity. He drew his sabre, and, with the first stroke, cut off a slice half an inch thick, the whole length of the stone. He then formed in it a place to receive the juice of the roast; and the slice which he had cut off served as a plate for the cabbages. The spectators, who were no less apt to be struck with admiration, than capable of exciting it, paid the just tribute to the ease and accuracy of the work.

In the mean time, Tranchemont, in his turn, felt a great curiosity to see a calf roasted in a place

place where he saw no fire, nor coal, nor wood to make one. Strong-back acted as turn-spit; and the spit itself rested on two large stones, placed in the middle of a very green plot of grass. "Come, Soufflefeu," said Pre-taboire, "do your duty: You are sensible that there is no occasion to burn the roast, we need only a gentle and penetrating fire; manage the matter properly. Soufflefeu was a man of deeds, and not of words; and proportioned his hot breath so nicely, that he seemed not so much to roast, as to gild the immense roast which was turned round before him; so that the juice run down upon the cabbages, which he set a boiling by some puffs of fire that he sent to them. The Captzin appeared highly delighted with the talents of this cook, and shewed himself eager to give farther proofs of his own. He observed, that it was impossible to have a table in the cell of the dervise, on account of a rock of granite, six feet high, and of equal thickness, which occupied the whole centre. "Stand back a little," said he to the people who were around him, "I am going to strike off, from this little stone, some chips which might start into your eyes; we must have a place to prepare our table." At the same time, he struck the rock with his sabre, with so much exactness, that every piece which he

he

he detached from it appeared a table of marble that needed only to be polished. "What a terrible arm! what a valiant sword!" exclaimed the witnesses of this exploit.—"Brothers," said Pretaboire to them, "it is this which must shew us the way to glory and to gain."

They eagerly cleared the rubbish from the place, which was now freed from this huge stone, as ugly as it was incommodious. The most beautiful of the pieces being artfully joined together, formed benches around a table, which, with five or six strokes of his sabre, the Captain had rendered perfectly square, and had hollowed out below to make room for their legs. "Never did any companion of our labours," said Pretaboire, "perform so neatly that work in which he excelled! Toujoursdort clapped his belly in token of admiration; and his gentle rubbings made the cave re-echo with a dreadful sound. Meanwhile the cover was laid; Soufflefeu brought the roast. "Wine! wine!" cried Pretaboire, bringing with him a bag of fifty pounds weight of cakes. Strongback went to bring the tuns; but Tranchemont, who dreaded the dervise's thirst, thought it his duty to remind him of his vows: "is your penitence ended, holy man?"—"No," replied Pretaboire, "I must drink some cups

of honey and water; but I reserve a pitcher of wine to wash my mouth."

They sat down to table, and every one of them did great justice to the feast. There was but little conversation; however, from time to time, one of the guests related an exploit of his own peculiar kind. It was always of the marvellous sort. Towards the middle of the repast, Pretaboire, having somewhat blunted the edge of his appetite, cast a look around him. "Brethren," said he, "our number is not complete; Grippenuage* and Grossitout are wanting; however, they had the signal, for Toujoursdort beat the drum so as to make it be heard at a distance. As the dervise was making this reflection, the two characters made their appearance at the entrance of the cave. —"You deserve," said he, "not to have so much as a crust to eat. I respect people of abilities only when they are regular in their duty; and to-morrow, if you fail in the service, you shall answer for it to a more able general than I am: In the mean time, sit down and drink. After dinner, you shall be informed of most wonderful things. You are in the presence of a very great master, the illustrious Captain Tranchemont. We have made choice of him for our general, and we are to pass in review before him; as for me, I am exhibiting

proofs

* Grippenuage, Catch-cloud.

proofs of my abilities, as you shall see." Saying this, he swallowed his pitcher full of wine at one draught. The persons who were just come in, having nothing to reply, modestly bowed down, and dinner was ended.

"Come, brothers," said Pretaboire, when the repast was finished, we must pass in review, and begin, by making sure of some dishes for our supper. Quickfight! Aimwell! Cut-the-air! attend!

"Quickfight, I want an hundred pounds of venison, in four pieces. Observe the banks of distant rivers; seek us some young deer, goats, and an antelope; they must all be tender, and easily digested." The performer put himself in the proper position; at first his looks seemed to move along the ground near at hand, and then, imperceptibly, his view was extended to a great distance, and skimmed over the world.

"Ah!" exclaimed he, "I have found what you want behind that little hill, at the distance of ten leagues." "Aimwell," said the dervise, "prepare your bow." Aimwell fixed a stake before Quickfight, bent his bow, and set himself in a proper position for shooting his arrow. "At the distance of ten leagues?" said he to Quickfight,—"and thirty paces." The arrow flew; Quickfight followed it with his eyes. "The deer is pierced," said he.

"Come, Cut-the-air, put your shoes in a proper state, and pick up the game." The order was instantly executed. Pretaboire repeated the command three times; and in half an hour the four pieces of venison were procured, and brought to Strong-back, who skinned them, and put them on the spit.

Pretaboire having examined the sack of bread: "How!" said he, "have we only thirty pounds weight? Quickflight, look out for some fresh bread."—"There is an oven full of it at Masser, which is still quite hot," replied he, "and the baker has just turned his back to clean his oven."—"There is a fine opportunity to purchase his bread for nothing: Go, Cut-the-air, take the bag, and make the bargain." The order was instantly obeyed; and the bread was in the cell before the baker perceived it. "You see, General," said the dervise, "that the butlery is pretty well furnished. Ah! if Strong-back had wings, we might have wine; but we must not always be dying with thirst. Come, Grippenuage! lay hold of that cloud which is passing, and force it to shed its contents on this place; if there are any hailstones, so much the better; for I love exceedingly to drink ice. The cloud was pretty high: Grippenuage took a clue of silk from his pocket, and made it fly up to the cloud. The clew

was

was wound down; and the end of it being so low as to be within reach of the hand, the man then fixed himself to it, and the vapour seemed to attract him with an astonishing rapidity. "Comrades," said Pretaboire, "let us expose our pitchers to the water which is about to fall; and, as we have no change of mantles, let us place ourselves in the cave. The whole troop obeyed; the cloud descended; Grippe-nuage squeezed its sides; and, by the help of his thread, came down with the shower.

Tranchemont beheld with astonishment the performance of these miracles. "You must agree, General," said Pretaboire, "that, under your command, one might promise the most splendid success with these brave fellows."—"I never saw," said Tranchemont, "an assemblage of talents so rare, and so well suited to one another; we are fit to undertake every thing. I have already revolved a great many plans in my mind.—Stop; do not speak to me at present, you would distract my thoughts.—I have forgot something very essential; since we have only water to quench our thirst, we should at least have some flagons of liquor. We have still three hours of day; let us wait nothing; Then the dervise called his people.

"Quickfight," said he, "and you Cut-the-air, get us some flagons of liquor. You know

that they are generally placed in the terrasses, that the sun may dart his meridian beams upon them. Go and make an attack upon them: What cannot be done in one voyage, may be finished in two." The order was executed; and, in a quarter of an hour, the side-board was furnished with four large flagons of liquor. "This Cut-the-air is extremely expert, cunning, and expeditious," said Pretaboire; "it is a great pity he has not a stronger back, one might derive inconceivable advantage from him."—By Mahomet, said Tranchemont, without this little medicine, I should have had a fine noise in my belly all night. But, my good der-vise! Could not we have some figs?—I give you the whole earth to choose them from.—I take you at your word, replied the Captain.—I want the finest figs that grow in Africa.—Come Cut-the-air! You hear what the general wishes for. Put a basket on your arm: Pick them with great care, and return in half an hour at the farthest, for you may be wanted! Cut-the-air disappeared.

The venison was on the spot, Strong-back was turning it, Soufflefeu was employed in broasting it, and Toujournsdort had gone to snore at some hundred steps distance in order not to incommode any person; still, however, he was heard, "You have a snorer there," said Tranchemont, "who is somewhat disagreeable."—

He

He must be allowed rest, replied Pretaboire; it is in his excellent habit of body that his merit consists; it keeps his belly stretched; besides he makes us merry; he imitates the timbrel, by beating on his cheeks, and that amuses us: it is necessary to put all their talents to some purpose.—You are in the right: but tell me who is that man whom I see sitting with his arms across? I know not yet what he can do.—That is he who has the charge of our lodgings: When we take the field, with very small means, he makes a great affair of every thing. His name is Grosfitout. His business is very fatiguing; but you will be a better judge of it when you see him at work.

The day was spent in such conversation as this; but Cut-the-air had not returned. Pretaboire was uneasy. “Hola, Quickfight!” said he, “seek in the orchards of Africa, and endeavour to discover Cut-the-air, who has either lost or forgotten himself.” Quickfight examined attentively. Ah! the wretch,” said he, “he has eaten more figs than he has gathered; he is very near Damas, and is asleep at the side of his basket. The Arabians, who ramble in the neighbourhood, will steal it; they will take his shoes from him, and we shall see him no more. There is a large bird perched on a branch of the tree under which he reposes; if

Aimwell

Aimwell would kill the bird, its fall might awaken Cut-the-air.—At what distance is the bird you mean? said Aimwell.—Exactly seventy-five leagues. Aimwell then stuck up his stake, and fitted his arrow, which immediately flew off. Quickfight examined the stroke. “The bird is fallen,” said he; “the sleeper is awakened, and is now on his way.” The figs were in the cave in a moment after. “Let us not chide our purveyor,” said Tranchemont to Pretaboire, “this accident has shown us the usefulness of Quickfight and Aimwell.—But I suppose the supper is ready; let us put the table in order.” —“That must not be, if you please” replied Pretaboire, “till after our camp shall have been prepared, and I shall have caused beat the retreat according to the custom of warriors.” At the same time he called Grossitout, who obeyed the order.

Have you taken your measures, and chosen your ground? We sleep to-night in the tent; you must lay us at our ease in it.—The ground is before you, replied Grossitout; your lodging is in my breast, and my lungs must extend it.—By Mahomet! exclaimed the general, that is a strange riddle.—“It is not a riddle;” said the dervise, “at least what you are going to see will explain it to you. Let us approach the place where the operator is about to perform.

Grossi-

Grossitout had a small purse, of the size of an egg, hung to a girdle with which his breast was girt. It appeared to be shut by four small strings, at the end of which some small pins of steel seemed to be fixed. He opened it, and blowed into it; and suddenly it was of the size of a melon: He continued to blow till he could put his head into it; he introduced his head; and was seen blowing with greater force in the cap he had formed for himself. Every instant its size increased; and, as it descended to the very ground, the body of the blower was entirely shut up in it. His companions then took up the little strings of the purse, which were now become cords, and drew the four sides; the top of the ball had taken the shape of a tent, which was supported by four pikes, which he always carried with him in their march. Grossitout continued his labour, and the tent increased so as commodiously to lodge twenty people; and the pins of steel, now become pikes of iron, driven in the ground, made the lodging most completely firm.

“Holy prophet! exclaimed Tranchemont, in raptures, “I have just now seen the king, the very god of mushrooms; it is a perfect miracle!”—“Without flattery, general,” said Pre-taboire, “to those who have seen your actions every thing is credible, and boasting is excluded;

ed: but Groffitout had exerted his power very sparingly; he is capable of blowing up a tent fufficient to lodge all the pilgrims to Mecca, with their escort." At that instant the loud found of a drum was heard at a distance; and, without the perfect unity in the strokes, one would have fupposed there was fifty. "What found is that I hear?" faid Tranchemont.—"It is nothing," faid the dervife; "it is only Toujoursdort ftroking his belly to beat a retreat; he is a brave fellow for founding a charge."—My good dervife, the companions of your penitence are very extraordinary people.—They are forced like me to live in retirement, on account of the bad character they have with the public; but, with your affiftance, we fhall be able to get out of it; and we can drive from his neft this vulture Bigftaff, who lets loofe upon us bafkets full of his fowls covered over with fteel, which keep our troop in continual alarm.

Ah! though this fellow had a citadel furrounded with a triple ditch full of water, by mixing a little honey in it, you would foon drink it up. I would attack the wall with my fabre, and, by Mahomet! you know whether I can cut any flices. I would intrench myfelf under the fortrefs, before they could think of throwing ftones at me. I would caufe Strongback throw the rubbifh into the ditch, and I would appear unexpectedly in the place. You fhould

should then see how I would fall upon the coat of mail by which all these rascals are protected.—This is a plan truly worthy of yourself, general, replied Pretaboire, but the tyrant is secure from such an attempt—I swear by your book, venerable dervise, that I shall devise some plan from which he cannot secure himself—but let us go to supper.—It is the best resolution we can at present take, said the dervise, for the roast would have been cold if Soufflefeu had not kept it warm.

The little army were all seated round a well furnished table, lighted by a lamp with three branches, and conversing about their future plans. “Comrades!” said Tranchemont, “you may depend upon my utmost exertions to merit your approbation; but, as you have made me your commander, I warn you that our march shall be regular and very expeditious—I have only drunk one draught of water, and it has made me sick.—To-morrow, by sunrise, I will go through the review, I will give my orders; and, the camp being struck during the review, I will immediately begin the march.—Let us drink one draught of liquor and go to bed, thinking on the victory which awaits us.—Were my stomach hollow like a well, I will sleep upon these flints, as if I were stretched on a bed of roses.—Let us finish what remains, as we are to set out
 You should appear unexpectedly in the place.
 should

out to-morrow with a great project in our heads : We must begin with starving the rats in this place, by leaving them not even a crust to gnaw—Let us conclude the banquet ; let all the troop follow me, and go to the camp. It is proper that we should sleep in the tent—Come, “Quick-sight, do you see any thing by night?”—“As well as by day, general.”—“That’s good ; you will be on the watch around the camp, and to-morrow, during the march, you shall enjoy sleep upon Strongback’s shoulders——Grippenuage, draw near ; lay hold on that cloud which you see over our heads, by means of your clew, and force it to refresh the air by shedding a slight dew—Tojournsdort will go to snore around the camp within reach of Quick-sight, that he may be able to give the alarm if any thing extraordinary should happen.—Come, friends, let each of us take one of these skins to serve him as a pillow ; warriors never renounce the conveniencies of life when they can be obtained.”

“O great, valiant, and wise captain!” said Pretaboire, obeying the order, and marching before the troop. When they had filed off, Tranchemont entered last into the tent, and lay down in the middle. The next, each at a respectful distance from the general, took the place which appeared most convenient for him :

The

the dervise said his prayers, and they all quietly fell asleep.

As soon as the morning star appeared above the horizon, Quickfight awaked Toujoursdort, who, yawning, struck his belly, and the sound of the blow re-echoed through the neighbouring caverns. Tranchemont was instantly on foot, and awaked his people. "Come, my comrades," said he, "let the day find us in arms: Grosfitout, lift the camp." At this command every body left the tent; Grosfitout alone remained in it to labour, while the stakes were taking away; and, before sun-rise, the tent was folded up, and fixed to the girdle of the person whose business it was to carry it.

They were all assembled for the grand review, and Pretaboire was in the rear of the battalion. Brother? said Tranchemont, you are not in your proper place; as you are our counsellor, you should have been in the centre; but the art of war has undergone some little change, you are placed in the rear; and frequently, when the van has begun the engagement, your directions come too late. In this case, however, as the ranks are not very thick, there is nothing to prevent your coming to me in the time of need. Is your book in good condition? Is there no leaf wanting?—By Mahomet! I have not the whole of them; but it is all one; I can easily supply the defect.

Comrade Quickfight, your eyes are somewhat red; bathe them in fresh water. You should guard against defluxions.—Are the bow and arrows of Aimwell in proper case?—There is nothing wanting, general.—I am eager to be able to prove your dexterity, that I may send you a message, directly in the view of the enemy.—Show us your clue, Grippenuage. It is pretty round, and the silk well spun! It is much finer than a cobweb. But, my dear companion! if you would listen to the advice of an old soldier like me, you should soon know, that a talent, so precious as your's, ought not to be confined to refreshing the air, and washing dishes.—Soufflefeu! I cannot see the fire you have in your stomach, but I suppose it is the depository of sulphur and pitch, sufficient for the campaign. As we are about to fall upon the kitchen of another, we shall have no need of your's for our food; but I shall give it you in charge to roast every head which might give us any trouble.—Cut-the-air! Your shoes seem to be in good case; but distrust your taste for figs; you ran a great risk of losing your stockings and shoes; and, in returning from such a distance, you might have caught a very bad cold.—Grosfitout! you have put up the tent; but, let us examine if the pegs are at it, if the cords are good

good, and if the stuff has not given way.—No, every thing is right. Tell me, Were you to blow into a melon, could you make it as large as a gourd? No, general.—It has been said with truth, that no talent is universal!—Come forward, Strong-back! you must get straps of leather to manage your burden. There is a back on which, were it level, one might build a pyramid!—Do you pair your nails? That is an error. You know well, that, to lay hold of any thing, the hand can never be sufficiently extended.—Here *Toujoursdort*! your drum is well stretched; but you must not moisten it too much within with hot liquor, that might dry its skin.—By the way, let me hear some moderate sounds of your trumpet. *Toujoursdort* obeyed, by emitting some half-notes in a grave tone; but they were sufficient to cast dismay and terror over the whole troop. Cut-the-air would have fled to the distance of an hundred leagues, if his legs had not failed him; Strong-back felt his knees bend under him; Quicklight became perfectly blind; Aimwell dropped his bow and arrows; Grippenuage looked for a cloud to take refuge in; Grossitout lost his breathing; and Soufflefeu felt himself chilled. “By Mahomet!” said Tranchemont, “taking Pretaboire by the hand, who had the kickup, there’s a fine pipe! I am not a faint-

hearted chicken, and yet I am trembling like a leaf. Comrade Toujourdort ! you are possessed of a very superior talent, but, if you please, we will only employ it on desperate occasions. Take your place again ; and you, my friends, who have acknowledged me as your general, listen, while I explain the plan of the battle in which we are about to engage.

Our great object is to get possession of Kallacahabalaba, and to destroy Bigstaff. He has too much prudence to expose himself ; he will oppose us with his mob, which we will overcome ; but this will by no means be decisive. He must be forced by famine to capitulate ; let us lay waste the country which furnishes him with food ; and let us reduce him to the necessity of eating the rock for subsistence ! You have all the elements under your power ; you can burn, deluge, carry off, massacre, and destroy ; and therefore you can convert this country into a desert in a very short time. A moderate war might have the most ruinous consequences ; whereas, if we inspire terror, three fourths of the people will endeavour to make their escape by flight. All that we have to do, is to find out in what place we are to begin to plunder."

"Quickfight !" said the general to this admirable spy, "look towards the four cardinal
points.

points. We want some easy business, which is almost at our hand. What do you observe in the west?"—"At the distance of twenty leagues, general, I perceive a caravan travelling towards us."—"Although," said Tranchemont, "we could reach them by sunset, yet we would arrive both fatigued and hungry; and, by plundering it, we should do no injury to Bigstaff; that's not what we want: Look toward the east. "I observe there, general, a fertile meadow, on which there are a great many cattle, and some shepherds." "That object may deserve our attention afterwards; but there is no food ready there; and, as we set out fasting, we have need to find something perfectly prepared for our dinner."—"Ah!" said Quicksight, "there's something toward the south, ready dressed! I see preparations making for a considerable marriage."—"That will do our business indeed: At how many leagues distance?"—"At ten."—"Is it in a town?"—"Yes, and a pretty populous one."—"So much the better; we shall have an opportunity of doing the more mischief and noise. These people shall not prevent us from performing our work. Let us here fix our plan."

Soufflefeu will enter the city with me, and set fire to that part of it which is over against the place, where the nuptials shall be cele-

brated. I will enter the house where the feast is to be held, and seize the bride; and, should the bridegroom, the father, or the relations, be troublesome, I will distribute among them a few blows; and, should that not quiet them, Toujoursdort shall speak a soft word in their ear from me; and I am of opinion they will not make him repeat it. Soufflefeu shall burn every thing except the house, where we will dine in perfect tranquility. As the inhabitants might attack us in a body, and throw stones at us, I order Grippenuage to seat himself on the first cloud he shall meet, to run after a good many more, and, having joined them together, to follow us with the collected mass; he shall then pour down a thousand cart-loads of hail on the heads of the malecontents, and we shall take care to reserve for him his full share of the dinner. "By Mahomet!" said Pretaboire, "there never was an enterprise formed with so many wise precautions."—"Are you pleased then, dervise?" said Tranchemont; "indeed I think every body must be so. Come along; let us march forward. Toujoursdort, beat agreeably, as we are going to a marriage." The drummer obeyed, and the troop advanced in good order. When they were within two leagues of the city, Tranchemont ordered Cut-the-air to examine what was going on at the feast, and to observe

serve if dinner was not served up too soon. In three minutes the messenger returned. "They are idolaters," said he, "and are sacrificing, before an idol of wood, a beautiful heifer, with gilded horns, which will be roasted in an hour at the farthest." "By Mahomet ! said Tranchemont to Pretaboire, "ought not you to be greatly delighted ? We are going to labour against idolatry, and you shall have the charge of overturning the idol. Conjure it with your book ; I recommend it to you.—A marriage performed before an idol, and without a cadi ! It is null and void. I will marry this young person after the Mahometan manner, in order to bring her back to the right way."

During this conversation, the march was not interrupted. They still proceeded on their road ; and at length arrived in the town, directly before the house where the two families were assembled. Tranchemont entered it as if it had been his own. "What," said he, "does any one marry here without my knowledge ? and do they sit down to table without me ?" Let any one figure to himself the astonishment of the honest townsmen ; they looked at one another without speaking a word, and trembled as they examined the armed man, who spoke to them in this manner. "We are undone ! they exclaimed, "it is Bigstaff, it is the tyrant himself."

self.”—"You lie, rascals! There is no tyrant here, For whom do you take me? Know that I am the husband of this fair young woman, and that she shall have no other." Saying this, he took hold of her by the arm; the husband and the relations advanced to free her from his hands; but, with a single blow, and two back strokes, he stretched them on the ground. Every one laid hold of a stick, of a knife, of some piece of furniture, or of whatever offered itself to his hand, in order to fall upon the ravisher; but, all at once, *Toujoursdort* began to sneeze. This was a talent of which *Tranchemont* was still ignorant; he was so stunned with it, that had he been less eager for his prey, he would have let go his hold. In the mean time, men and women, and every thing in the house, was overturned; and the house itself, which was not very strong, was shaken with the sound.

When *Tranchemont* had recovered from his astonishment, he said to his noisy squire, "Come along! Rid me of all that rabble; and whoever is too far from the door, throw them out at the window. *Toujoursdort* obeyed, and the house was cleared of all its guests. There only remained the young wife, who, having fainted through terror, would have fallen like the rest, had she not been supported by the vigorous captain. Meanwhile a cry of fire was heard through

through the whole town, and shrieks and howlings were every where set up. "Come," said Tranchemont to Toujoursdort, "this is not a time to snore; our companions may lose themselves amid this confusion; you must beat the signal." The drummer did so, the whole troop returned; and the entertainment, prepared for the nuptials, was eaten up.

The new married wife, obliged to remain with this company, and endure the brutal caresses of Tranchemont, ceased not to shed tears. "What pleasure should I have in comforting you, my beautiful girl!" said the Captain to her; "shed one of these pretty tears in my cup; it will make the drink delicious." But she turned away her head with an air, which was expressive at once of her grief and disgust.

While these robbers were eating, and glutting themselves most immoderately, a small detachment of fifteen men belonging to the garrison of Kallacahabalaba, who usually went their round in the neighbourhood, had been informed of their arrival; their chief had been described to them; but they did not consider Tranchemont as very formidable; they therefore surrounded the house where he and his followers were, and prepared to attack him. The chief of this detachment entered suddenly,
with

with his sabre raised over *Toujoursdort*, who, by sneezing, warded off the stroke. *Tranchemont*, alarmed at the noise, arose and put himself in a posture of defence. A blow of his sabre had cleft from head to foot the boldest of them; with a back stroke he cut in two the person who followed; the third had a shoulder broken; the fourth lost the half of his arm; the fifth lost his head; and the sixth lost both his legs. When the other soldiers of *Bigstaff* beheld this defeat, terror administered wings to them; and, that they might fly with the greater speed, they threw away their arms and their bucklers. The companions of *Tranchemont*, seeing them in disorder, pursued them without a moment's respite. *Grippenuage* showered hail upon them; *Soufflescu* roasted as many of them as he met with; and *Toujoursdort* sneezed in the ears of those whom he could come up with; even *Pretaboire* himself knocked them down with his book; they all fell perfectly stunned, and were delivered to the sabre of *Tranchemont*, who completed their destruction; so that not not one of them was left to carry the report of their common disaster.

After this defeat, the victorious general returned to enjoy the reward of his victory, in the arms of his conquest. During the battle, however, she had made her escape. He entered

in great fury, and called Quickfight. "Hola!" said he, " wilt thou suffer thy chief to be deprived of all the happiness he had a right to promise himself? Seek for the faithless girl to me.—By Mahomet! Curse on the fellow who conceals her!" Quickfight exerted his utmost address and attention. " General! I cannot perceive her. I observe very plainly a company of women three leagues distant from this, flying with their children and baggage, but the new married woman is not of the number. The walls of the town, however, cannot conceal her from me, for they were of wood, and are all burnt down; she must of necessity be under the ground, and there you know I can see nothing. " Ah! by the holy prophet!" exclaimed Tranchemont, " it is very hard to conquer without enjoying the triumph. This is another trick of my bitch of a star! Oh, for a thousand bombs! It disputes every kind of victory with me; I am in perfect despair.—Go, order Toujoursdort to found a retreat, and let every one take his seat at the table! There is something here to drink, and my grief is of that kind that it must be absolutely drowned.

The little troop soon rejoined their general; and, as they shared in his affection, so they likewise

likewise partook of the consolation he had chosen.

“ Ah! my dear Strong-back!” said Tranchemont, “ the pretty limbs you would have carried on your shoulders! Never would you have been loaded with so sweet a burden! But, like the dervise, we are, at present, forced to lead a life of penitence; let us continue it, at least till the middle of the night, that it may be more meritorious. You, *Toujoursdort*! as I have great confidence in your talent, I give it to you in charge to secure our repose till sunset. Go, and take a turn at half a league’s distance from this place; and, whenever you shall perceive any curious prying people, beat as it were eighty drums, and sound your trumpet somewhat loudly.” *Toujoursdort* obeyed, while his companions continued the immoderate enjoyment of the bottle, till they were all stretched under the table.

There was not a wedding every day, otherwise they would have found their entertainment quite ready, without giving themselves any trouble. Next day, the troop, under the command of Tranchemont, made prodigious havock on every side; and with so much the more boldness, that, under such a leader, they flattered themselves with impunity. But they themselves were obliged to dress whatever they

they were obliged to dress whatever they wanted

wanted to eat. Every night they encamped under their tent, the situation of which was unknown, for they never pitched it till it was dark. During the day they were frequently obliged to fight, because they met with small detachments, like that which had proposed to surround them; these they invariably put to death. Whoever escaped the sword and the fire, fell before the voice of *Toujoursdort*, who completely broke the drum of their ears by whispering to them. At length, the hail was showered down upon them, and completed the disaster and desolation.

A man, however, had devised a method of delivering the country from this terrible scourge, which was spreading such desolation. This was, by arming the inhabitants with slings, and overwhelming the authors of all this destruction with stones. *Quicksight* observed this man, as he was trying this new weapon, the use of which he was to propose. He saw him about to communicate his discovery to the people around him. But, at the very moment in which he opened his mouth, an arrow flew from *Aimwell's* bow, entered his throat, and arrested the salutary advice in its passage. The country was in absolute despair; and advices to that purpose were carried from all quarters to *Kallacahabalaba*, by an hundred arrows which alighted in it: (This was the way

in which requests were presented to Bigstaff, and in which all complaints or advices reached him). Upon this the tyrant summoned his council, which consisted of a single astrologer deeply skilled in geomancy.

“ You see to what a condition we are about to be reduced,” said he : “ Nobody indeed can disturb us here ; but nothing can save us from the famine by which we are threatened. Hitherto my arms have successfully opposed these extraordinary robbers who infest my country ; but their audacity has, without doubt, increased with their strength. They have at their head a chief, who alone hath destroyed several detachments of my soldiers, who watch over the safety of these countries, and collect the taxes : There is something very supernatural in the reports and complaints which have been made to me ; devise therefore some method by which we may provide for our safety.”—“ I have been thinking on that for some time,” replied the learned person. “ I have cast the nativity of all these people, and have found, that ordinary arms could give you no advantage over them. The pretended talents, which they employ to such bad purposes, are more or less magical ; but this art is so very defective, that the most powerful mean it employs may be rendered ineffectual, by the most trifling of all those

those which may be directly opposed to it: Thus, I will approach *Toujoursdort* with cotton in my ears, and his drum will have no effect upon me. I will spit in *Soufflefeu's* mouth, and the fire will be extinguished. *Quickfight* becomes useless, in proportion as danger approaches. The arrow of *Aimwell* is blunted against steel. *Cut-the-air* is but a messenger, who may be easily stopped. The science of *Grippenuage* depends upon a thread, which it may be possible to cut. *Pretaboire* is but a coward of a dervise, and can do nothing where there is not water to drink; but we must secure ourselves against his book. *Grossitout* and *Strong-back* make part of the baggage, and are by no means formidable. But the most dangerous enemy whom we have to encounter is *Captain Tranchemont*, the chief of that cursed race. He is constantly out of favour with the stars; and is actually endowed by them with the gift of doing all possible mischief, without ever performing one good office. He hath a ready and active genius, an intrepid soul, and a body of uncommon strength; but he is the perpetual victim of his rashness. He wears a sabre all bespangled, which the diamond itself cannot resist: Should you oppose to him your club of brass, he would cut it in a thousand pieces, and you would be instantly

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disarmed.

disarmed. His usual custom is to send a challenge; but he has been already informed that you never accept any but on conditions to which he will not agree. However, Sir! if you will arm yourself and your soldiers as I shall advise, I will venture to promise you infallible success over him and all his troop.”—“Go to my arsenal,” said Bigstaff, “and cause all the arms you shall judge proper for my soldiers and myself to be prepared: I hold your advice in too great estimation not to follow it implicitly.”—“I warn you, however,” said the astrologer, “that these arms will be very uncommon.”—“It does not signify; they will be so much the fitter for engaging the enemy: One uncommon thing must be opposed by another equally wonderful.”

Captain Tranchemont continued to ravage the plain: And Bigstaff, in concert with his learned counsellor, prepared the little army which was to take the field. It was assembled; and, with great secrecy, the arms and instruments of war with which it was to be furnished, were completed in the arsenals. When all was ready, a body of three hundred men, shining in steel, was let down from the fortress by the help of pulleys and baskets, and covered the plain.

“The

“The enemy! The enemy!” exclaimed Quickfight. “Are they let down from the minarets?” said Tranchemont.—“Yes, General; see, the baskets are emptying! Three hundred men, and a chief who commands them, have come out.—It is the tyrant himself; I know him by his stature: He appears much taller than common.—Ah! what a singular helmet he wears upon his head! It is a large seething-pot; Soufflefeu must make it boil.—His buckler is five inches thick; and his eyes sparkle as if they were burning.—Shall I go, General! and put the stake before Aimwell, that he may send him a present from you to his left eye?”—“You are very zealous, soldier!” said Tranchemont; “look, but presume not to advise.—My enemy is then in the plain, and guarded in a very ridiculous manner against my strokes!—Come, Toujoursdort! Summon all our people by the signal, and let us march to meet the enemy.

The two armies were soon in view, and within the reach of an arrow. Tranchemont was stationed in the centre, betwixt Toujoursdort and Soufflefeu; Pretaboire and Quickfight were in the right wing; and Cut-the-air and Aimwell in the left; Strong-back and Groffitout were placed in the rear; and Grip-penuage dragged along with him a tempest,

which he balanced in the air, waiting the proper opportunity to discharge it.

On his side, Bigstaff made the necessary dispositions; and drew up his army in a line three men deep. In the foremost rank, were placed those who handled the naked armour; every soldier in the second was armed with a syringe; and those in the third with a pair of scissars; and all were armed with defensive weapons of the very best temper.

Tranchemont beheld this triple row of warriors displayed against him; and, full of confidence in his forces, he marched forward in full assurance of an easy victory. He advanced ten paces before his troop, as if to challenge his enemy to single combat. Bigstaff advanced in order to accept; and the armies remained in suspense, when Tranchemont ordered *Toujoursdort* to sound the charge. This was the only order that was well executed; for, in every other respect, events, unforeseen by Tranchemont, disconcerted all his projects, and rendered his efforts ineffectual.

As soon as Tranchemont and his adversary had opposed buckler to buckler, the former wished to discharge on the head of Bigstaff one of those decisive strokes, by which the strength of his arm, and the temper of his blade, had been so often signalized; but, before he struck, he

he thought of addressing, in the following manner, the enemy, over whom he was certain of victory.

“Bigstaff!” said he to him, “tyrant of scullions! art thou not ashamed to present thyself to battle with a pot upon thy head? Dost thou think then that thy kitchen-tackling can save thee from the strokes with which thou art threatened? Or, hath my evil star suggested to you this ridiculous defence, that I might reap nothing from my victory but the disgrace of having triumphed over the prince of cooks? Must the brave soldiers of Tranchemont then engage with apothecaries and barbers?—Darest thou lift against me the club, which does not become thy shameful hand so well as the spit on which thy roast is turned every day? It would have matched thy helmet and buckler extremely well.”

“Tranchemont,” replied Bigstaff, “thy words and thy conduct are alike. I am not come out against thee to encounter a warrior, but a butcher, by profession. And, if it belongs to me to act nobly in every thing, to you it belongs to perish by an ignominious death. Thou challengest me to inflict the first blow; dare thyself to give it.”—“By Mahomet thou shalt not be deceived,” said Tranchemont. With these words he let fall a stroke, quicker than
than

than lightening, on the pot which covered the head of his enemy; but the moment the fabre touched it, instead of penetrating the pot, it rebounded in such a manner as to shake the vigorous arm which wielded it. Tranchemont, astonished at this resistance, wanted to cleave, with one blow, the arm and the buckler of his adversary; but the blade of his scymitar flew into pieces. Instead of having struck, as he thought, upon iron, it was against a hollow gourd and a moulded cheese, that the magical power of his fabre was exhausted.

“Great God!” exclaimed Tranchemont, as he retreated four steps; “Holla! Soufflefeu! Let this head be put to the fire, and make it as hot as that of hell.”

Soufflefeu was about to obey; but instantly a deluge of water entered his mouth, directed from an hundred syringes; and there issued out of it nothing but a thick smoke. Deprived of this aid, the disconcerted general called Grippenuage to his assistance, who hovered over the army with a provision of hail and thunder; but all the scissars of the third line of Bigstaff's foldiers were in the air, and, by cutting the invisible threads, turned the storm against the opposing army.

Tranchemont then, declining an honourable retreat, thought it his duty to make use of his
last

last resource, and made Toujoursdort beat the march. But, in consequence of the cotton with which the ears of his soldiers were stopped, the army of Bigstaff was not dismayed with the noise. They at length surrounded Tranchemont. The drummer redoubled his strokes upon his enormous belly, and the whole troop was stunned with the terrible din, and fled with all their speed; but Tranchemont remained the victim. The tyrant of Kallacahabalaba put him to death with his club; Toujoursdort burst; Soufflefeu was suffocated by the smoke; the rest escaped as well as they could, and sought their safety in the caverns which had served them for a retreat.

IN this manner did Dobil-Hafen finish his story. The attention which had been paid to him, and the pleased air which he thought he remarked in his hearers, inspired him with good hopes of success. "I have," said he, "related very extraordinary things, but the terms which we have accepted obliged me to tell a story, the incidents of which should be absolutely new. I have made them happen to unknown characters; I have had the greatest desire to please my amiable cousin, but know not if I have been

so.

so happy."—"O most certainly," said Vafumé, "your story hath given us all very great pleasure; and my good Nané will not deny that she laughed very heartily."—"I confess," said the nurse, "I was all attention; and every moment I expected some new jest. I was ignorant of this manner of telling stories, and felt it entirely new to me.—But is this all we are to hear?"—"No, my good nurse," replied Vafumé, "there is still another, and we wait with impatience till he who is to relate it shall choose to begin." Saying this, she cast her eyes on the youngest of her cousins, whom timidity kept silent.

Valid-Hafen was more passionately in love with his cousin than his brothers: His inclination was under the influence of a more delicate, and less interested taste; and he would have preferred her to the most advantageous match in Surat. But, at that moment, the fear of losing her banished from his mind all the resources of his imagination; and, although he was endowed with an uncommon memory and understanding, nothing presented itself to his mind which did not appear to have been thought of by others; perhaps, also, self-love might be at stake. However that be, his embarrassment was very visible, his lips trembled, and an involuntary blush overspread his forehead. This
hesitation

hesitation alarmed the beautiful Vafumé, who, being more particularly interested in her young cousin, secretly wished that he might be victorious ; and the good Nané expected a story.

At length Valid-Hafen took courage, and got over the dangerous step which he dreaded, by beginning as follows :

See Vol 3

PJ

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1792

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ARABIAN TALES.

SCHEHERAZADE, having finished the story of Schebandad of Surat, waited the orders of the Sultan Schahriar.—“What,” said he “is your story ended?”—“Invincible Sultan,” replied she, “I would wish to vary your pleasures, by giving you a new and more interesting relation, of a different kind from the former; but it is very long, and the day is fast approaching. Therefore, as I have need of repose, I will, with the permission of my Lord and Master, reserve the story of Bohetza and his ten Viziers for the evening.” “It is reasonable,” said the Sultan, “I feel myself a little drowsy as well as you, and I should be glad likewise to repose.” Upon a signal given with his hand, the lights were put out, the assembly broke up, and the seraglio was sunk in silence.

The evening being at length come, and every thing prepared for hearing the story of the

beautiful Sultaneſs, ſhe addreſſed Schahriar in theſe words: “ I warn your Highneſs beforehand, not to expect in this ſtory, any of thoſe extraordinary facts, of which your Maſteſty appears to me to be ſo fond: but——”

“ What,” interrupted the Sultan, “ no birds? no more magic?”—“ No, Sire, the moral of this ſtory is drawn from the predeſtination of man; and I will prove to your Maſteſty, that nothing on earth can alter the decrees of heaven.” “ If it be ſo,” replied the Sultan, “ it is certainly decreed, that I ſhould attend to your ſtory:—you may therefore begin it.”

Scheherazade, after a gentle inclination of the head, ſpoke as follows:



Story of Bohetzad, and his Ten Viziers.

THE kingdom of Dineroux comprehended all Syria, and the Iſles of India, lying at the mouth of the Perſian Gulf. This powerful ſtate was formerly ſubject to King Bohetzad, who reſided in the city of Iſſeffara. Nothing could equal the power of this Monarch. His troops were without number, his treaſures inexhauſtible, and the population of his dominions was equal to their fertility. His whole

whole kingdom, divided into ten great departments, was entrusted to the administration of ten Viziers, of whom his divan was composed. This Prince used often to repair to the chase, as a recreation after the cares of government.

One day, while he entered with his usual keenness into this exercise, he allowed himself to be carried so far in pursuit of a stag, which had darted into the forest, and left his attendants at so great a distance, that, upon coming out of the wood, he could perceive none of his people. He had also lost sight of his prey; and while he endeavoured to find out the East of the place he was in, he perceived, at a distance, a pretty large troop of men. He approached them, and as he drew near, he could distinguish a body of forty Knights *, surrounding a splendid litter, the brightness of which was heightened by the rays of the sun. This carriage was made of rock crystal: the mouldings and hinges were of carved gold; and the roof, in form of a crown, was made of wood of aloes, having

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cornices

* *Knights.* The very ancient knighthood of India exists there to this day. Those who devote themselves to this manner of life, come, armed from head to foot, to offer their services to the different Princes. See the memoirs of Hyder-Ali Kan.

cornices of silver. This litter resembled in shape a small antique temple *, but so brilliant, that the eye was quite dazzled with it. A prodigy of this kind, in the midst of a desert, astonished the King, and at the same time excited his curiosity. He came up and saluted the convoy ; and addressing his discourse to the Knight, who held the reins of the mules ; “ friends,” said he, “ be so kind as tell me the meaning of all this equipage, and the name of the person to whom it belongs.”

Notwithstanding the civil and polite manner in which the Monarch spoke this, yet, as his hunting dress did not express the dignity of the wearer, they answered, “ What matters it to you ?” Bohetzad was not discouraged with so dry an answer, but still insisted with politeness, and even earnestness, for a more satisfactory reply. He, who appeared to be the leader of the troop, then presented to him the point of his spear, and said, “ Go on your way, audacious fellow ; otherwise, if your curiosity becomes more impertinent, be assured it will cost you your life.”

This insolent behaviour excited the indignation of the King : he went up to the Knight
who

* This kind of carriage is called, in Arabic, *tar-hermanni*.

who thus threatened him, with that air of confidence, and that commanding tone, the habit of which he had acquired in the exercise of absolute power: "Slave of my throne," said he to him, "dost thou not know Bohetzad? But, had I been only a common man, after speaking to you in so modest and friendly a manner, ought you to have threatened me with death?"

At the very name of Bohetzad, the Knights alighted, and prostrated themselves on the earth. "Sire," said one of the oldest of them, "pardon an answer which we could not think addressed to the greatest Monarch of the earth; for it was very possible not to recognize your Majesty, in a hunting dress, and without attendants."

"Rise," said the King, "and gratify my curiosity. Who is the person in that litter, and whither are you conducting them?"

"Sire," answered the Knight, "it is the daughter of Asphand your Grand Vizier: we are conducting her to the Prince of Babylon, to whom she is going to be married."

During this, the daughter of the Vizier, uneasy on account of her delay, presented her head at the curtain of the litter, in order to get information, and was perceived by Bohetzad. Whatever pains she had taken to pre-

vent herself from being seen, her extraordinary beauty struck the Sovereign; his heart received a fatal wound; his passion, arrived at its height, aspired after gratification from the very moment of its existence; and Bohetzad, determined to make sure of the object of it, made use of his absolute authority, and spoke thus to the conductor of the litter: "I command you to take the road to Iffessara, and to conduct the daughter of my Grand Vizier to my palace."

The commander of the troop thought it necessary to make some reply to his Majesty. "Sire," said he, "your Vizier is your slave, as well as we; and therefore, if we return his daughter to his own palace, she will continue there in equal subjection to your will." "But

my Vizier has disposed of his daughter, without my consent, and I don't owe him that attention which you propose I should pay him."

"Sire," replied the Knight, "your Grand Vizier, Asphand, has always been held in the highest estimation, and has had the honour to enjoy the confidence of your Majesty. One instance of violence exercised against him may affect his reputation, and cause him lose, in the opinion of the public, that credit which it is your interest that he should enjoy."

"All his credit depends on me, and I do not detract

detract from it, by doing him the honour to marry his daughter."

The oldest, and likewise the best informed of the Knights, still ventured to speak. "Sire," said he, "precipitation is dangerous; it often draws repentance after it: your slaves beseech your Majesty to reflect maturely on this." Kings must be obeyed. "I have reflected already, audacious old man!" replied the Prince in anger; "what caution should I observe with my slave? Obey." Being able to restrain his impatience no longer, he himself seized the bridle of the mules, and directed their steps towards that part of the forest where he presumed his people would be assembled at the appointed rendezvous. He soon found himself at the tent which they had set up; and he ordered all his suite to accompany the Princess in the litter to his palace. When the retinue was arrived, the King ordered the chief of his eunuchs to bring the *cadi*, who instantly appeared, and drew up a contract of marriage between *Bohetzad* and the Princess *Baherjoa*, daughter of *Asphand* the Vizier.

While the King was taken up with the ceremonies of the marriage, the forty Knights returned to the palace of the Grand Vizier, being forced to abandon the litter, and the Princess

Princesses whom they were conducting to Babylon. The minister was confounded at so speedy a return. Having set out from the city of Iffehara, how could they come back so soon from Babylon? He feared that some extraordinary accident had befallen them. One of the Knights came and told what had happened; he exaggerated the violence and despotic manner of Bohetzad, and filled the mind of the minister with fear and resentment, although he assured him that the Monarch was that very night to marry his daughter.

“ Thus to oppose himself to my disposal of my own family ! to carry off my daughter ! to marry her against my will ! in this manner to repay my services ! ” said the enraged minister.

Full of a desire of vengeance, he immediately ordered expresses to be sent to all his friends; the Princes and Grandees of his family, to assemble them at his house. When they were come, he represented to them the outrage which the King had committed against his daughter, the Prince of Babylon, and himself. Shame and resentment entered into every breast. Asphand perceived, from the effect of the relation which he had made them, that it would be easy to associate them with him in his schemes of revenge.

“ Princes

“Princes and Lords!” said he to them, “the King, occupied with his pleasures, is not delicate about the means of gratification; and, as a recompence for my labours, he hesitates not to expose me to the disgrace of an irreparable insult. I am nothing but a vile slave in his eyes. Thinks he that my daughter is obliged to share his unsteady attachment, and submit to his unbridled desires? You yourselves will not be safe from this dishonour; your wives and daughters will not be spared. This torrent of iniquity will discharge itself on you; if we endeavour not to stop its course.” The relations and friends of the Vizier entered into his interests; and a deliberation was held concerning the measures which were to be taken. One of them, deeply skilled in politics, thus gave his opinion.

“Vizier, write to the King, and express to him how sensible you are of the unexpected honour which he has done you, and to which you could never have had the smallest pretensions. Along with this letter, send another to your daughter, in which you must seem delighted with her good fortune. Supplicate heaven with her, to pour down happiness upon a monarch so beloved by his people. Accompany these dispatches

patches with magnificent presents ; and Bohet-zad, blinded by his passion, will readily believe every thing which can flatter it. You will take advantage of this security, to leave him at the first opportunity, under pretence of attending to his business ; and, having secured yourself against any sudden attack from him, transmit to all the Princes, the Governors, and people entrusted with the management of the finances, alarming accounts of the situation of the kingdom. Represent to them the danger of the state, while the government is in the hands of a young Prince, addicted to the gratification of his passions, incapable of rewarding the services done him, which he only repays with violence and disgrace, being guided by no law, but the dictates of a will, as depraved as it is absolute."

The Grand Vizier, and the rest of the assembly adopted this plan. They all agreed to embrace every opportunity, which might present itself, of preparing the minds of the people, without exposing themselves to danger, and to continue at Isseffara when Asphand had left it, for the purpose of giving him information, and directing his conduct. These resolutions being entered into, the assembly quickly broke up, that they might give no room for suspicion ;
and

and Asphand wrote to the King in the following terms:—

“Mighty King! Monarch of two seas, your slave, already elevated by you to the place of Grand Vizier, and honoured with the title of Prince, did not expect the distinguished honour of becoming your relation. Infinitely obliged by this new favour, I offer up to the God of heaven the most ardent wishes, that he would continually heap on your Majesty new marks of his kindness; that he would prolong your days, and grant you all the blessings of a kingdom which shall not be shaken to the latest posterity. My duty hitherto has been, to labour for maintaining both external and internal peace in your dominions, by the wise administration of justice, and by defending your frontiers from the enemy. I filled the station of your first Vizier; the duties thereof are now become more sacred to me; the honour of a connection with you, gives me a personal interest in their success; and my daughter and I will only be slaves more faithfully attached to your person and interests.”

The letter to Baherjoa contained congratulations on her good fortune, and was as artfully expressed, as the one addressed to her spouse. Asphand caused the first officer of his household deliver these letters, and accompanied them
with

with a magnificent present. The young son of the Vizier joined the envoy; they went together to the King's palace, and prostrated themselves before him.

Bohetzad, intoxicated with the good fortune which he enjoyed, did not in the least suspect the false declarations of the Vizier. He ordered his son to be clothed with the richest robe, and a thousand pieces of gold to be given to the officer, who was entrusted with the message. Scarcely were they gone out, when the oldest of the Viziers came to pay his court to the King. The Monarch received him with his usual goodness, made him sit down, and communicated to him the happiness which he expected to enjoy in the possession of his lovely spouse; for, tho' it was the consequence of a small act of violence, he imagined that it could be obscured by no cloud. "The attachment shewn me by Asphand," said he, "removes my fears concerning that resentment which I might suppose him to possess; here are his letters; read them, and you will see how well he is pleased with this alliance. Besides, the magnificence of his presents exceeds even the force of his expressions."

The old minister, after reading the letters, continued thoughtful, and with downcast eyes.

"Are you not satisfied with what you have read?"

read?" said the King. "A dangerous reptile," replied the minister, "when it means to introduce itself anywhere, does not try to frighten by its odious hissings : it creeps in artfully under the folds of its flexible and thin body ; its scales are glittering and smooth ; its looks are soft and fawning, and it takes care to conceal its treacherous and venomous sting. The letters of Asphand are studied ; doubt not but you have offended ; and the pretended softness of his expressions only conceals a scheme of revenge, the consequences of which you ought to guard against and prevent."

Bohetzad, entirely occupied with his amours, and supposing that the minister who thus spoke to him, was influenced by motives of jealousy, paid no regard to the advice, which proceeded from attachment, zeal, and prudence, and allowed himself to be blinded concerning the conduct of Asphand. The latter, in prosecution of his plan, and under pretence of appeasing some murmurs in certain parts of the kingdom, left the capital, in a few months after, with his whole retinue. As soon as he saw himself out of the reach of power, he communicated to the governors of the provinces, the affront which he had received ; he excited them to revolt, by inspiring them with a fear that they would all meet with a treatment similar

to his ; and to determine them to it, he calumniated, in every instance, the person and government of Bohetzad.

Upon receiving the messengers of the Grand Vizier, the Grandees of the kingdom, enraged against a Prince, whose administration was held forth in so odious colours, concerted together, from one province to another, and assured Asphand, that, upon the first signal given by him, they would take the field with the troops under their command. The Vizier at the same time warned the Princes who remained at Issesfara, to hold themselves in readiness against the day, on which he should come to complete his revenge, and to free the state from a tyrant who was sunk in effeminacy.

The plot was executed before Bohetzad had the smallest suspicion of it. The city of Issesfara was completely invested by the army of Asphand. On receiving this news, the King armed in haste : he ordered the troops who were about his person to follow him ; but they had been gained over, and were devoted to his enemy. He saw no safety for himself but in flight. He saddled, with his own hands, one of his finest coursfers ; and, taking Baherjoa behind him, endeavoured to gain the desert. He made a passage to himself through the midst of his mutinous subjects, whom he trod under his feet.

feet. This young hero, whose courage seemed only to be increased by love, burst like a torrent through a troop of those who wished to interrupt his passage : his invincible spear spared none of the rebels ; and his horse, as vigorous, as swift, soon carried him out of sight of his enemies.

He was now in the midst of the desert ; and, night obliging him to allow some repose to his wife, fatigued with so violent an expedition, he stopped at the foot of a frightful mountain. The Queen, exhausted with weariness, found herself at the end of her pregnancy ; the pains of childbirth speedily declared themselves ; and, soon after, the Prince received in his arms, as a precious pledge of their love, a young boy, no less beautiful than his mother.

This tender pair loaded him with caresses, and soon forgot, in their soft effusions, the fatigue, uneasiness, and horror of their situation. The child was wrapped in a part of the Queen's robes ; and, in this solitude, they enjoyed a profound sleep in each others arms. The returning day invited them, however, to pursue their journey. The affectionate mother gave suck to her child ; but, as she lived only on wild fruits, her breasts soon ceased to furnish proper nourishment. The child decayed, and

the mother herself was in danger. Bohetza then saw himself under the cruel necessity of sacrificing nature to duty. He perceived a limpid fountain, on the borders of which there was a green bank, defended from the rays of the sun by the neighbouring willows. Here the unhappy parents abandoned to the care of providence, the object of their affection, having first watered it with their tears. "Great God!" said the afflicted mother, "thou who formerly watched over the young Ishmael, take care of this innocent creature. Send the preserving angel to him; we have no hope but in your succour." Sighs prevented her from saying more. They both tore themselves away from this dreadful sacrifice, and committed this sacred deposit into the hands of its creator.

The noise they had made in coming thither, had frightened away from the brink, a hind, who, along with her fawns, was refreshing herself at this exuberant fountain. As soon as they were gone, she returned, and approached the languishing creature, which seemed about to lose for ever the little strength which remained. A powerful instinct led this animal to give the child that nourishment which was reserved only for her young ones. She fed quietly around her nursing, and left the place no more.

more. The wild beasts of the forest, it appeared, had abandoned to her the enjoyment of this happy spot, although so necessary to the supply of their wants, amid the burning sands and parched deserts, with which they were surrounded. Nevertheless, men came to disturb their repose.

It was a band of robbers, whom thirst had brought into these places. They saw a child wrapped in rich swaddling clothes, but still more remarkable for the beauty of its features. The leader of the banditti approached it, took it up, and sent it straightway to his wife, that she might pay it the necessary attentions, and educate it as if it had been their own son. When the wife saw it, she was moved with the charms of its figure, entered into the benevolent views of her husband, and immediately procured for their adopted son the best nurse in the horde. Having seen the fruit of the loves of Bohetzad in safe hands, let us now follow the steps of these illustrious travellers.

Full of grief for the sacrifice which they had been forced to make, the King and Queen had continued their journey in sadness, till they reached the capital of Persia, where Kassera then reigned.

This powerful Monarch received the fugitive Prince and his charming spouse, with that

respect, which was due from a crowned head to a great sovereign, his ally, whose rebellious subjects had revolted, under the standard of a criminal usurper. To Bohetzad he allotted an apartment in his palace, as magnificent as his own; and to Baherjoa one equal to that of his favourite Sultaneſs. Such were the riches, and magnificence of the palace, in which the King of Dineroux, and his wife now were, that, beſides the magnificent apartments in which they were lodged themſelves, there were twenty-four others, occupied by as many ladies belonging to the Sultan, each of whom was ſerved by fifty ſlaves of their own ſex, in the bloom of youth, and of the moſt exquisite beauty.

The treaſures of the Eaſt ſeemed to have been exhausted, in beautifying theſe ſtately dwellings. The gardens were full of the rareſt and the moſt gaudy flowers: the waters, whoſe courſes were diſtributed with great art, preſented a magnificent ſcene to the eye: the trees gave at once, by the beauty of their fruit, and the thickneſs of their foliage, the idea of plenty, and the delight of reſoſe: the birds, with the variety of their plumage and their ſong, enchanted the inhabitants of theſe happy regions: every thing, in ſhort, concurred to diſplay the riches of the great Monarch

Monarch of Persia, whose immense power was farther displayed, by an army of two hundred thousand men, which constituted his life guard. A Prince, so powerful and magnificent, needed spare nothing, in treating, in a manner suitable to their rank, the illustrious guests, whom he had received into his palace.

At the same time that he ordered a powerful army to be assembled on the frontiers, with the necessary stores and military engines, he endeavoured to dispel the melancholy of the husband and wife, by feasts, which displayed the greatest splendour and variety. But generosity, and greatness of soul, were not the only cause of his attentions: a less noble, but more powerful feeling, had taken possession of his heart; he was enamoured of Baherjoa, whose beauty was superior to all those in his seraglio. His passion for her was then disguised under the veil of friendship; but, from the profusion which he displayed on every occasion, the delicacy of his attentions, and the care which he took to anticipate her wishes, it was easy to discover the love by which he was actuated. The sad Baherjoa, whose attention was occupied solely about the loss of her son, and the misfortunes of her husband, was far from ascribing any of the attentions which she met with, to this motive: her soul,
weighed

weighed down with grief, was incapable of relishing any of those pleasures which were presented to her : her heart, sincerely affected, was inaccessible to every impression, but that with which it was already occupied. Her son abandoned, in the desert, to the care of Providence, and her husband, reduced by her father, to the necessity of asking succours from a foreign King, were the only objects which engrossed her thoughts.

In the mean time, the army which Bohetzad was to command, was assembled. He took leave of Kaffera, to put himself at the head of this formidable body, and soon penetrated into the heart of Syria. Asphand, the usurper, being informed of the danger which threatened him, communicated it to his associates, assembled them as quickly as possible, and met his enemy at the head of two hundred thousand men.

The armies were now in sight of one another. The centre of Bohetzad's army was commanded by an experienced Vizier of the Persian King. Bohetzad himself, at the head of a chosen body of knights, was every where to give orders. He suddenly began the combat on the right, by attacking the opposite wing of the enemy, with such fury, that they were obliged to fall back upon the centre, and were
thrown.

thrown into confusion and disorder. The King of Dineroux lost not a moment: he advanced his main body towards that of the enemy, as if he meant to attack it; but frugal of the blood of his subjects, whose lives he wished to spare, he made them halt, and ordered his left wing to attack the right wing of the enemy: this gave way, and fell back in disorder; so that three-fourths of Asphand's army remained surrounded. This usurper endeavoured, in vain, to rally his troops, whom an attack, equally prudent and vigorous, had thrown into disorder. Fear, and above all, remorse disarmed them. A pardon being offered, they accepted it: and, that they might appear less unworthy of it, they unanimously delivered up the ringleaders of the revolt. Asphand, his family, and his principal associates, were put to death on the field of battle.

This victory decided anew the fate of the kingdom of Dineroux, which again submitted to the laws of its rightful Sovereign: This Monarch returned to his capital, re-established order throughout his empire, and contrived proper means, for testifying his gratitude to the Sovereign, who had given him such powerful assistance.

He

He determined, that the most intelligent of his Viziers should go into Persia, at the head of twelve thousand men. Twenty elephants, loaded with magnificent presents, were to follow in his train. At the same time, he was charged with a more delicate commission. He was to pass through the desert, in which the son of Baherjoa had been abandoned, and endeavour to find out the place near the fountain, which had served him for a cradle. He was to make enquiry at every living soul he might meet on the road, in order to get information concerning the fate of this precious deposit; and having found him, to carry him to the arms of his tender mother, whom he was to bring along with him to Isseffara. But many obstacles stood in the way of these things. The prudent envoy caused the whole desert to be searched, but to no purpose: he did not succeed so well in finding the child, as in bringing back the mother.

Kassera, desperately in love with this Princess, could not think of parting with her. On the arrival of the ambassador, with presents from the King of Dineroux, and a commission to bring away the Queen, he felt some struggles in his heart; but love triumphed over them. This imperious passion magnified, in his eyes, the good offices he had done; and
made

made the giving up of a woman seem but a poor return for them. In a word, he renounced the glorious title of a generous protector, for that of a base ravisher of the wife of his ally.

Nevertheless, he appeared to receive, with gratitude, the embassy of Bohetzad, and the presents with which it was accompanied. Meanwhile, he was informed, that the auxiliary troops, which he had furnished this Monarch, had returned into Persia. The officers, who commanded them, extolled to the skies the bravery, the abilities, and the magnificence of Bohetzad. They returned from his dominions, delighted with himself, loaded with kindness, and astonished at the power with which he was surrounded, and the resources of the country, over which he reigned. These universal reports raised an unusual conflict in the enamoured soul of Kassera. He was not accustomed to victory over himself; for, till that moment, he had yielded to every inclination. But he must now either give up a violent passion, or the title of the benefactor of a Sovereign, equal to himself in dignity and in power, and that too, at the hazard of drawing upon Persia the scourge of a cruel war, and of seeing all Asia in dreadful confusion. "Be ashamed, Kassera," said he to himself, "of
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the guilty designs you have formed. Return thanks to fortune for the favour it has done you, in opening your eyes to the folly of your conduct. May the King of Dineroux for ever remain ignorant, that, forgetting what you owe both to yourself and him, you have dared to covet a blessing which he holds so dear. Remember the benefit you have derived, from encountering difficulties, which have recalled you to your duty. Oh! Absolute power! How much art thou to be dreaded by the man, who knows not how to command himself! Allowing myself to be carried away by my desires, I was about to become criminal, and to shew myself unworthy to reign. But I know how to check my passions, and change my projects."

The King of Persia, having taken this resolution, sent immediately for his principal treasurer, and gave orders that a litter, ornamented with precious stones, and more splendid than had ever been seen, should be prepared, to carry Baherjoa into her husband's dominions. A considerable embassy was ordered to follow it, with magnificent presents. In this manner did Baherjoa begin her journey to Syria, after being well assured, of respect and attachment, by the Sovereign who had determined to part with her. Bohetzad met his spouse before she entered Issellara. It is impossible

possible to describe the transports of this interview. Yet the tender uneasiness of the mother, respecting the fate of her son, soon disturbed the happiness, with which this pair were intoxicated. Baherjoa offered the greatest reward to obtain news of her son; and Bohetzad gave orders that the most minute enquiry should be made. It was by no means probable, that he had been devoured by wild beasts, otherwise some remnants would have been found, at the very first search, of those clothes wherein he was wrapped. A thousand Knights were again dispatched to the desert, and ordered to spread themselves all around the fountain; but their search was in vain. Bohetzad concealed their want of success from his inconsolable spouse, and endeavoured to soften her pain and vexation. "There is as yet no room for despair," said he to her; "the favour of heaven, which did not abandon us, amidst the dangers to which we have been exposed, and which hath restored to us the throne, whereon we are now seated, will have preserved our son, so dear to our hearts. It only withholds him, in order to deliver him to us, when we shall have merited this favour, by our submission to its will. To be deprived of him is grievous, but we are still of an age to expect consolation."

tion. Dry up your tears, my dear Baherjoa, they are the torment of my life." The Queen appeared somewhat more tranquil; but the wound which her heart had received could not be so easily closed.

In the mean time, this tender object of their uneasiness, snatched from the arms of death, by the chief of the robbers, and educated by his wife, with all the care of the most tender mother, grew in strength and beauty. The leisure of his early youth was filled up by reading and study; he was soon able to engage, in those exercises which strengthen the body; he outstripped all the children of the horde, by abilities, address, strength, and intrepidity, very surprising at his years. He was also distinguished, by an application to study, from which he derived the greatest advantages, and by punctuality in those duties which were required of him, by a society little suited to him, but of which chance had made him a member. The chief of these vagabonds seeing him so expert in the use of arms, and in riding, soon associated him with him, in his expeditions against travellers, whom business led into those countries infested by their depredations: and the young Aladin (for this was his name) shewed himself as brave, as he was expert.

One day, the troop attacked a caravan returning from India, and which, as it was loaded with goods of the most valuable kind, a formidable guard defended from danger. The desire of booty prevented the vagabonds from thinking of the danger, to which they were exposing themselves; they attacked this convoy with an unusual degree of boldness, but were soon repulsed. Two thirds of the troop remained on the field of battle, and the rest fled. Aladin, as yet young and inexperienced, drawn on by his valour, was soon surrounded, and made prisoner.

When a robber is taken with his arms in his hand, he ought to be beheaded. But the engaging air, the elegance, and beauty of this young Prince, interested the whole caravan in his favour, and saved him from the common fate. They did not believe the ingenuous replies which he made, when questioned about his birth and profession, he declared himself the son of the chief of the robbers. They could not imagine, how this infant should unite so many natural advantages, with an air so remarkable. He was carried along with the caravan, which soon arrived at Iffellara, where his father Bohetzad held his court.

The arrival of the caravan afforded a new opportunity, of diverting the attention of the

Queen, as yet afflicted with the loss of a son, whom she could not banish from her memory. The Sovereign sent the chief of the eunuchs, to make choice of such stuffs, and valuable articles, as might be most agreeable to Baherjoa. The merchants were eager to display them before him: But the figure of Aladin, who was there as a slave, appeared to him so ravishingly beautiful, that it attracted his particular attention. He wished to conduct him to the palace, hoping that his service might be agreeable to the Monarch; so that, after having purchased what was proper, he returned, together with Aladin, to the palace, where the King appeared satisfied with his bargains.

“Sire,” said the eunuch, “your Majesty seems pleased with what I have purchased; but the most beautiful article in the *Kan** was a young man, of such complete beauty, that I thought him the perfect image of him who is mentioned in the Alcoran; before whom the eleven stars prostrated themselves, as before the sun and the moon.” The King, curious to see him, ordered him to be brought along with his master; and they both quickly appeared before the king.

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* The *Kan* is a place allotted for the shops of foreign merchants, where they expose their merchandise to sale.

The appearance of this young stranger did not bely the favourable character which the chief of the eunuchs had given of him. The King could not believe, that so beautiful a slave could owe his birth, to a class of men so vulgar, as that which composed the caravan. He made enquiry concerning him at their chief, to whom he communicated his doubts on that point.

“Sire,” replied the merchant, “this young man does not in reality belong to any of us; and we know neither his family, nor origin. We were attacked in the desert by a band of robbers: we defended ourselves with bravery: part of them remained on the field of battle; the rest fled, and left, in our hands, the young man, who now engages your curiosity. Custom condemned him to death, but we could not think of inflicting it. We asked him concerning his station and his family, and he told us, that he was the son of the chief of these vagabonds: We know no more of him, and can say nothing more to your Majesty with any degree of certainty.” “Let him be left here,” said the King, “I want him to enter into my service.” “Your Majesty,” replied the chief, “may dispose, as you please, of all that belongs to the slaves of your throne.” At that instant, Aladin fell at the feet of the Monarch,

with his face on the ground, and kissed his robe. The King ordered the chief of the eunuchs to admit him into the class of slaves, which were most frequently about his person.

Nature spoke in the Monarch's heart, in favour of his new page. He never saw him, without feeling emotions which he could by no means account for; he always wished to have him with him; and that, which at first appeared no more than a rising inclination, soon became a very warm attachment. An interest, which he felt very strongly, made him regard, with pleasure, the progress both of the young Aladin's mind and body. He admired his application, prudence, discretion, and fidelity; and already considered his rare virtues, as the fruit of his cares.

After long experience of his abilities and activity, he went so far, as to trust him with the superintendence of his finances, and deprived his Viziers of an administration, in which he suspected them. In short, he decided every affair of importance, by submitting it to the sagacity of the young Aladin. The confidence of the Sovereign was not wrong placed. The more he trusted the reason and wisdom of his favourite, the more the happiness of his people, the prosperity of the realm, and his revenues, were increased. His confidence, in a short
time,

time, knew no bounds. Aladin became as dear to his father, as if he had known himself to be so in reality; and the influence of the Viziers was lost, in that of the young minister.

Jealous of a power which they had lost, the ten Viziers assembled in secret, for the purpose of contriving the means of gratifying their ambition and their avarice. They determined, at any rate, to hasten the ruin of their hated rival; and, unfortunately, he himself seemed to furnish a favourable opportunity for this purpose.

A grand entertainment was given in the palace. Aladin was naturally sober; but, while he sought only to participate the pleasure of the guests, he indulged himself in drink, with so much the greater security, that he was not accustomed to it, and was ignorant of its effects. At the end of the repast, he wanted to retire to his own apartment. He staggered, his eyes grew dim, and he soon lost the use of his senses. The first apartment which came in his way seemed to be made ready for him. It was a very rich one, and lighted by a great number of wax candles set in lustres. But Aladin saw nothing, he only sought repose; and having found a sofa, he threw himself upon it, and fell asleep.

There

There were no slaves there to inform him of his mistake. They were enjoying the feast, and only returned to the apartment, which they had left open, to fill the pots with perfumes, and prepare, according to the custom of the East, a collation of different sherbets, and dried sweat-meats. The hangings concealed the sofa on which Aladin lay.

All these preparations being finished, the King and Queen retired to their apartment. Bohetzad approached the sofa, opened the curtains, and beheld his minister stretched upon it, and asleep. He was instantly seized with a frantic jealousy. "What dreadful behaviour is this of yours!" said he to Baherjoa; "this slave could not have got into your apartment, and placed himself there, without your knowledge." "Sire," replied the Queen, in astonishment, but without confusion, "in the name of the Great Prophet, I swear, that I have not had any communication with this young man; this is the first time I ever saw him; and in nothing have I encouraged his audacity."

At the noise which was made around the sofa, Aladin awoke, surprized and astonished at his situation: He hastily arose. "Traitor!" said the frantic King to him, "Ingrate! Is this thy gratitude for my favour? Darest thou
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enter into my women's apartment, wretch that thou art ! Speedily shalt thou receive the chastisement of thy boldness." Having said this, Bohetzad, inflamed with rage, ordered the chief of his eunuchs to shut up the Queen and the minister, in separate prisons. This Monarch, agitated with the most violent and opposite passions, spent the night without closing his eyes. At day-break he called to him the first of his Viziers, who had not, for a long time, been admitted into his presence. He told him the injury which he supposed he had received, and in which he believed the Queen an accomplice.

At this recital the Vizier concealed his secret joy. Envy, hatred, and revenge were about to triumph. It was no feeble victim which was offered ; it was a most powerful rival whom he had to crush. The old courtier recollected himself. He endeavoured still farther to exasperate his Sovereign, and determine him to take distinguished vengeance ; and with an humble air he spoke as follows :

"Sire, your faithful subjects were astonished, when they saw your confidence bestowed upon an avowed son of a chief of the robbers. It would have been too great an instance of your Majesty's goodness, to have admitted the branch of so corrupt a stock near your sacred person.

You

You could expect nothing from him but treachery and crimes. He still boasts, that the violence of his passion had blinded him to such a degree, that he hath carried the insolence of his desires, to the highest pitch of audacity. But heaven preserve me from suspecting that the Queen encouraged him ! Her irreproachable behaviour, her wisdom, and her virtues, place her beyond the reach of the slightest suspicion, in that respect. Permit me, Sire, to hold a conversation with her, and I will venture to promise your Majesty such an explanation, as will diminish the uneasiness, which this troublesome adventure hath occasioned you."

The King complied with this request, and the old Vizier went to the prison, where Baherjoa was confined. He found the Princess in tears. "No Vizier," said she to him, at the first question he put to her, "I did not encourage this young man to offer me this insult. I have heard speak of him, but I never knew him. If he ever placed himself in a situation to be seen by me, I never suffered myself to look at him, not even in the fatal moment, when we surprised him in my apartment."

At this declaration, which bore the air of the most perfect innocence, the Vizier easily perceived,

perceived, that the Queen had not the smallest share, in the injury of which the King complained, and he thought himself authorized to give this assurance to the King. But this might lessen the crime of the enemy, whom he sought to destroy; and the courtier wanted to exhibit his fault, in such a light, as to make it appear an unpardonable crime. "Madam," said he to Baherjoa, "it was no doubt an excess of folly, which carried this rash young man to the step which he hath taken; but it will hardly be believed. Aladin must be looked upon, as ruined, by the excess, and notoriety of his imprudence. There is the highest probability, that the King, upon my report, will send for you to his presence. He will put many questions to you, to which, if you will permit me, you must return such answers, as my respectful attachment to your Majesty may at present suggest. They may restore tranquillity and peace to the King. You are to pretend, that this young man proposed to you, by a slave whom you did not know, to receive him into your apartment, promising to acknowledge this favour, by a present of an hundred diamonds of inestimable value; that you rejected this proposal with scorn, and the slave disappeared. That, by a second message, he informed you, that if you persisted in your refusal,

refusal, ready to die by the height of his passion, he was determined to involve you in his danger, by finding means to introduce himself into your presence, and make you appear as guilty as himself." The Queen, not suspecting the motives of this advice, thanked the Vizier, who went away to give Bohetzad an account of this interview.

"Sire," said he to him, having related the conversation, which he had just had with the Queen, and feigned answers similar to those he had suggested, "You see what a viper your Majesty has nourished in your bosom! But wolf's-bane never carried salutary fruit! Was it possible, that the son of a robber should lead an irreproachable life?"

At this report of the Vizier, the eyes of the Monarch sparkled with rage. Immediately, and without waiting for the Queen's declaration, he ordered the young man to be brought before him, loaded with chains.

"Wretch," said he, as soon as he saw him, "recollect the excess of my favours, and of your ingratitude! Let the recollection of these, and your remorse, be to you the preludes of the punishment that awaits you! Your head is soon to fall upon the scaffold."

The fury and threatening of the King, could not change the countenance of the innocent
and

and unfortunate Aladin. No trouble altered the beauty of his features: he preserved that sweet, modest, and firm air, which had hitherto gained him the good-will of the Monarch. He began to speak, and ingenuous candour flowed from his lips.

“Sire, the proof of my having committed a crime, appears strong; but my fault was an involuntary one. If an indiscretion on my part, reduced me to a situation, in which, during some time, I was deprived of the use of reason, so that it was no longer my guide, and allowed me to fall into a very gross mistake; the rest was the work of the destiny of fate. My heart, overcome by your favours, and entirely devoted to your Majesty, hath hitherto felt no pleasure but in the happiness of serving you. But alas! what avail the best intentions, and all the exertions of zeal, if a superior law, ruling our destiny, can put a different appearance on the purity of the motives, by which we are influenced! If a single action of our life, and that too, done thro’ necessity, from the momentary disorder of our senses, can expose us to the apparent guilt of a crime, although all our inclinations are virtuous. Hurried, from the summit of happiness, into the horrors of disgrace, I must submit to the decree which inflicts the blow,

like the merchant, whose memorable story is known, even in your Majesty's palace."

"What merchant do you mean?" said the King. "What connection has his story with thy crime? I allow you to relate it."

The History of Kaskas, or the Obstinate.

"SIRE, there lived at Bagdad a very wealthy merchant, whose manners and knowledge, rendered him worthy of the public confidence; his name was *Kaskas*. Fortune had hitherto seconded his labours so well, that he could boast of success in all his enterprizes; but fate soon declared against him. He could no longer send a commission, or receive a return, without being obliged to make considerable sacrifices. He determined at last to change the nature of his commerce. He sold his stock, and laid out one half of the money in buying grain, in hopes that this article would rise in its price during the winter. Circumstances, however, were against his speculation; for grain fell in its value. To avoid this loss, he locked up his granaries, determined to wait
for

for a more favourable opportunity. In the mean time, one of his friends having come on a visit to him, wished to persuade him to give up this new kind of commerce, in which he was engaged; but he did not listen to this advice, and was obstinately determined to keep his grain a third year. Soon after there happened so violent a storm, that the streets and houses of Bagdad suffered by an inundation. When the waters were abated, Kaskas went to see if his corn had received any damage; but he found it all springing, and beginning to rot. In order to escape the penalty, it cost him five hundred pieces to get thrown into the river, what he had heaped up in his granaries, at a great expence.

His friend returned to him: "You have neglected," said he, "the advice which I gave you. Distrust Fortune, she seems to have sworn against you; and engage in no enterprise, without the advice of a skilful astrologer." There was no scarcity of these in Bagdad; and Kaskas, taught by his ill success, thought the advice of his friend deserved attention. The sooth-sayer drew out his horoscope, and assured him, that his star was so malignant, that he must of necessity lose whatever stock he should hazard in commerce. Kaskas, shocked with a prophecy so contrary

to his own inclination, attempted to prove the prediction false. He laid out all the money he had remaining, in loading a vessel; and embarked in it, with all his wealth.

At the end of four days, during which he had an agreeable voyage, a terrible tempest arose, which broke in pieces the masts and sails, carried away the rudder, and at last sunk the ship, with the whole crew. Kaskas alone, after seeing the remainder of his fortune perish, was saved from shipwreck, by a fragment of the vessel, which carried him towards a sandy country, where he landed at length, after much difficulty and fatigue. Tired and naked, he landed in the neighbourhood of a village, which was situated on the sea-shore. He hastened thither to implore relief, and return thanks to heaven, for having preserved him from death, while his unfortunate companions had perished.

As he entered this little colony, he met an old man, whose features and dress inspired respect and confidence. This man, affected with the situation of Kaskas, covered him with his cloak, and led him to his house; where, after having given such relief, as his exhausted strength required, he clothed him in a suitable dress.

It was natural for Kaskas to gratify his landlord's curiosity, by the relation of his adventures ; and he recounted them, with such an air of candor, as to leave no doubt of their truth. As this old man had just lost his steward, he judged Kaskas worthy to succeed him ; and offered him this new office, with an appointment of two pieces of gold a day. It was a laborious office ; he behoved to sow a considerable quantity of ground, to direct the work, and the workmen, to gather in immense harvests, to look after the flocks, and to give in accurate and faithful accounts of the whole, at the end of the year. The poor Kaskas returned thanks to providence, for thus putting it in his power to earn a subsistence by his labour, since every other resource in the world had failed him ; and he immediately entered on the duties of his new place.

These he fulfilled with assiduity, zeal, and knowledge, till the very moment when he was to treasure up the different crops. As his master had never yet given him any part of his wages, he suspected that he would not fulfill his engagements ; and to make sure of his salary, he set apart as much of the grain as would amount to the sum, and shut up all the rest, giving an account of it to his master. The latter received this account, full of confidence in his

steward, and paid him all the wages which he owed him, assuring him of the same punctuality in that respect, every year. Kaskas was much ashamed of the precautions which he had taken, and of the suspicions which he had allowed himself to entertain.

He immediately returned to the little magazine he had made, in order to repair his injustice, if happily it were still in his power. But what was his surprise, when he did not find in it the grain he had set apart. He thought he saw, in this theft, the punishment of heaven, and determined to confess the fault of which he had been guilty. With a heart full of grief he returned to his master. "You appear vexed," said the old man: "What can be the cause of it?" Then Kaskas, flattering himself, that he would obtain, by his sincerity, the pardon of his fault, made an humble confession of the motive, and all the circumstances of it, even to the carrying off the grain which he had set apart, and of which, he had not been able to discover the thieves.

The old man, discovering the marked influence of his steward's malignant star, thought it would be imprudent to keep him any longer, and determined to give him his leave immediately. "We do not suit one another," said he to him; "let us part. But as it is not just, that I should bear the loss of what you improperly set

set apart, restore me the money which I gave you, and seek the reward of your labour, in the sale of the grain which you took from me. I abandon you." The unfortunate Kaskas acknowledged the justice of this order : he submitted to it without murmuring ; and left the house of his benefactor, somewhat less naked than he entered it, but without a single piece of money, and plunged into a deep melancholy.

This sorrowful sport of fortune was thoughtlessly walking along the sea shore, when he perceived a tent, which he approached. He found in it four persons, who discovering in his countenance, which was otherwise engaging, the traces of deep sorrow, eagerly asked him the cause of it. He gratified their curiosity, by the recital of his misfortunes. As he spoke, he drew a very marked attention from one of the four, who seemed to have a kind of authority over the other three. This man soon recognized him as one of his correspondents at Bagdad, with whom he had formerly had important and lucrative concerns. The merchant was moved with compassion : At that time, he was engaged in an adventure of pearl-fishing, and was the chief of the three divers who were with him. " Throw yourselves into the sea," said he to them, " and the first

first take of pearls which you have, shall be for this unfortunate traveller."

The three divers, affected as well as their master, with the misfortune of Kaskas, threw themselves into the sea, and brought up, in shells which they carried with them, ten pearls, of an inestimable value, for their size and beauty. The merchant was delighted with the little fortune, he had been able to procure for his former correspondent. "Take these pearls," said he to him; "sell two of them when you arrive in the capital, and their price will be sufficient for any adventure, in which you may be inclined to engage: but take particular care of the other eight, that they may serve you in the time of need, and sell them where you can do it to the greatest advantage."

Kaskas, after thanking his benefactor, departed, and took the road which he was directed to follow, in his way to the capital. He had been three days on his journey, when he perceived at a distance, some people on horseback. Afraid lest they should be robbers, he hid eight of his pearls, betwixt the two cloths of his vest, and put into his mouth the two others, which he proposed to sell. He was not wrong in his conjecture, concerning the persons he had seen; they were in reality robbers. They came up to him, surrounded him, and
stripped

stripped him; and in this situation they left him on the road, with nothing but a single pair of drawers.

The unfortunate traveller, recognized in this new feature of fortune, the effect of the evil destiny which pursued him. Mean while he congratulated himself, on having been able to save from the hands of the rascals, the two most beautiful pearls; which were sufficient to re-establish his affairs, and assist him in some lucrative adventure. The capital was not far distant. He arrived there, and entrusted to the *Dellal**, the two pearls which remained, to expose them to sale. The *Dellal* proclaimed the jewels with a loud voice, in the market, and invited the curious to bid for them. Unfortunately, some days before, there had been some pearls stolen from one of the richest jewellers in the city. He thought he recognized some of his own, in those which were set up to sale, and demanded that the pretended owner of the jewels should appear. When he saw him so ill dressed, he was convinced he had found the thief. "There are two pearls," said he to him, "but you ought to have ten; what have you done with the other eight?" Kaskas, thinking the jeweller had been informed of the present

* The *Dellal* is a public crier.

present that the fisher had made him, ingenuously replied; "I had ten of them, it is true: But some robbers, whom I met on the road, have carried off the other eight in the lining of my waistcoat, where I had concealed them."

On this confession, which appeared to the jeweller an acknowledgment of guilt, he took Kaskas by the hand, and carried him before the civil magistrate, accusing him of having stolen his pearls. This judge, led away by appearances, and on the declaration of the rich citizen, condemned the poor Kaskas to the bastinado, and to imprisonment, as long as his accuser should be pleased to detain him in custody. This unhappy creature, the sport of fortune and of men's injustice, underwent the punishment, and was forced, during a whole year, to groan under the rigour of a severe confinement, till at length, chance brought a man of his acquaintance into the same prison. This was one of the three divers in the Persian Gulf, whose labour appeared to have been so profitable to him.

The diver, surprized to see him in this situation, asked the cause of it. Kaskas related to him all that had happened since they parted. This new confidant immediately addressed a petition to the King, in which he implored the favour of being admitted into his presence,
that

that he might communicate to him a secret of the utmost importance. The King caused the diver to be brought before him. He prostrated himself; and the King, after having made him rise up, ordered him to communicate the secret which he was to reveal.

“Great King,” said the diver, “the greatness of your Majesty’s soul, and your love of justice, are known to all your subjects. I venture, this day, to call upon these sublime virtues, in favour of an unhappy innocent stranger, who hath suffered an unjust punishment, for a crime which he did not commit, and who is still confined in the same dungeon, in which I have been shut up, for a trifling fault. You love, Sire, to punish the wicked; but it is with the spirit of equity, and for the maintenance of good order. Your Majesty would wish, that the wolf and the lamb should walk together securely; and it is the duty of your slave to co-operate with your benevolent intentions, by putting it in your power to repair an injustice committed against a man, persecuted by his evil destiny, and worthy of your compassion.” He then entered into a minute detail of the adventure of Kaskas, with regard to the pearls. He shewed him the circumstance which had led the jeweller into a mistake, and occasioned the ignorance of the judge: in fine, he added,

added, " If your Majesty still suspects the truth of my recital, you may cause the chief of the fishery, and my companions the divers, to be interrogated concerning it."

The diver, having no interest in a matter that concerned only an unfortunate and helpless man, spake with that boldness and openness which truth inspires. In the end, the Monarch was convinced of the innocence of the unfortunate Kaskas; and ordered the chief of the eunuchs to set him at liberty, conduct him to the bath, and, after having clothed him decently, to bring him into his presence.

The eunuch obeyed. Kaskas was led to the feet of the Sovereign, where he confirmed the report of the diver. He told the fruitless efforts he had made to undeceive the jeweller, and remove the prejudice of the judge. In a word, by the detail of all his adventures, he interested the King so much, that he obtained from him, that instant, a lodging in the palace, and a place of trust near his person, with great appointments.

As to the jeweller, after being obliged to restore the pearls, he was sentenced to receive two hundred strokes of the bastinado: the judge received double that number, and was deposed from his office. Kaskas, loaded with favours, thought fate reconciled to him for ever.

ever. He took pleasure in hardening himself against his bad fortune; and was already arranging the plans of that success; which he promised himself in the new office, which he filled, when his curiosity laid a new snare for him.

He discovered, one day, in the apartment which was allotted to him, a door covered up with a thin coat of plaster, which, from age, fell to dust at the smallest touch. It required no effort to force this passage; the door opened of itself. He entered, without reflecting, into a rich apartment, to which he was an entire stranger, and found himself, without knowing it, in the middle of the palace.

Scarcely had he made one step, when the chief of the eunuchs observed him, and without delay informed the king of it. The Monarch instantly came. The fragments of the plaster, which were still upon the ground, appeared a proof, that the door had been forced; and the astonishment of Kaskas carried a complete conviction of his guilt. "Unhappy man!" said the King to him, "Is it thus you acknowledge my favours and your obligations? My justice saved you, when I believed you innocent; guilty now, it condemns you to lose your sight." The imprudent man, without daring to attempt any justification, was instantly delivered over to the executioner, asking no

other favour, than, that they would put into his hands, the eyes which were to be torn out.

He carried them in his hand, as he walked, groping through the streets of the capital. "Behold," said he, "O ye who hear me, that which the unfortunate Kalkas hath gained, by hardening himself against the decrees of his evil destiny, and despising the advice of his friends. Behold the lot of the obstinate."

Aladin, having thus finished the history of the merchant, addressed himself directly to Bo-het zad.

"Sire, you have seen the effect of fortune's influence, on the man, whose adventures I have now related. So long as his star was propitious, he succeeded in every thing: But, when ever it changed, his efforts to correct its malignity were fruitless. The transient instances of success, which seemed to arrest the current of his misfortunes, soon plunged him into greater evils than those which he had escaped. Circumstances that were unforeseen, and steps that were innocent, gave him the appearance of ingratitude and guilt, even when every thing assured him of the purity of his conduct. My lot, alas! is but too like that of his. Fortune smiled upon me, while I enjoyed your Majesty's favour: but in the mean time, her secret springs

springs were forming the abyfs into which I have fallen."

The young man had related the adventures of the unfortunate merchant of Bagdad, fo naturally, and with fo much grace, and had made fo happy an application of them, that Bohetzad, always difpofed to favour a criminal whom he had loved fo well, and moved by the inftance of rash judgement, which he had juft heard, put off the execution which he had ordered, till the day following, under pretence of its being too late for doing it then. "Return to thy prifon," faid he to him; "I grant thee thy life till to-morrow; I put off, till that time, the punifhment that is juftly due to thee."

In the mean time, the firft Vizier expected with impatience the account of Aladin's execution; and when he heard that it was delayed, he afsembled his affiliates, and thus addressed the fecond Vizier.

"The favourite hath found means to fufpend the execution of his fentence. I have done my duty, in determining the King to an act of juftice. It now belongs to you, to do yours, by representing to him, the wrong which he does, in forgetting the duties of the throne, and in withholding fo long the punifhment of a crime that has been proved. I have communicated to you the ftratagem, of which I avail-

ed myself, by making it be presumed, that I carried the Queen's own words. You understand how essential it is to give this Princess always the same language. Her complaint hath removed every kind of doubt, and freed her even from the suspicion of connivance with the criminal. Make your remonstrances to his Majesty, and give them that force which both his personal safety and ours require."

The next morning, as soon as access could be had to Bohetzad, Baharon (for that was the name of the second Vizier) was introduced to the King.

"Sire," said this minister to him, "I heard, in the retirement of my closet, and amid the important business with which I am entrusted, that your Majesty was in affliction. Your misfortunes, if it is decreed that you should have any, become the misfortunes of all your subjects. Excuse the zeal, by which I am animated, if I endeavour to discover the causes of them, and offer your Majesty all the service which can arise from my experience and attachment to you, to stop them in their progress." The King thought Baharon might really be ignorant of the event which happened within the palace, and told him the crime of which Aladin was guilty.

The Vizier seemed to shake as he listened to this report. "Sire," said he to the King, as soon

soon as he had done speaking, "if the son of a chief of villains, brought up and nourished amidst guilt, could have been capable of virtuous sentiments, this phenomenon would have contradicted experience, and even proved it deceitful. I will here venture to recall to your Majesty, a fable of our ancestors, which tradition hath preserved to us.

In ancient times, a young wolf was put to school, to endeavour, by instruction, to correct his natural propensity to voraciousness. His master, in order to learn him to read, transcribed, in large characters, some letters of the alphabet; and attempted to make him understand these signs. But instead of reading KLS, as it was written, the savage animal read fluently, *Kid, Lamb, Sheep*. He was governed by instinct, and his nature was incorrigible. The son of a robber is in the very same situation; vice is coeval with his existence. From the beginning he is an infected mass, which it is impossible to purify. But what astonishes me most, Sire, is that such a criminal should have survived one moment, the wicked attempt which he made, and in which he was surprised.

These remonstrances of the second Vizier, having enraged the mind of the Monarch still more, he ordered the prisoner to be brought in chains into his presence. He was obeyed.

Aladin appeared. The King, doing violence to the sentiments which moved him

in his favour, addressed him with severity. "Traitor!" said he to him, "nothing can hereafter delay your punishment; and the world shall be informed of your crime and my vengeance!" At the same time, he gave the executioner the signal of death. "Sire," interrupted Aladin, whose steady and modest countenance was the genuine proof of courage and innocence, "my life is in the hands of your Majesty; but I conjure you still, not to hasten my death. He, who thinks only of the present, without enquiring into the future, exposes himself to as bitter a repentance, as that which the merchant felt, whose history I have heard. He, on the contrary, who looks into futurity, has a right, one day, to congratulate himself on his prudence, as it happened to the son of this merchant.

Bohetzad, in spite of himself, felt his curiosity excited anew, and was desirous to hear the story, which Aladin wanted to relate to him. "I will consent," said the Monarch, "to hear the adventures of this merchant; but it is the last instance of complaisance, I shall shew you." "May it please your beneficent Majesty!" resumed Aladin, "order this man, who holds the sabre above my head, to begone. I think I see the angel of death." The executioner having withdrawn, by the King's order,

der, Aladin fulfilled the engagement he had come under, in the following terms,

*The History of Illage Mahomet, and his Sons,
or the Imprudent.*

THERE was, in the city of Naka in Tartary, a merchant, whose name was Illage Mahomet, who, wishing to extend his commerce to the most remote boundaries of the world, constructed a vessel, in such a manner, as to be able to endure the longest voyage, and carry a considerable burden. When this ship was ready to go to sea, he filled it with merchandise; and observing that the wind was favourable, he took leave of his wife, embraced his three children, went on board, and sailed with a fair wind for the Indies.

A fortunate voyage having, in a short time, brought him to the port of the capital of India, he took lodgings, and placed his merchandise in the *Kan*. Quite at ease, respecting the fate of his effects, he then visited the different quarters of the city, accompanied by four slaves, and soon entered into friendship with the most celebrated merchants of the place. As his attendants -

tendants had orders to publish the nature of his merchandise, and to distribute patterns of them, a croud of purchasers resorted to his magazines.

The King of India was accustomed to come out of his palace, in order to walk through the town, and inform himself of what was going on there, under a disguise which rendered it impossible he should be known. Chance having directed his steps to the neighbourhood of the *Kan*, he was anxious to know, what drew every body there. He saw this foreign merchant, whom a happy and engaging physiognomy, with a gracious address, announced in a very favourable manner. He heard him answer, with good breeding and perspicuity, the questions that were put to him; and saw him conduct his affairs, with an openness which gained the confidence of all. He was desirous to have some conversation with him; but the fear of being discovered made him renounce his design, for the present. He returned to his palace, as quickly as he could, resumed the dress which became his dignity, and sent for this honourable merchant. The merchant quickly obeyed the will of the Monarch. He was admitted into his presence, and the King expressed his desire to be acquainted with him.

“Sire,” replied the merchant, “I was born and established in Naka, near mount Caucasus.

Commerce.

Commerce is my profession. The favour and liberty which your Majesty grants it, have directed my speculations to your dominions, and heaven hath favoured my voyage.

The King, satisfied with the simple and noble reply of this stranger, wished to find out more particularly the kind of his knowledge, by shewing him, by turns, curiosity on some subjects, and embarrassment on others; but he was equally pleased with all his answers. Convinced, by all that he had heard, that his abilities were far beyond what was necessary for trade, he determined to attach him to his own service, by raising him to the highest office. It was not the design of the Sovereign to try the stranger, by the allurements of honour; but knowing, that distinguished merit may become useless, in an inferior station, and is frequently only the object of envy, he offered him the office of Grand Vizier, in order that it might afford him an opportunity of displaying, to greater advantage, his knowledge and ability.

Illage received this favour, with expressions of respect and gratitude, "I should have considered myself as too much honoured, Sire, in being admitted into the number of the slaves who surround your throne. The dignity of the honourable office to which you have called me, far surpasses my merit and pretensions; but

but the high idea, which I have conceived of your Majesty, inspires me with an unbounded zeal for your service, and a confidence that I shall be wholly devoted to it."

The Monarch, always more pleased with his new minister, ordered him a magnificent robe, assigned him, for lodgings a palace in the neighbourhood of his own, and caused him be installed in his new dignity. The Prince had no reason to repent of his choice, which might appear rash. The new minister sat in the divan, on the right hand of his master. He was never embarrassed in the discussion of affairs, however intricate. He had great sagacity, in understanding every report concerning them. Justice and equity were summed up in his decisions, so that the people and the Monarch enjoyed, under the administration of this enlightened minister, all the blessings of a wise government.

Two years passed in labour, and great employments: But at last nature resumed her rights. The Vizier, separated so long from a family, which he tenderly loved, felt a desire to see them. The first request, which he made on this subject, alarmed the Sovereign. But he had a soul of sensibility; he could not long resist the voice of nature, and permitted his minister to undertake a voyage, which he limited to a certain period; assuring him, that
if

if he brought his whole family along with him, he should never be exposed to any uneasiness in his service. With this permission, the Vizier embarked for Naka, in a vessel of war, of which he had the command.

The family of this merchant of Tartary, being entirely ignorant of his fate, since the time of his departure, were abandoned to the most cruel uneasiness. Fortunately, a merchant of the country, returning from India, had given them news of him, and restored tranquillity to this family, who were raised to the summit of joy, on hearing of his elevation and success, on whose account they were alarmed. The wife of Illage determined, that moment, to repair to her husband, less to share his glory than his love. She set her affairs in order; and after having taken every necessary step, she embarked with the same merchant, who had given her so consolatory news.

After some days sailing, the vessel which carried them cast anchor near an island, where they were to land and exchange merchandise. Contrary winds had obliged Illage to land at the same place. He had hired a lodging pretty near the harbour; and being fatigued, with the bad weather which he had met with, had thrown himself upon a bed, in order to take repose. His spouse, who lived in an opposite quarter of the city, soon learned that a vessel

fel had arrived in its way from India, and that it had sailed from the capital. She sent her children to ask the news concerning the Grand Vizier, thinking it impossible, but that they should be able to receive some.

The young people went from the inn where their mother was, running, the one after the other, till they had come under the windows of the apartment where the Vizier was at rest. They took possession of a little eminence, on which a number of bales of goods were collected, to keep them dry. The thoughtless youths went to play on the bales, trying which of the two could push down his brother. These playful infants, disputing with address and roguery, announced their victory or their defeat, by such piercing shouts, that they awaked the Vizier.

He lost his patience: he went to the window to check the noise, and leaning over it, three diamonds, which the King had given him, fell from his fingers. The agitation of the sea had already stirred up the minister's choler; the habit of command rendered him incapable of forbearance; and the island on which he was, being within the jurisdiction of his government, he ordered these troublesome children to be taken into custody. He came down himself to search for his diamonds; but amidst such confusion, this search was fruitless.

Driven

Driven, by degrees, to indignation and fury, he accused the children, not only of being the cause of the loss of his diamonds, but even of having stolen them. Their innocence could not defend them against prejudice. He punished them with the bastinado, and then caused each of them to be tied to a board, and cast into the sea. These innocent victims, expecting a cruel death, became the sport of the waves and billows.

Meanwhile night approached; and the spouse of Illage, not seeing her children return, uneasy, and bathed in tears, went out to seek them. The neighbours could tell her nothing of them. She ran from street to street, without meeting any person, who could satisfy her well-founded impatience. This tender mother came at last to the harbour. There, from the description she gave of the three persons, who were the object of her search, and the cause of her uneasiness, a sailor replied to her, "Madam, the young people whom you enquire after, are the same, whom a powerful man, lately arrived from India, hath punished by his slaves, for a theft which he imputed to them. They gave them the bastinado, tied them to a plank, and, by his order, threw them into the sea." At these words, the unhappy mother filled the air with her shrieks and groans; she rent her cloaths, and tore her hair. "O my children,"

said she, "where is the Vizier your father, to revenge me on the man who hath murdered you?" Her despair struck the ear of her husband, who was not far distant. He seemed to know the voice, and learned that it was that of the inconsolable mother, whose children he had condemned to death. The cry of nature resounded in his heart; and he no longer doubted but that the children he had punished were his own. He hastened to the unfortunate woman, whose misery he had occasioned, and immediately knew her. "Ah barbarian, that I am, I have been the murderer of our children! Fatal power, with which I am invested! Blinded by thee, I had not time allowed me to be just! I am the executioner of my own children!" As he spoke these words, all the signs of the most violent despair were painted in his countenance, and manifested themselves by every sort of extravagance. His wife sunk at his feet under the weight of her grief. "Do not pardon me," added he, "I am a monster; and so much the more criminal, as I am at this moment placed beyond the reach of the law. I must for ever be torn by my own remorse, and loaded with your reproaches. I thought myself offended, and I hastened to revenge myself, without taking time to reflect. I saw a crime, where there was none, and let
fall

fall the stroke upon innocence, without thinking it would rebound upon myself."

"You see, Sire," continued Aladin, "what cause this Vizier had, to repent his believing these children guilty, upon a deceitful appearance, and his having hurried on a severe punishment, without reflecting on whom it was to fall. He forgot, that a regard to futurity ought to regulate the present."

This unfortunate minister, disgusted with glory and opulence, renounced the search of his diamonds, abandoned the vessel and its lading, and supporting the tottering steps of a weeping mother, they both walked along the shore of the sea, mournfully demanding of it, the treasures which the Vizier had cruelly committed to the inconstancy of its waves.

"Your Majesty," continued Aladin, "will pardon me, if, for a short time, I make you lose sight of this disconsolate pair, while I fix your attention on their unhappy children."

The billows, to whose caprice they had been abandoned, were so agitated, that, although they were frequently thrown against one another, they were immediately separated again. One of them, after having struggled for two days against the billows, and after having escaped the danger of being dashed to pieces on rocks, against which he was continually driven, found himself, all at once, ashore on the

coast of a neighbouring kingdom. The chains, which fixed him to the plank, were much worn by the sand; and notwithstanding his fatigue and hunger, he had still strength enough to disengage himself from them, and reach the land. He there found an officer, who was going to refresh his horse, at the stream of a neighbouring fountain. This man, affected with the sight of this unfortunate child, gave him part of his clothes, set him behind him, and carried him to his own house. There, nourishing food and repose, completely recovered the ship-wrecked youth.

After decently dressing him, his benefactor presented him to the king, already informed of the event.

The happy physiognomy of the young man made an impression on the King; and his answers soon completed the very favourable opinion he had of him. He became a distinguished officer in the palace, where his conduct gained the complete esteem and confidence of his Sovereign. This prince, to whom heaven had not granted children, thought he could not do his people a greater service, than by adopting this youth, whom fortune had thrown into his arms. His choice was applauded by the whole court, and confirmed by the divan. The people were happy; and the abilities of the young Prince, soon placed him in the
number

number of the most valiant Kings of Asia. Age and infirmities rendered the King unable to support the weight of the government, and he abdicated the sceptre in favour of his adopted son. He saw him married; and thus terminating his career of glory, calmly resigned his life into the hands of his Creator.

The young Sovereign, bewailing the loss of his benefactor, gave himself up to the justest sorrow. He wished to fulfill the duties of gratitude and piety; and summoned his divan, that he might honour the ashes of his predecessor, by prayers and solemn ceremonies. The people repaired to the mosques. The *Amame*, the *Nabib*, the Dervises, and all those who serve at them, paid to his memory, the homage which was due to it. He caused many alms be distributed among the poor, and through all the hospitals of the kingdom. These religious duties early announced the wisdom of his government, and they were not proved false by the event. He was always a just and active King, and governed his people with the affection of a father.

In this manner did fortune snatch from the fury of the waves, one of the Vizier's children, to raise him to the summit of greatness. But this unhappy father continued to grieve for the loss of his two sons, untill, in one of the islands where he had his residence, he heard

the *Dellal* proclaim, with a loud voice, that there was a young slave to be sold, and that the curious were invited to come and examine him. Illage stopped, looked at the young man, and, constrained by a feeling of which he knew not the cause, he determined to purchase him.

The figure of this stranger had attractions which he could not resist. His age corresponded to that of one of his own children: and if the beauty of his features was a true indication of the virtues of his mind, he hoped he would supply the place of one of those whom he had lost. He returned home with his new purchase.

His wife, who perceived them at a distance, recognised the youth, and was about to throw herself into his arms; but sunk under this unexpected surprise. But although her joy deprived her of the use of her senses, she was still able to utter the name of her son. The attention of her husband, and that of the young man, who bathed her with his tears, recalled her to life. The father, affected with what he saw, recognised the cry of nature, and returning thanks to heaven for the unexpected favour he had received, mingled together his tears and caresses at this moving picture, and partook of the happiness of an unlooked for discovery. Nevertheless, he was tormented by a new uneasiness; the presence of his son
recalled

recalled to him his brother: "What is become of him?"

"Alas!" replied the young man, "the waves soon separated the planks on which we were carried; and I can tell you nothing of his fate." This answer redoubled the affliction of the husband and wife; but they seemed to be comforted, with the hope of another blessing similar to that which they had just received; and in this pleasing expectation, their tenderness centered on the beloved son, whom heaven had at length restored to their arms.

Several years had elapsed. Achib, the son of Illage, grew stronger every day. He acquired knowledge; and became capable of following commerce, in which his father had instructed him. Seeing him fit even to undertake a profitable voyage, his father purchased a ship, loaded it with merchandise, and destined it for the capital of the islands, in which they were settled, entrusting him with the management of it. Upon his arrival in the capital, Achib hired a store-house in the *Kan*, deposited his goods there, and passed some days in arranging them to advantage.

The feast of the *Ramezan* came. The young man, a faithful Mussulman, having sucked in, with his mother's milk, the doctrine of the Alcoran, to which he had paid particular attention, still possessed the art of singing

singing so perfectly, that he was able to fulfill, with dignity, the functions of the *Amame* *. He dressed himself in his *faragi*, and went to the principal mosque. There the King, with all his court, and the grandees of the kingdom, were present at the noon-day service. The young man took his place near the King, and when the *Athib* † mounted the pulpit, and began to chaunt the *Falhea* ‡, Achib repeated three times, *Alla ak part*.

The assembly, and the King himself, were astonished at this young stranger seating himself so near his Majesty; but the pleasure of his melodious and affecting voice, excited so agreeable a surprise, that they soon forgot his assurance. All agreed that they had never heard any thing so exquisite and perfect. The *Athib* was jealous of him; he had never supposed that there was a voice in the world superior to his own; and the despair which he felt deprived him of the use of it. He felt it die upon his lips. Achib did not give him time to recover it; he continued the prayer with a force and ease, which the efforts of the *Athib*,

* *Amame* is a priest who reads and explains the Alcoran.

† *Athib* is a reader who chaunts over the prayer in plain-song.

‡ *Falhea*, the Mahometan Confession of Faith.

Achib, supposing him to have had the courage to attempt it, could not have surpassed.

When the King had ended his prayer, as he came out of the mosque, he ordered his officers to wait for the new singer, to have a horse ready for him, and to conduct him to the palace; where his Majesty desired to see him. *Achib* received this invitation with respect, and obeyed the orders of his Sovereign.

The Monarch gave him a most gracious reception, bestowing the highest praise upon his talents, and soon felt himself prejudiced, in favour of this stranger, by a sympathy, of which he could not discover the springs; but it seemed to be of the most interesting nature. *Achib* was only in his seventeenth year; and was endowed with every personal grace. Every thing seemed to unite in strengthening the liking which the King shewed for this stranger. Thus, whether on this pretence, or to do a beneficent action, he made him lodge in his palace, and gave him a distinguished preference over the pages, and those who composed his household.

The officers soon conspired the destruction of their rival. In the mean time, the virtuous *Achib*, after a very long residence at court, became desirous of seeing his parents, and giving them an account of the goods, with which he had been entrusted. Afraid lest he should

not obtain the Monarch's permission to return to them, he wrote to them, and informed them of the favour he enjoyed. This motive, and the desire he expressed of seeing them again, determined the family to go to him immediately.

Illage and his wife bore in their hearts the letter which they had just received; and both of them being flattered with having a son, who, at so early an age, had been able to gain the good graces of a King, they instantly determined to hasten their departure; and informed their son of this resolution. As soon as Achib received this information, he purchased a house, and suitable furniture; and in a short time embraced in it, the authors of his existence, to whom the King sent presents of such magnificence, as shewed that they were intended for the family of his favourite.

The fineness of the season, having invited the King to one of his country houses, he removed thither, and gave entertainments for the amusement of his court. One evening, contrary to his usual custom, he gave himself up to the pleasures of the table, and drank of a strange liquor, of which he knew not the strength. In a short time after, he was suddenly seized with such a stupidity, that he was obliged to throw himself on a sofa, where he soon fell asleep. Pleasure had removed from him all
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his servants. Achib alone, following from affection every step of his master and benefactor, entered into the apartment, and found him asleep. Then placing himself within the door, he drew his sabre, and stood there as a guard. One of the pages having returned, was surprised to find him in this situation, and asked him the cause of it. "I am watching," said Achib, for the safety of my King: my attachment and my duty fix me here." The page ran and told his companions what he had seen. They thought, they might easily avail themselves of this event, to destroy him, and went in a body to the Monarch. The witness swore, that he had found Achib, with a naked sabre in his hand, in his Majesty's chamber, while he was asleep. He ascribed the most criminal intentions to this faithful guard, and pretended that nothing but some sudden alarm, had prevented the intended blow. "If your Majesty, Sire," added he, "suspects the truth of my report, you need only to-day feign giving yourself up to sleep without any precaution, and we do not doubt but this rash man, pursuing his detestible purpose, will come to renew his attempt." Though moved by this accusation, the King was unwilling to trust entirely to the declaration of his pages, and thought it his duty to clear up his doubts himself.

In the mean time, the pages had gone to find the young favourite. "The King," said they to him, "is highly pleased with the zeal you have shewn for the safety of his person." "*Achib*," hath he said, "*is to me as a shield; under his protection I can sleep without fear.*" Night came, and the King, after a repast, during which he affected much gaiety and cheerfulness, suddenly retired, and threw himself upon a sofa, apparently in the same state in which he had been the night before. Achib, who never lost sight of him, supposing he was asleep, entered the apartment, to place himself on guard, with his sabre uplifted and naked.

As soon as the king saw the gleam of the sabre, he was seized with terror; and a cry which he uttered, brought to him all the officers of his guard. Achib was arrested by his order, loaded with chains, and led away to prison.

The next morning, after the first prayer, the King assembled his divan, ascended his throne, and caused the man be brought before him, whom slanderous and false reports, and deceitful appearances, had exposed to the presumption of so much guilt. "Ungrateful that you are!" said he to him, "is it by putting me to death, that you would shew your gratitude, and repay my favours? I will not delay to
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take signal vengeance, on your detestable baseness." Achib, having made no reply to these reproaches, was sent back to prison.

Scarcely was he gone out, when two of the courtiers, who were most eager for his destruction, approached the King. "Sire," said they to him, "every body is surpris'd to see the execution of the criminal delayed. There is no crime equal to that which he intended to commit: And you ought to give such a speedy example of justice, as your personal safety, and the tranquillity of your people require.

"Let us not be rash," replied the King, "in a judgment of this nature. The criminal is in chains, and cannot make his escape. And as to publick vengeance, it will never be too late to gratify it. It is easy to take away a man's life, but it is impossible to restore it. Life is a blessing of heaven, which we ought to respect, and it becomes not us to deprive our fellow-creatures of it, without the most mature deliberation. The evil, once done, can never be repaired! I have it now in my power to reflect on what I ought to do, and wish not that the future should have to reproach me, with the improper conduct of the present." Having said this, the King dismissed the divan, ordered his hunting equipage to be got

ready, and gave himself up, for some days, to the amusements of the chase.

On his return, he was again set upon by the enemies of Achib. The longer, according to them, that this criminal's punishment was delayed, the more the people were discontented. Clemency and moderation ceased to be virtues, when they spared such crimes as his. These new remarks embarrassed the sovereign, who had now nothing to oppose to them, since the delay, which he had granted, had brought nothing to light. He determined to inflict that severe punishment which justice seemed to require, and ordered the criminal to be brought before him, accompanied by the officers of justice and the executioner.

Achib stood blindfolded at the foot of the throne. The executioner, with the sword in his hand, waited the King's command. At that instant, a confused noise was heard; a stranger pierced through the crowd, and hastened to the feet of the King. It was the unfortunate Illage. "Mercy! Sire, Mercy!" exclaimed he, "pardon the only child that heaven has restored to me. My son could not intend an attack upon your life; he was incapable of designing so unnatural a murder; your life is dearer to him than his own! I have letters of his, which made me fly to your Majesty, that I might admire, more nearly, those virtues
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which I adored. But O Monarch ! whose illustrious virtues, are renowned through the most distant corners of the world, justify the publick admiration, by a new display of wisdom, in overcoming a resentment, with which false appearances have inspired you ! Consider with horror, the melancholy consequences of a too rash judgment ! Behold, in me, a dreadful example, of the consequence, of being led away by passion, and of yielding, without reflection, to its imprudent sallies. Heaven blessed me with children ; but, having been separated from them, from their earliest infancy, the day at length came, when we were to be reunited. Not knowing them, and being blinded by passion, I abused the power, with which I was invested ; I made them be bound upon planks, and thrown into the sea. The man whom you threaten with death, alone escaped from perishing in the waves ; and must I this day be the witness of his death ? Behold the reward of my guilty imprudence ! My heart is filled with bitterness, and tears will flow from mine eyes, till they are closed in death."

During this discourse, the King stood motionless through astonishment. It was his own history he had just heard. The man who spoke was his father, and the supposed criminal his brother.

Having happily acquired, in the exercise of power, the habit of self-command, he knew how to shun the dangers of too sudden a discovery. Nature, however, yielded at length to his eagerness, and he affectionately embraced the author of his life. He ordered his brother to be set free from those shameful chains, with which envy had bound him. He made himself known to him; and after mutual consolation, "Behold," said he to his divan, "to what a dreadful evil, I would have exposed myself, had I lightly credited the detractions of slander, and, upon your artful reports, had hastened the punishment which you so eagerly urged. Go, and be ashamed! Was there one among you all who supported innocence!" After these few words, the King retired into his apartments with his father and brother. He admitted them to a share in all the joys of his court, and sent twenty slaves, magnificently dressed, in quest of his mother. This family, so happily reunited, lived in the blessings of the most affectionate unity, grateful to the Almighty, and faithful to the law written by his great Prophet, till the moment when they were called, by the decree of fate, from this world to a better.

Aladin, having thus finished the history of *Illage Mabomet, or the Imprudent*, added some reflections,

reflections, fitted to make an impression on the mind of the King, whose attention he had been so fortunate as to engage.

"Sire!" said he to him, "if the son, when he became a King, had conducted himself as rashly, as the father when he was a minister, innocence would have been sacrificed to jealousy and ambition, and a whole family devoted, for life, to misery and remorse. There is always something gained by delay. Appearances are equally against me, and envy hath availed itself of them, to make me appear guilty: but I have heaven and your wisdom on my side."

When the young man had done speaking, Bohet zad turned towards his ministers. "I do not mean," said he, "that crimes should remain unpunished. But truth, even when it comes from the mouth of an enemy, ought to be esteemed precious. This criminal hath well remarked, that there can be nothing lost by taking time to reflect. Let him be carried back to prison."

The Viziers were enraged. Delay might discover the truth, through the cloud, under which they had concealed it. As they jointly endeavoured to conceal the stratagems they had devised in secret, the third among them went early next day to the levee. The King enquired, if the interval that had elapsed, had produced no new light.

“Sire,” replied this minister, “the police, which, under your Majesty’s orders, we exercise, maintains the peace of your capital, and all would be perfectly quiet, if the throne, and your bed, were avenged of the outrage of this son of a villain, whose punishment your Majesty still delays. The people are murmuring at it; and I should have thought myself wanting in my duty, had I concealed from you their uneasiness, the consequences of which may be dangerous. It is never too soon to prevent a rebellion; and that, which is now forming, would be extremely fatal.”

Constrained by these observations, the King commanded the criminal to be brought before him: “Unhappy man!” said he to him, “thou shalt never summon me to the tribunal of heaven for having hastened thy punishment. I have listened to all the weak shifts, by which thou hast defended thyself: I have weighed their value. But reserve and circumspection have an end. My people murmur: Their patience and mine is exhausted. Heaven and earth look to me for justice, and thou hast reached thy last moment.

“Sire,” replied the modest Aladin, “do the people look for an example of your justice? Impatience is the fault of the people. But patience ought always to sit upon the throne, amidst the virtues which form its basis and safety.

safety. This virtue, necessary to all, and which calls upon us, for that resignation, which we owe to the eternal decrees, raised the patient Abosaber, from the bottom of a well, even to the throne."

"Who is this Abosaber?" asked the King, "give me a short account of his history."

The History of Abosaber, the Patient.

"SIRE," said Aladin, "Abosaber, surnamed the *Patient*, was a wealthy and generous man, who lived in a village which he rendered happy by his charities. He was hospitable and beneficent to the poor, and every one that applied to him. His granaries were full, his ploughs were continually at work, his flocks covered the plains, and he maintained plenty in the country. He had a wife and two children. And the happiness of this way of life, was disturbed by nothing but the devastations of a monstrous lion, which ravaged the stables and folds, belonging to the peaceful cultivators of these happy regions, according to its necessities, and those of its young.

The wife of Abosaber wanted her husband, at the head of his people, to hunt this animal, by
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whose devastation they, on account of their riches, were more particularly affected. "Wife," said Abosaber to her, "Let us have patience! with this, every end may be gained. The lion, which you speak of, is directed by his savage instinct. We are not the only sufferers. He spreads destruction also among our neighbours. He will, sooner or latter, become a victim, to it, without our interference. Let us commit to heaven the care of our vengeance. It never leaves guilt unpunished."

The King of the country heard of the ravages of this lion, and ordered a general chace. The people immediately took arms: the lion was sought for, and soon surrounded on every side. A shower of arrows was discharged upon him. He became furious: his bristles stood on end, his eyes flashed, he beat his sides with his terrible tail, and, setting up tremendous roarings, darted with fury upon the nearest of the hunters. This was a young man of nineteen years of age, mounted upon a vigorous horse.

At the cries of the lion, the courser was seized with terror, and his strength instantly failed him. He fell, and died as if he had been struck with a thunderbolt*. The valiant knight

* The original Arabic expresses this in very strong language. But the figure would shock the ears of our readers, although, at the same time, it is a just description of the natural effect which the roaring of wild beasts has upon tamed animals.

knight soon got upon his feet ; and, invoking the name of the great Prophet, he plunged his scymetar, into the enormous jaws which were opened to devour him. This exploit of courage and intrepidity, gained him, together with the applauses of his Sovereign, the office of commander in chief of all his troops.

Abosaber, hearing of the lion's death, said to his wife : " See now, if punishment does not always await the guilty ! See of what advantage patience hath been to us ! Had I followed your advice, and exposed myself to the danger of attacking an animal, against which it was necessary, to draw out so much strength, I would have lost my life, with all my people."

The dangerous lion did not alone disturb the peaceful retreat of Abosaber. The inhabitants of the village, did not all enjoy the same good character. One of them committed a considerable robbery in the capital, and made his escape, after having murdered the master of the house he had plundered. The King, informed of this double crime, sent in search of the relations and slaves of the man who had been so inhumanly murdered. No-one could give him any information, but by throwing out suspicions, against the inhabitants of the village, where Abosaber dwelt. These had
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the character of very bad subjects, and were known to have frequented the house in which the murder and theft had been committed; the perpetrators of which they were endeavouring to discover. Upon this declaration alone, and without having recourse to any other proof, the enraged Monarch commanded an officer, at the head of a detachment, to lay waste the village, and bring away its inhabitants, loaded with chains.

Those who are employed in the execution of severe commands, frequently go beyond the orders they have received. Troops, very ill disciplined, spread their devastation over all the neighbouring country. They spared only the dwelling of Abosaber, and six persons of his household. But they pillaged his granaries, and his standing corn, with those of all the inhabitants.

The wife of Abosaber bewailed this disaster. "We are ruined," said she to her husband; "you see our flocks carried off with those of the guilty, notwithstanding the orders they have to spare whatever belongs to us. See with what injustice we are treated. Speak to the officers of the King." "I have spoken," said Abosaber, "but they have not time to hear me. Let us have patience; the evil will recoil on those who commit it. Curse on the man, who gives orders at once rigorous and urgent!"

urgent ! Curse on the man, who acts without reflection ! I fear, that the evils which the King has brought upon us, will soon return upon himself."

An enemy of Abosaber had heard this discourse, and reported it to the King. " Thus," said he, " speaks the man, whom the goodness of your Majesty had spared !" The Monarch instantly gave orders, that Abosaber, his wife, and his two children, should be driven from the village, and banished from his dominions.

The wife of the wise and resigned Mussulman made loud complaints : she reproached the authors of her calamity, and carried her resentment to excess. " Have patience, wife," said he to her ; " this virtue is the sovereign balm against adversity ; it gives salutary advices, and carries along with it hope and consolation. Let us go to the desert, since they persecute us here." The good Abosaber lifted up his eyes, and blessed the Almighty, as he pursued his journey with his family. But they had scarcely entered the desert, when they were attacked by a band of robbers. They were plundered, their children were carried off ; and, deprived of every resource, or human aid, they were left to the care of Providence.

The wife, having lost, by this new stroke of fate, what was most dear to her, gave free course to her grief, and set up mournful cries.

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“Indolent man!” said she to her husband, “lay aside your listlessness. Let us pursue the robbers. If they have any feeling of humanity left, they will restore us our children.”

“Let us have patience!” replied Abosaber; “it is the only remedy for evils which appear desperate. These robbers are well mounted; naked and fatigued as we are, there is no probability of our overtaking them. And suppose we should succeed in that, perhaps these barbarous men, harassed with our lamentations, might put us to death.” The wife grew calm, for the decay of her strength made her unable to complain; and they both arrived on the bank of a river, from whence they discovered a village.

“Sit down here,” said Abosaber to his wife; “I will go to seek a lodging, and some cloaths to cover us.” Saying this, he went away, taking the road to the village, from which they were not far distant.

Scarcely was Abosaber out of sight, when a gentleman, passing near her, stopped in astonishment, at seeing a most beautiful woman, plundered and abandoned thus, in a solitary road. This object roused his curiosity, and awakened his desires. He put several questions to her, which this singular adventure might seem to authorise; and she answered them with sufficient spirit. These replies increased

increased the hopes of the young man. "Madam," said he to her, "you seem formed to enjoy a happier lot; and if you will accept of that which I will prepare for you, follow me, and, together with my heart and hand, I offer you a situation that deserves to be envied." "I have a husband," replied the lady, "to whom, unfortunate as he is, I am bound for life." "I have no time," replied the gentleman, "to convince you of the folly of a refusal in your situation. I love you. Mount my horse without reply, or, with one stroke of my scymetar, I will terminate both your misfortunes and your life."

The wife of Abosaber, forced to yield to her ravisher, before she departed, wrote these words upon the sand: "Abosaber, your patience hath cost you your fortune, your children, and your wife, who is carried off from you. Heaven grant that it may not prove still more fatal to you!"

While she traced these words, the gentleman quitted his horse's bridle; and when every thing was ready, he seized his prey, and disappeared.

Abosaber, on his return, sought for his spouse, and called upon her in vain. He demanded her of all nature, but nature was silent. He cast his eyes upon the ground, and there learned his misfortune. He could not

restrain the first accents of grief; he tore his hair, rent his breast, and bruised himself with strokes. But soon becoming quiet, after all this agitation: "Have patience Abosaber!" said he to himself, "thou lovest thy wife, and art beloved by her. God hath undoubtedly suffered her to fall into the situation, in which she is, in order to snatch her from more dreadful evils. Does it become thee to search into the secrets of Providence? It is thy part to submit, and to cease from fatiguing and offending heaven, by thy cries, and thy complaints." These reflections completely restored his tranquillity; and, abandoning the design he had of returning to the village from which he came, he took the road to a city, whose distant spires had attracted his attention.

As he approached it, he perceived a number of workmen, engaged in constructing a palace for the King. The overseer of this work took hold of him by the arm, and obliged him to labour with his workmen, under pain of being sent to prison. Abosaber was forced to have patience, while he exerted himself to the utmost, receiving no wages but a little bread and water.

He had been a month in this laborious and unprofitable situation, when a workman, falling from a ladder, broke his leg. This poor unhappy man set up dreadful cries, interrupted

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by complaints, and imprecations. Abosaber approached him: "Companion," said he to him, "you encrease your misfortunes, instead of relieving them. Have patience! The fruits of this virtue are always salutary; it supports us under calamity, and such is its power, that it can raise a man to the throne, even though he were cast into the bottom of a well."

The Monarch of the country was, at this moment, at one of the windows of his palace, to which the cries of the unfortunate workman had drawn him: he had heard Abosaber's discourse, and was offended at it. "Let this man be arrested," said he to one of his officers, "and brought before me." The officer obeyed. Abosaber was in the presence of the tyrant, whose pride he had unintentionally shocked.

"Insolent fellow!" said this barbarous King to him, "can patience then bring a man from the bottom of a well to a throne? Thou art going to put the truth of thy own maxim to the trial." At the same time he ordered him to be let down to the bottom of a dry and deep well, which was within the palace. There he visited him regularly every day, carrying him two morsels of bread. "Abosaber," would he say to him, "you appear to me to be still at

the bottom of the well : when is your patience to raise you to the throne ?”

The more this unfeeling Monarch insulted his prisoner, he became the more resigned. “ Let us have patience,” would he say to himself ; “ let us not repel contempt with reproach ; we are not suffered to avenge ourselves in any shape whatever. Let us allow the crime to come to its full height ; heaven sees, and God is our judge. Let us have patience.”

The King had a brother, whom he had always concealed from every eye, in a secret part of the palace. But suspicion and uneasiness made him afraid, lest he should one day be carried off, and placed upon the throne. Some time ago, he had secretly let him down into the bottom of this well we have spoken of. This unhappy victim of politicks, soon sunk under so many distresses. He died ; but this event was not known, although the other parts of the secret had transpired.

The grandees of the realm, and the whole nation, shocked at a capricious cruelty, which exposed them all to the same danger, rose, with one accord, against the tyrant, and assassinated him. The adventure of Abosaber had been long since forgotten. One of the officers of the palace reported, that the King went every day to carry bread to a man who was in the well, and to converse with him. This idea led their

their thoughts to the brother, who had been so cruelly used by the tyrant. They ran to the well, went down into it, and found there the patient Abosaber, whom they took for the presumptive heir to the crown. Without giving him time to speak, or to make himself known, they conducted him to a bath; and he was soon clothed in the royal purple, and placed upon the throne.

The new King, always steady to his principles, left heaven to operate in his favour, and was patient. His deportment, his reserve, and his coolness, disposed men to prophecy well of his reign; and the wisdom of his conduct justified these happy presages. Not contented to weigh, with indefatigable patience, the decisions of his own judgment, he was present, as often as possible, at all the business of the state. "Viziers, cadis, ministers of justice," said he to them, "before deciding hastily, take patience, and enquire." They admired his wisdom, and yielded themselves to its direction. Such was the disposition of their minds with respect to him, when a train of events produced a great change in it.

A neighbouring Monarch, driven from his dominions by a powerful enemy, vanquished, and followed by a small retinue, took refuge with Abosaber, and implored, on his knees, the hospitality, assistance, and good offices of a

King, renowned for his virtues, and especially for his patience.

Abosaber dismissed his divan to converse with this exiled Prince; and as soon as they were alone, he said to him, "Behold in me, Abosaber, your former subject, unjustly spoiled, by you, of all his fortune, and banished from your kingdom. Observe the just difference in the conduct of heaven toward us. I departed from my village, reduced by you to the last point of wretchedness. I submitted, however, to my lot, was patient, and Providence hath conducted me to the throne; while your passionate, cruel, and rash conduct hath brought you down from one. It appears to me, that, in seeing you thus at my discretion, I am commissioned to execute on you the decrees of heaven, as a warning to the wicked."

After this reproof, and without waiting a reply, Abosaber commanded his officers to strip the exiled King, and all his followers, and drive them from the city. These orders were instantly put in execution; but they occasioned some murmurs. Should an unfortunate and suppliant King be treated with so much rigour? This seemed contrary to all the laws of equity, of humanity, and of policy.

Some time after this, Abosaber having been informed, that a band of robbers infested a
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part of his dominions, sent troops in pursuit of them. They were surpris'd, surrounded, and brought before him. The King recognized them, to be those who had carried off his children; and privately interrogated their chief. "In such a situation," said he to him, "and in such a desert, you found a man, a woman, and two children. You plundered the father and mother, and carried away their children. What have you done with them? What is become of them?"

"Sire," replied the chief of the robbers, "these children are among us, and we will give them to your Majesty to dispose of them as you please. We are ready, moreover, to deliver into your hands all that we have heaped up in our profession. Grant us life and pardon; receive us into the number of your subjects; we will return from our evil courses; and no soldiers in your Majesty's service, shall be more devoted to you than we. The King sent for the children, seized the riches of the robbers, and caused their heads to be instantly struck off, without regarding their repentance, or intreaties.

The subjects of Abosaber, seeing this hasty conduct, and recollecting the treatment of the exiled Monarch, in a short time, did not know their own. "What precipitation!" said they. "Is this the compassionate King, who, when the
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cadi was about to inflict any punishment, continually repeated to him, "*Wait, examine, do nothing rashly; have patience!*" They were extremely surprised; but a new event rendered them still more so.

A gentleman came with complaints against his wife. Abosaber, before hearing them, said to him, "Bring your wife along with you; if it be just for me to listen to your arguments, it cannot be less so to hear her's." The gentleman went out, and, in a few moments after, returned with his wife. The king had scarcely looked at her, when he ordered her to be conducted into the palace, and the man's head to be cut off, who had come to complain of her. The order was obeyed. The Viziers, the officers, and the whole divan murmured aloud, that Abosaber might hear them. "Never was there seen such an act of violence," said they among themselves. "The King, who was beheaded, was never guilty of so shocking an action; and, this brother, coming out of a well, and promising at first wisdom, and prudence, is carried, in cold blood, to an excess which borders on madness." Abosaber listened, and remained patient, till at length, a wave of his hand having imposed silence, he spoke as follows:

"Viziers, cadis, ministers of justice, and all ye vassals of the crown, who hear me, I
have

have always advised you against precipitation in your judgments; you owe me the same attention, and I pray you hear me.

“Arrived at a point of good fortune, to which I had never even dared to aspire, the circumstances which were necessary for my success being so difficult to be united; indifferent as to the crown which I wear, and to which I had no right by my birth; it only remains for me, to gain your esteem, by justifying the motives of my conduct, and making myself known to you.

“I am not brother to the King whom you judged unworthy to reign; I am a man of mean birth. Persecuted, undone, and driven from my country, I took refuge in this kingdom, after having seen my two children and my wife torn from me in the way. I devoutly submitted to the strokes which fate had laid on me, when, at the entrance of this city, I was seized by force, and constrained to labour at the building of the palace. Convinced in my mind, that patience is the most necessary virtue to man, I exhorted one of my fellow-labourers to bear, with resignation, a dreadful evil he had met with in breaking his leg. *Patience*, said I to him, *is so great a virtue, that it could raise a man to the throne, although he were cast into the bottom of a well.*

“The King, my predecessor, heard me. This maxim shocked him, and that instant, he caused
me

me be let down into the well, from which you took me, to set me on the throne.

“When a neighbouring Monarch, driven by an usurper from his dominions, came to implore my assistance, I recognized in him, my own Sovereign, who had unjustly stripped me of all my possessions, and sent me into banishment. I was not the only object of his capricious cruelties; I saw all his subjects groaning under them.

“The robbers, whom I punished, had carried off my children, and reduced me to the last point of wretchedness.

“In fine, the gentleman whom I caused to be beheaded, is he who violently took away my wife.

“In all these judgments, I have not had the revenge of my own particular offences in view. King of these dominions by your choice, the instrument of God upon earth, I did not think myself at liberty to yield to an arbitrary clemency, which would have weakened your power. It was my duty to execute the decrees of Providence upon such as were clearly convicted of guilt, and to cut off from society, mortals too dangerous for it.

“A tyrannical king, who respects not the laws, and is only directed by his passions and caprice, is the scourge of his people. If it is not lawful to make any attempt upon his life, it is still less so, to grant him such assistance, as
would

would authorise him in the perpetual exercise of revenge, and in the indulgence of the injustice and atrocity of his disposition. It is even wise to deprive him of the means of it.

“ Villains, whose sole occupation is to attack caravans, plunder travellers, and who are accustomed to nothing but disorder, can never become useful and valuable citizens. They deserve still less to be admitted to the honour of defending their country. Banishment to them is only a return to their former life. By increasing their number, the evils of the world are rendered perpetual.

“ The ravisher of a wife, is a monster in society, from which it ought to be freed. The man who indulges himself in this crime, is capable of every other.

“ Such are the motives of my conduct; severity costs me more than any one else. But I should have been unworthy of the confidence of my people, and wanting in the duties of the throne, had I not exercised it in this situation.

“ If I have exceeded the limits of my authority, I am ready to resign it into your hands. Reunited to my wife and my children, and thus loaded with the most precious blessings of the Almighty, I should have nothing left but to wish you happy days, under a government wiser than mine.”

When

When Abosaber had finished this justification of his conduct, admiration and respect held the whole assembly in silence. Soon, however, a shout, followed by a thousand others, resounded through the divan. Long live Abosaber ! Long live our King ! Long live the patient Monarch ! may he live for ever ! and may his reign endure to eternity !”

The King, having returned into his apartment, sent for his wife and his children ; and after yielding to the sweet impulses of nature ; “ Behold,” said he to his spouse, “ the fruits of patience, and the consequences of rashness. Give up at last your prejudices, and engrave on the hearts of our children these important truths. Good and evil happen under the inspection of Providence, and his divine wisdom infallibly bestows the punishment or the reward. The patient man, who submits to his lot, is sooner or later, crowned with honour

After having ended his story, Aladin kept a respectful silence. Bohetzad seemed lost in thought. “ How is it possible,” said he, “ that the maxims of wisdom should flow from the lips of a man, whose heart must be corrupted, and whose soul must be guilty.” “ Young man !” added he, addressing himself to the supposed criminal, “ I will still defer
your

your punishment till to-morrow. You are to be carried back to prison. The advices which you have given me shall have their proper effect. A professed robber ought to be cut off from the class of citizens, from that of the defenders of the kingdom, and from the whole world. But, as you have at the same time guarded me against precipitation in judgment, I consent that you live, during the remainder of this day and the following night." At these words the King dismissed the assembly.

The Viziers took counsel together, respecting the step they should take, to secure the destruction of the favourite. Perceiving the punishment so often delayed, it was their business to alarm the King, respecting the dangerous effects of his clemency, and his weakness, in allowing himself to be led away by these discourses, prepared on purpose to suspend an act of justice, which was absolutely necessary. He ought to banish from the people every suspicion of weakness on the part of the government, and shew them that equity was its foundation.

The artful detail of this reasoning was entrusted to the fourth Vizier; and this minister came next morning to Bohetzad to perform his part.

The poison of flattery was artfully mingled with remonstrances, which appeared to be dic-

tated by a disinterested zeal, and made a deep impression on the King. He ordered the superintendant to be brought before him, as formerly, with all the apparatus of punishment. "Unhappy man!" said he to him, "I have reflected enough to punish you for your crime. May your death, if it be possible, make me forget it for ever!"

"Sire!" replied Aladin, with respect and firmness, "I receive, with submission, the sentence of my crime. It is dictated by circumstances; and were it not, I feel that the misery of having fallen under your disgrace, would be worse to me. The sacrifice once made, I can repent of it no more. But the day will come, when your Majesty, regretting your unjust precipitation, will repent that you did not sufficiently consult the rules of prudence, as it happened to Bhazad, the son of Cyrus, founder of the Syrian empire."

History of Bhazad, the Impatient.

BHAZAD was a prince possessed of every external accomplishment. His beauty, celebrated by the poets, was become proverbial among all nations. He was the delight of every company, and scarcely any thing was noticed in it but himself.

himself. One day, while he was unperceived, his beauty became the subject of conversation. After it had been much praised, one who was present, and had till then been silent, added, "Prince Bhazad is doubtless one of the most beautiful men in the world: but I know a woman, who in this respect, is much more superior to her own sex, than he is to his."

This discourse roused the curiosity of Bhazad more than his pride: and addressing himself in private to the man who spoke thus, "Might one know from you," said he to him, "the name of this beauty, in whose praise you have just now spoken?" "Prince," replied this man, "she is the daughter of one of the most illustrious vassals of the Syrian throne; and if she enchants every eye by her external charms, the virtues of her heart and of her mind, contribute still more to make her perfect." These few words made a lively impression on the heart of Bhazad. He could think of nothing, but of the object, whose praises he had heard, and he endeavoured to make a conquest of her. The fire which consumed him, soon injured his health, rendered him thoughtful, and solitary; and the King his father, being surprised at this change, upon enquiring of him, was informed of its cause.

Bhazad, after having made a confession of his passion to Cyrus, suffered from him some

reproaches for his reserve. "Why have you concealed from me the state of your heart?" said he to him. "Are you ignorant, that I have all power over the Prince, whose daughter you are desirous to marry? Are you afraid that he will not accept the honour of our alliance?" Upon this Cyrus sent in quest of the father of the young beauty, and demanded her for his son. The dowry, which was to be three hundred thousand pieces of gold, was agreed upon at once. But the future father-in-law required that the celebration of the nuptials should be delayed for nine months.

"Nine months without seeing her!" said the impatient Bhazad to himself. "Nine months without possessing her! It is insupportable." He quickly formed the design of going to her. He mounted the best courser in his stables, and immediately departed, having provided himself with some necessary articles, such as a bow, a lance, and a scymetar. He was not far from the capital of Syria, when he was attacked by a band of robbers. His undaunted countenance, and his martial air, made an impression upon them; and far from endeavouring, according to their usual custom, to murder him, after they had robbed him, they proposed to him a very different plan, and promised him his life, on condition that he would associate with them. In renouncing life, Bhazad never could have enjoyed his love; yet the profession of a robber

ber was repugnant to his disposition. He thought it necessary to discover to these vagabonds his rank, his projects, and the fatal delay of nine months, which his impatience had been unable to endure. Upon this declaration, the chief of the robbers replied to him : "We will shorten this delay. We know the castle in which the object of your love dwells, and the strength that defends it. March at our head ; we will attack it ; and no obstacle shall be able to resist us. All we ask of you for this important service, is a share in the dowry, your future protection, and a delay of some days to prepare ourselves for the enterprise."

Bhazad, in his impatience, thought himself already on the very point of happiness. Every method seemed just to him, which could serve his passion ; and he was by no means delicate in the choice of them. Thus he deliberated no more, but continued his journey, at the head of the robbers.

They soon met a numerous caravan ; and the robbers, constrained by their natural propensity, attacked it in disorder. They were repulsed, however, with the loss of several men, and a considerable number of prisoners, among whom, Bhazad was included. He was conducted to the capital of the country to which the caravan was travelling. The commander of it, after relating his adventure, presented Bhazad to the

King : " Here, Sire, is a young man, who, in our opinion, deserves to be distinguished from the rest ; and we beseech your Majesty to dispose of him according to your pleasure."

The countenance of the captive attracted the particular attention of the King. " Who are you, young man ?" enquired the Prince. " You seem not to have been born for the criminal profession you follow. How did you fall into the hands of the caravan ?"

Bhazad, lest he should dishonour his respectable name, was unwilling to make himself known. " Sire," replied he, " my appearance ought not to impose upon your Majesty : I am, and always have been a professed robber."

" Your answer," said the King, " is your sentence of death. Yet," said he to himself, " I ought to be rash in nothing. Regard must be had to his youth and external qualities, which seem to distinguish him from people of his profession. If this young man is in reality a robber, he deserves punishment ; but if he is an unfortunate sport of destiny, who hath sought for death as a deliverance from the sorrows of life, one may become an accomplice in his crime, by not instantly preventing his death. The prudent Sovereign having made this soliloquy, ordered Bhazad to be shut up in close confinement, expecting some great discovery respecting his rank.

In the mean time, the King of Syria, having, in quest of his son, searched his dominions in vain, addressed circular letters to all the Sovereigns of Asia. One of them came to the King, in whose dominions Bhazad was in custody. From the description which it gave of him, he had no doubt, but that the young adventurer, whom he kept in prison, was the well-beloved son of the powerful Monarch of Syria. What reason had he to applaud himself for not having hurried his judgment !

He sent immediately for the prisoner, and asked him his name. " My name is Bhazad," replied the young man. " You are the son then of King Cyrus : but what motives determined you to conceal your birth ? Had I not been slow in the execution of punishment, it would have cost you your life, and me the remorse of having treated you as a vile assassin." " Sire," replied Bhazad, after having revealed to him the secret of his escape, " finding myself seized among robbers, in whose crimes I had involuntarily shared, I preferred death to shame, and was unwilling to dishonour a name so illustrious."

" Son," replied the sage Monarch, " there has been a great deal of imprudence in your behaviour. You w^{ere} in love, and assured of enjoying, in a few months, the object of your affection. See to what rashness and impatience hath

hath brought you. Instead of waiting patiently till you should become the son-in-law of one of your father's noble vassals ; after having quitted the court of Syria without permission ; and after having incautiously exposed yourself to be murdered, by the robbers who infest these deserts, you joined yourself to these vagabonds, to carry off, by force, the woman, who was voluntarily to be given you in marriage. See into what a train of crimes you have drawn yourself. Check this passion, and calm your impatience. I will procure you the means of uniting yourself soon to the Princess, whose hand you are anxious to obtain. But as every thing ought to be done, in a manner suitable to her condition, and your rank, we will hurry nothing."

After this, the King, having made Bhazad be magnificently dressed, appointed him lodgings in his palace, and admitted him to his table. He wrote to Cyrus, to set him at ease respecting the fate of his son, whose equipage was getting ready, that he might appear with more splendor, at the court of the Prince, whose daughter he was about to espouse.

The impatient Bhazad saw these preparations with uneasiness. The attention which was paid to them retarded his happiness. At length, however, the order for his departure was given, and he might begin his journey.

A small

A small army escorted him ; but every halt which it made, appeared an age to this enamoured Prince.

Messengers had been dispatched to the father of the Princess, to inform him of the arrival of his son-in-law. He came, with his daughter, covered with a veil, to receive him, at the gate of his castle, and allotted him a magnificent apartment, next to that of his future spouse. All the arrangements had been previously fixed by the two fathers. The term of nine months would be elapsed in three days ; and all the preparations, suitable to this so much wished for union, were finished.

Bhazad was only separated from the object of his affection, by the breadth of a thin wall. In three days he might see, and possess her. But this wall was like Mount Arafat to him ; and these three days seemed an eternity. As he constantly enquired what she was doing, he learned, that she was at her toilet, assisted by her female slaves, and without her veil. This was the time for him to surprise her, and behold her at his pleasure. He presently examined all the openings of his apartment, to find some way of gratifying his impatience and curiosity. He discovered, to his misfortune, a small grated window, to which he applied his eye. But an eunuch, placed there on guard, perceived the inquisitive man, and without know-
ing

ing him, struck him with the point of his scymetar, which at once run through ^{quick} both his eyes, and drew from him a piercing cry, which soon collected around him all those engaged in his service.

They stood around the wounded, enquiring the cause which could have reduced him to the unhappy situation he was in. His misfortune discovered to him his crime. "It was my impatience," replied he with sorrow. "I have too soon forgotten the sage advices of the King, my benefactor. In three days, I would have seen and enjoyed her, who was to crown my happiness; but I was unable to bear this delay with patience. I wished to enjoy beforehand the pleasure of seeing her, and for this I am punished with the loss of my sight."

"In this manner," added Aladin, "did the impatient Bhazad, on the very point of becoming happy, lose that hope for ever: And was condemned to the most cruel loss, in being deprived of the sense of seeing. He ought to have recollected the dangers to which his former imprudence had exposed him; with what maturity of deliberation, with what wise delay, the Monarch, to whom he was indebted for his fortune and life, had conducted himself with respect to him, and he ought to have yielded entirely to his advice. But it is not from acting without reflection, that experience

is acquired, and the wife alone can profit by that of others."

The young superintendant, having made an end of speaking, Bohetzad, drowned in thought, dismissed the assembly, and remanded the criminal to prison.

The next day was the fifth Vizier's turn, and accordingly he went to the palace, determined to hasten the crisis of the bloody scene, which had been so often delayed. "Sire," said he to the King, "before speaking to your Majesty of any other business, it is my duty, to represent to you the imminent danger you run, in delaying the punishment, which you ought to inflict, on this son of the chief of the robbers. The law which condemns him is clear. Every subject who looks upon a woman is liable to death; and I cannot reflect, without horror, that he hath dared to look even upon the Queen. Respect for the throne hath had no weight with this rash seducer! What law will not hereafter be violated, if the transgression of that, whose authority I now urge, should remain unpunished? The people, justly alarmed at the consequences, expect from your Majesty a signal instance of severity. The voice of the people is the voice of God. This wise precept, known in all ages, acquires,

acquires, particularly at present, the force of a command.

Bohetzad felt his resentment, at the affront which he thought he had received, rekindle within him, and blamed himself for having hesitated too long in avenging it. He ordered the criminal to be brought before him, with the instruments of punishment. "I have listened to thee too long," said he to him, "as soon as he appeared. Thy words are artful and false; thy crime is proved, and thou art about to lose thy life."

"I have committed no crime," replied Aladin; "and my innocence secures me the protection of heaven. It belongs to the guilty to tremble; as for me I am calm. It is impossible for them to escape punishment; and with whatever success their malice may flatter them, yet I forewarn them, that sooner or later, they shall experience the lot of King Dabdin, and his Vizier.

"Here are new characters still upon the scene," replied Bohetzad. "What lessons can they give us, that relate to thee?"

History of Ravie, the Resigned.

"SIRE," continued Aladin, "Dabdin, a powerful Monarch, had two Viziers, whose
names

names were Zorachan and Caradan. Zorachan had a daughter, of exquisite beauty, who was named Ravie. Her virtues were equal to her other perfections, and rested on a solid basis. She was a good Mahometan, particularly devoted to the study of the divine Alcoran, religious, and regular in her devotions. King Dabdin, having become enamoured of her, from her character alone, asked her in marriage from her father Zorachan. This minister demanded permission to mention the affair to his daughter. The King granted it, on condition that it should be speedily ended.

The Vizier, having communicated to his daughter, the Monarch's intentions, "Father," replied Ravie, "I have no inclination for marriage. Of two unequal alliances, which might be in my power, I would always prefer that which appeared below my station, that I might be certain, at least, of having a husband, who would marry no other woman but myself. Instead of being the wife of a King, I should only be the sharer of his bed, and see myself reduced to the condition of my husband's slave. I feel, that I have not power to support the mortification of rivals."

Dabdin smiled at this reply, which Zorachan reported to him. It was agreeable to the natural sentiments of a woman, who might be supposed to possess delicacy, and a turn for re-

flection. The discovery of these virtues did not weaken the Monarch's passion. "Go tell your daughter, that I love her," said he to the Vizier. "Let my love and my passion dissipate her fears; but I must have her for my wife."

Zorachan returned to Ravie, to intimate to her the command of the Monarch. "Father," replied she, afflicted and terrified, "I prefer death to the sacrifice you require. Rather would I feed with the wild beasts of the desert, than submit to this tyranny. I go to the desert, to seek an asylum, and there the Great Prophet will watch over my life."

Zorachan, considering the firmness of his daughter, and the orders of the King, knew not what resolution to take. Constrained, however, by paternal affection, he determined to fly, with his daughter, into a strange country, carrying with him his most valuable effects. They mounted the best horses in the stable, and, followed by some slaves, took together the road to the desert.

As soon as Dabdin was informed of their flight, he took the field, with a numerous party. Some officers, mounted upon swift couriers, went before him in the search. In vain had the Vizier and his daughter hastened their journey; they were overtaken and stopped. Dabdin came up, and with one blow of his

Da-

*Dabour**, bruised the head of Zorachan. He seized Ravie, carried her to the palace, and forced her to accept of a hand that was stained with blood.

The sorrowful Ravie, submitting to her fate, concealed in her heart the grief which consumed her, on seeing herself the wife of her father's murderer. Her attention to duty, her religion, and her piety, yielded her consolation; and, in spite of an habitual melancholy, the sweetness of her disposition, joined to the charms of her person, gained her, more and more, the affection of her husband, who could not live but in her presence. But it became necessary, that he should leave her.

The enemy appeared on his frontiers, and threatened an invasion. Dabdin, full of warlike ardour, put himself at the head of his army, and went to face the danger. But, before he departed, he entrusted the reins of government to the hands of his Vizier, Caradan, in whom he had complete confidence. "Take care," said he to him at the same time, "of Ravie, my wife. She is, you know, the dearest object to me in the world. Prevent her wishes,

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and

* *Dabour*, a sort of Eastern sceptre, or club of gold, with a chamfered head, terminating in points. It is a weapon which the Princes of the East carry with them.

and endeavour to gratify them. Your life shall answer to me, for the slightest complaint she may make. I give you a commission to command in my absence, and I put every thing under your authority."

Caradan was greatly flattered with the confidence, with which he had been honoured, and, above all, with respect to Ravie. But he was anxious to see this miracle of beauty, of which the King appeared so jealous. As every thing was under his command during the King's absence, he soon found an opportunity of satisfying himself. But no sooner had he seen the spouse of his master, than he became desperately enamoured of her. His repose forsook him, and soon after his reason. "Surely," said he to himself, "this Queen must be born from above. Her beauties are divine. She is more dazzling than the stars of heaven. I must enjoy her, at any hazard. She is a woman, and, like others, susceptible of passion. Let us try to affect her." This design being formed, he wrote to her as follows:

"MADAM,

"The love which I have conceived for you, hath brought me into a dreadful situation. Consent, I beseech you, to grant me a moment's

ment's conversation. If your compassion refuse me this, the unhappy Caradan dies."

The Queen, confounded with the insolence of this letter, instantly returned it with the following answer :

" VIZIER,

" The King hath placed complete confidence in you, and your heart ought to be the sacred depository of fidelity and obedience. Send such letters to your own wife ; fulfill, with respect to her, the duties of a faithful husband ; and be assured, that any new instance of imprudence, on your part, will infallibly hazard your life."

This answer brought Caradan to reflection. The wise conduct of the Queen, far from giving him confidence, alarmed him exceedingly. " She is devout," said he ; " and a religious motive, will make her reveal my imprudence to the King. My life is in danger. She hath returned me my letter ; I must get rid of the person who carried it : and since she has no other evidence against me, I must ruin her, to save myself."

While he was taking this resolution, the Queen, by a train of attentions and goodness, sent to get particular information of the Vi-

zier's health. The answer was, that the Vizer was confined to his bed. The Princess did not imagine, that this indisposition was occasioned by the agitation of the crime, which the minister had meditated.

Dabdin, having vanquished his enemies, returned, in triumph, to his court. Caradan was the first to congratulate him on his victory, and gave him, at the same time, a satisfactory account of his behaviour. But, on one point alone, the artful Caradan was silent, which he was urged to disclose. "He should think himself," he said, "unworthy of the confidence with which he had been honoured, if, notwithstanding his respect for the Queen, he did not find himself obliged, to complain of her conduct. Under the disguise of a false devotion, she had failed in her duty and religion, by polluting the bed, to which a flattering preference had admitted her alone."—"Have you witnesses?" said Dabdin, trembling.

"I was unwilling," replied the minister, "to credit the report which I heard; but unhappily I have myself been a witness of its truth. A few days after your Majesty's departure, I was secretly warned by one of the Queen's women, who conducted me into the palace, by a private door, and placed me near the window of Ravie's closet. I observed her
attentively

attentively without jealousy, and was a witness of her infidelity, in preferring to you the vile Aboilkar, the slave of her father Zorachan.

On this recital, the fury of the King was greatly encreased, by the constraint he was obliged to impose upon himself. "Vizier," said he to Caradan, "I wish the circumstances of this infamous treachery to remain unknown, if possible. Let Aboilkar be thrown into prison; and send for the chief of my eunuchs."

The Vizier obeyed the commands of the Sovereign, and brought the eunuch. "Slave," said the King to him, "obey my will; let the Queen's head be instantly brought to me." The situation of the eunuch, entirely passive, did not permit him to reply; but feeling himself instantly inspired with an emotion that quite overcame him, he said to the King, "Sire, it becomes not me, to penetrate into the motives of so severe an order; I must suppose it to be just. Yet Ravie is your favourite sponse, and she is Queen. This kind of death would sully your glory; her blood would return upon you, and dishonourable suspicions would arise. Rather let your Majesty send her into the desert, whither I shall conduct her: There she cannot exist without a miracle; and heaven never performs one in behalf of the guilty."

The

The king yielded to these arguments, and intimated this resolution to the chief of his eunuchs. This officer set the Queen upon a camel, which he led with his own hand, and took the road for the desert, not forgetting, however, to furnish himself with some provisions.

This eunuch, a pious Mussulman, knew that the Queen was devoted to her duty and religion, and regular in her prayers. He could not persuade himself, that she could be guilty of the smallest fault; and, convinced of her innocence, he treated her with that respect and attention her virtues inspired.

After travelling some days, he found a small plain at the bottom of a rock, from which trickled a small rivulet, filling a cavity of the rock with its water. Thinking this the least exceptionable of all the places he had been able to discover for abandoning to Providence, a woman, whom, by the most positive command, he was obliged to deliver up to so many dangers, he made her alight from the camel, prepared her a small habitation in the hollow of the rock, where he left the little provision he had the foresight to bring with him; and, with eyes bathed in tears, took leave of this unfortunate woman. "Stop," said Ravie to him, who had remained silent since her departure: "will you abandon me without informing me
what

what has brought me into these savage places, into this retreat of the monsters of the earth?"

The eunuch informed her of the orders he had received, not concealing from her that the first were still more severe, and that he had been so fortunate as to get them recalled. "Do you know," said she, "the cause of my disgrace?" He replied, he did not.

The Queen thanked him for his attention and respect, and for the care he had taken of her life. "I will employ it," added she, "in prayers for you. Without doubt calumny has misrepresented me. But if ever the veil should fall from the King, tell him, that he ought to humble himself in the dust, for having murdered my father; and that unless he disarms the justice of God, it will, sooner or latter, overwhelm him. In banishing me into this frightfull abode, he only snatches a victim from the arms of a parricide. I pity him, and all those who have been drawn into the barbarous design, and that which he meant at first to execute on me. But in my misfortune, I can still be grateful to him. I thank him at least for having put me in a situation where I can contemplate, at leisure, the wonders of God, which are seen with so much difficulty, in the palaces of Kings." At these words she ceased to speak; and the slave departed, melted into sorrow, at the fate of the Queen.

Ravie was now in the middle of a desert, if indeed it can be called one to a soul like hers, accompanied with patience and resignation, and holding continual intercourse with its God, by prayer and meditation. This pious beauty inhabited by turns the different caves of the rock; mixing the small provisions that had been left her with some roots, and wild fruits, and appearing to want nothing, though deprived of all. If any wild beast appeared, she easily escaped from it, by taking refuge in the bottom of caves, whose passage she had rendered narrow and difficult, and whose entrance was inaccessible to the monsters of the forest. Thus, while they growled without, at being unable to seize their prey, this unfortunate lady blessed heaven, for having given to man in adversity, courage, strength, and industry.

One day, as she offered up her homage and adoration to her Creator, at the entrance of one of her caves that looked towards the south, she was perceived at a distance by the keeper of King Kassera's camels, who was seeking in that part of the desert, some of these animals, that had strayed there.

This man, astonished to see so exquisite a beauty, in a situation so singular, had the curiosity to enquire at her who she was, and what had brought her into that desert. "Mussulman,"

man," said she to him, "you see here the servant of God, and his holy Prophet. It was their will that I should be banished to a desert; I obeyed, and will serve them all my life." The leader of the camels soon felt his heart enamoured with this pious beauty, and, together with his hand, offered her a share of his little fortune, and all the comforts in his power.

"Generous man," said Ravie, "I wish to serve God, and not man. I shall, however, be glad to owe something to your kindness. The rocks which surround me afford safe and commodious retreats; but I am in danger here of wanting water in a few days. The rivulet will soon be dry. Conduct me to a place, where I shall find the same conveniencies for my habitation, and at the same time a clear and perpetual spring, for my daily ablutions, and for quenching my thirst." "I know a place suited to your wishes," replied the keeper, "but it is at a great distance from this; and unless you mount my camel, you will not be able to endure the fatigue." Ravie accepted his proposal; they travelled together to the new lodging, where they arrived, after a journey of some hours.

The keeper made the camel stoop down upon its knees, and Ravie alighted. He shewed her a beautiful fountain, near which were
subterraneous

subterraneous caves in the rock, still more commodious than those she had left: And after delivering to her all the provisions which he carried, he spoke to her thus.

“Madam, I am the keeper of the camels of King Kassera, the most powerful Monarch of the East. He is so fond of his camels, that he allows no body to feed them but himself. I have had the misfortune to lose three of his greatest favourites, and I dare not return to him without having found them, lest I should be punished with death. Do you, Madam, I beseech you, whose fervent prayers must be heard on high, supplicate heaven, that I may find what I have lost.”

“Worthy man,” replied this solitary woman, “you have just now, in my behalf, fulfilled a work of charity, and you will be rewarded for it; search for your camels, and you will assuredly find them.”

The keeper, full of confidence, departed in quest of his camels. He was not disappointed in his expectation. He found them at a little distance from thence, and, full of joy, he returned with them, to the city, reflecting on his good fortune in having met with the beautiful stranger.

Kassera came, as usual, to visit his camels. Their keeper communicated to him his adventure, so happily terminated by means of the young

young devotee. The Monarch, anxious himself to know the truth of a fact so extraordinary, mounted his horse, with a considerable retinue, and was directed by the keeper to the place in the desert which he had described to him.

It was noon ; Ravie was offering up her prayers, on the verdant banks which surrounded the fountain, with her hands and eyes raised towards heaven, and her hair flowing on her shoulders. The brightness of her complexion, and the beauty of her features, made her shine like the lilly in the middle of the gardens. She was so absorbed in meditation, that the King approached, and considered her attentively, without being observed. He thought her far superior to the praises of the clownish camel driver, and thus respectfully addressed her. “ Beautiful Lady,” said he to her, “ would it be indiscreet in me to request you to tell me who you are, and what you are doing here ? ” “ You see a sequestered devotee, a servant of God ; and I am here for the purpose of worshipping him.” “ You are unwilling, I see, added the Monarch, to make yourself known. I will not be so reserved with respect to you. But after this instance of confidence on my part, I hope you will agree to the proposal I am to make you. I am Kassera, King of the Kings of the East ; and in offering you my heart

VOL. III. L and

and my hand, I think I render you that homage which is worthy of us both."

"Sire," replied Ravie, "I did not think that the most powerful Monarch in the world, would have stooped so low as to marry a woman wandering in the desert, where every thing bears witness of her indigence, and low birth. I have too much respect for human greatness, to raise my expectations to the throne." "Do not refuse me, Madam; you are safe from any violence from me; but I am not so from the lively impression which your virtues and beauty have made upon my heart. You disdain my grandeur, and from this moment I myself make a voluntary sacrifice of it, to pass my life with you in this desert, and to serve here the Eternal God and his holy Prophet."

The first orders which Kassera gave were proofs that he spake with sincerity. He made two tents be prepared, one for himself, and another for Ravie, and stored them with the provisions which he brought with him. Ravie felt the value of the sacrifices Kassera had made, and the delicate manner in which he had acted. She reflected on the loss that his subjects would sustain, if he renounced the government, and on the distress of his family, and endeavoured to divert the Monarch from this unlucky design; and with this view spoke as follows to the slave who brought her food.

"His

"His Majesty does me too much honour," said she to him; "yet I cannot accept his offers. My ambition is fully gratified in serving the Eternal God. But Kassera has duties to fulfill. He is the representative on earth of him whom I adore, the dispenser of his justice and clemency: he ought to make himself be loved and feared by his subjects, whose happiness depends on the wisdom of his government. Besides, this Monarch has wives, and a family, which have claims upon him still more sacred; and he is not permitted, without violating the laws both of nature and equity, to bury himself in this desert. Do you, who appear to possess his confidence, inform him of my uneasiness, and represent to him the obstacles which religion forces me to lay in his way."

The slave discharged the commission with which he was entrusted, and brought back as the King's answer, that being conscious of many faults, he would endeavour to obtain the pardon of them, by embracing the life of a penitent.

On learning the final resolution of Kassera, Ravie was at a loss what step she ought to take. At length, after mature deliberation, she thought she ought to sacrifice herself to the glory of a nation, whose ruin was unavoidable, if deprived of a leader so wise and respectable. She demanded an interview with the King, in

the tent that was allotted to her. He repaired thither; "I wait your orders with submission," said Kassera to her.

"Sire," replied the beautiful stranger, "it is not from distrust that I have concealed my name, from your Majesty. But, because I was sincerely desirous to end my days in this solitude. The resolution which you have taken disconcerts my designs. A Monarch so great and renowned, a King so dear to his subjects, and a father so affectionate and kind to his family, cannot with innocence give up his duty and his obligations; and I would have to reproach myself with ruining your dominions by my obstinacy. I must restore a Monarch to his people. Therefore, in return for the sincere, and advantageous offers, with which you have condescended to honour me, I accept your hand, as soon as this union can confirm the happiness of your subjects. But it is now time to make myself known." She then gave a faithful relation of her misfortunes, and a detail of her life since her first escape with her father Zorachan, down to the unjust prejudice which had devoted her to this savage desert. "I felt but little uneasiness," continued she, "in my solitude, concerning the reputation I had left behind me; but having now become the wife of an illustrious King, it is of consequence to his glory, to justify his choice; it is of consequence

sequence to us both, that the world be convinced of my innocence. King Dabdin is a vassal and tributary of your crown; order him to repair to your court, with Caradan his Vizier, and the chief of his eunuchs. I must not be seated on your throne, before I am clearly justified respecting the odious imputations which have drawn upon me so much misery."

Kassera felt the justice of her demand, and was pleased with her delicacy. He ordered a most magnificent litter to be brought from his capital, and they soon returned to the palace. An apartment was allotted to her, which was rich, commodious, and more spacious, than any of those which his other favourites occupied. A number of officers, and slaves of both sexes, were eager to serve her.

Immediately after his return, Kassera dispatched an order to King Dabdin, to his Vizier Caradan, and to the chief of the eunuchs, to repair to him instantly. The officer, entrusted with this message, commanded a considerable detachment, and was to enforce obedience without delay.

While Ravie enjoyed, in a frightful desert, the repose and peace inseparable from her soul, the unhappy Dabdin, could find no rest even in the lap of pleasure: Life had no sweets for him, since the cruel banishment of his spouse. Caradan never fell asleep, without

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being,

being troubled with the most dismal dreams: No time could soothe their uneasiness.

Dabin was in this situation, when the orders of Kaffera were intimated to him. Caradan was alarmed at the manner in which they were to be executed, and was torn with remorse. He was, however, obliged to take the road, along with the King his master, whose uneasiness was equal to his own, ignorant of the cause which could have drawn upon them so severe an order. The chief of the eunuchs was the only one who made this journey without fear. At length they arrived at the court of Kaffera.

This Monarch impatiently waited for them, in his apartment, together with Ravie, who thus addressed Caradan.

“Vizier, you must recollect me! I am Ravie, formerly the spouse of thy master, whom thou hast unjustly calumniated by thy reports. Thou hast betrayed thy duty to God, to thy Sovereign, whose confidence thou didst possess, and to me, who ought to have become the object of thy respect, after having forgotten the audacity of thy proposals. Thou alone hast committed all these crimes. Respect truth, if thou hast yet strength and courage to do so; and seek not, by vain shifts, to draw down upon thy head, the anger of heaven.

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The confounded Caradan exclaimed in the bitterness of his soul, "Your innocence, Madam, is written in your countenance, as guilt is written on mine. After I had urged you, in vain, to yield to my passion, an evil spirit took possession of me, and—" "Ah! Wretch!" interrupted Dabdin, "no punishment is too great for thy crime! The vengeance of heaven cannot spare thee."

Kassera enjoyed the triumph of the innocent Ravie. But addressing himself to Dabdin, who was enraged against Caradan, "Prince," said he, "your Vizier is not the only guilty person here; you yourself are to blame. Those who are entrusted with the government of others, should know how to govern themselves. They ought not to be rash in judgment, and much less in private revenge. They should treat the accused with respect, and never condemn them without being heard. They ought minutely to examine the accusers, and the witnesses, and to weigh the evidence with equity. They ought to distrust every thing, that they may bring every thing to light. Your behaviour has been rash, and your conduct is a disgrace to royalty. But, although I am your master, I must not be your judge. There is one here, better informed and wiser, to whom I leave the trial of your cause, and that of your
Vizier,

Vizier, and who will pronounce sentence upon it.

“It is you Madam,” added he, speaking to Ravie, “who shall be entrusted with this office. The law which you study continually, will speak through your mouth.”

“Sire,” replied she, “the duty which you impose upon me is difficult to fulfill. But if, in this case, the law must speak, hear its voice in the divine Alcoran: *Every wilful murderer must die, in the same manner, in which he has committed the crime.* King Dabdin, who is now in your Majesty’s presence, murdered my father, his ancient and faithful servant; and presuming that I was guilty, he devoted me to death, without giving himself time for reflection: in this manner, he is liable to the application of the law. The Vizier, Caradan, sought my death, that he might get rid of the evidence of his criminal audacity. On his slanderous imputation, I was conducted to the desert, and abandoned there: He must go thither and take my place. The protecting arm of the Preserver of men guarded me from every danger. The favour of Mahomet, and your goodness, Sire, have made innocence triumph. He who does good, sooner or later receives his reward; but the guilty never can escape punishment. The chief of King Dabdin’s eunuchs, was only the instrument of his
master’s

master's will ; but he hath rights to claim by the law. He was generous, and feeling. He procured a change of my sentence from death to banishment ; in which, at the hazard of his own safety, he furnished me with assistance, and food, and treated me with humanity and compassion. His heart was conscious of my innocence, while it was persecuted by others, who were more enlightened. Thus have I explained the facts, and the law ; but it becomes not me to pronounce the sentence."

Kassera, upon this relation, made Dabdin be knocked down, by the blow of a dabour. Caradan was abandoned in the desert ; and the chief of the eunuchs received the title of Prince. He was dignified, by an order created on his account, on which this inscription was written : *To the beneficent man.* Kindly treated by the King and Queen, he remained always in the palace, and enjoyed there universal confidence. Kassera was soon blest in his marriage with the amiable Ravie. The people celebrated the nuptials, the taxes were diminished, and many charities were distributed throughout all Persia. Some time after this, it was told, that the unhappy Caradan had been devoured by wild beasts.

After the recital of this history, Aladin paused a moment. Then, still addressing Bo-
hetzad,

hetzad, "Sire," said he to him, "your Majesty hath just now seen, in the history of Ravie, the resigned, the just retribution of rewards and punishments; the need a King has to suspend his judgment, before pronouncing the sentence of death; and the impossibility even of transgressing, in this case, by an excess of prudence. Now, Sire, Aladin waits your orders in silence, and submits his head, with respect, to the stroke which threatens it."

The Monarch, always more shaken in his resolution, and unwilling to hazard any thing, without the most mature deliberation, once more deferred, till to-morrow, the punishment of the supposed criminal, who was led back to prison.

The ten Viziers, afraid least their victim should escape, assembled again next day, and sent three of their number in a deputation to the King, to strike the last blow against the young Aladin. They assured Bohetzad, that the dangerous consequences of his clemency were already felt. "Every day," said they, "ordinary justice is engaged in checking the audacious crimes of your subjects, against the sanctity of marriage. Prevaricating criminals have the boldness to defend themselves, by the example that is before their eyes; and the delays which arise from your Majesty in this affair, are as many pretences which they alledge
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in their justification. We conjure you, Sire, to put an end to this licentiousness, which your ministers will soon be unable to restrain." Bohezad, ashamed of his too great indulgence, made the superintendant be brought before him. "Thou appearest at length," said he to him, "for the last time, on the scaffold, which thou art about to stain with thy blood. The crime which thou hast committed allows me no rest. The too long suspension of the sword of the law, draws along with it, an example fatal to my subjects. Every voice is united against thee, and not one justifies thee." "Men pursue me," interrupted the undaunted Aladin; "I am the object of hatred and slander. But if the Eternal and his Prophet are for me, I have nothing in this world to fear. Heaven protects my innocence, and the sword cannot deprive me of it. It will always shine upon my forehead, even when it shall be separated from my body. My confidence is in God. I expect every thing from him, as King Bazmant at length did, after the reverses he experienced.

History of Bazmant, or the Confident.

THIS Sovereign, too much addicted to the pleasures of the table, was giving himself up

one day, to the immoderate enjoyment of a sumptuous feast, when his Vizier came to inform him, that the enemy were coming to besiege his capital.

“Have not I,” replied he, “excellent generals, and good troops? Let them take care of every thing, and beware of disturbing my pleasures.” “I will obey, Sire,” replied the Vizier; “but remember, that the Almighty disposes of thrones, and that if you invoke not his aid, your riches and power will not support you on yours.”

Disregarding this wise counsel, Bazmant fell asleep in the arms of sensuality, and when he awoke, was obliged to take to flight, notwithstanding the bravery of his soldiers. The enemy, by their activity, and attention, had become masters of the city.

The fugitive King withdrew to one of his allies, his father-in-law, and friend, who granted him a powerful army, with which he hoped, in a short time, to re-enter his dominions, and take vengeance on his enemy. Full of confidence in this assistance, he marched at the head of his troops, and advanced towards the capital which he had lost. But victory again declared in favour of the usurper. His army was routed, and he himself owed his safety to the swiftness and vigour of his horse, which, pursued by the enemy, crossed an arm of the sea,

sea, which lay in his way, and soon landed him on the opposite shore.

Not far from the shore, was situated a fortified city, called Keraffin, at that time under the dominion of King Abadid. Bazmant went to it, and demanded an asylum in the hospital, destined for the reception of poor strangers. He learned, that King Abadid resided in Medinet-Ilahid, the capital of the kingdom; he took the road to it, arrived there, and demanded an audience of the Sovereign, which was immediately granted. His external appearance prejudiced the Monarch in his favour; and he asked him concerning his rank, his country, and the motives which had brought him to Medinet-Ilahid.

“ I was,” replied he, “ a distinguished officer, in the court of King Bazmant, to whom I was greatly attached. There is great probability, that this unfortunate Prince fell, in the last engagement, which he had with the usurper of his kingdom, whom I was prevented from joining, both by my duty and my gratitude; and as it became necessary for me to choose a master, I am come to make a voluntary offer of my person and services to your Majesty.

Abadid, full of prudence and penetration, conceived a favourable opinion of the stranger, who had surrendered himself to him with so much openness. He loaded him with presents,

and assigned him a distinguished rank among his officers. Bazmant might have been proud of his new situation, could he have banished from his memory, the fortune he had once enjoyed, and had he not been still wholly occupied with the loss of his kingdom.

A neighbouring power, at that time, threatened Abadid with an invasion of his dominions. This Sovereign put himself in a posture of defence, and took every necessary precaution to repel his enemy. He himself took arms, and left his capital, at the head of a formidable army. Bazmant had the command of the van. The battle was soon begun, during which, Abadid and Bazmant conducted themselves like experienced chiefs, and were distinguished by remarkable feats of courage and intrepidity. The enemy was entirely defeated and repulsed. Bazmant extolled to the skies, the mighty deeds and wise plans of Abadid. "Sire," said he to him, "with an army so well disciplined, and so much good conduct, you might easily humble the most formidable nations." "You are mistaken," replied the wise Monarch; "without the assistance of God, I could not resist the most feeble atoms in the creation. It is by trusting in him alone, that we have the power of displaying our troops with advantage, of directing our plans with wisdom, and of preserving

erving that presence of mind, which is the guide of all our operations. If I had not had recourse to him, the greatest force would have vanished in my hands."

"I am convinced of it," replied Bazmant, "and the misfortunes which I have experienced are a proof of it. A false prudence hath induced me to conceal my name, and my misfortunes: But your virtues forcibly draw the secret from me. You see before you, the unhappy Bazmant, whom, too much confidence in his own troops, could not preserve upon the throne."

Upon this confession, Abadid, seized with astonishment, wished to make an apology to Bazmant, for the reception he had given him. "How could you know me," replied the dethroned Prince, "since shame and confusion obliged me to be silent? Could you read upon my forehead, a character which the justice of heaven had effaced? Great King," added he, embracing him, "I owe to your generosity, a full account of my faults; lend me your attention." At these words, Bazmant related his history.

"My dear brother," said Abadid to him, after having heard it, "cease to humble yourself before a man, brought up in your very principles, and corrected, at last, by a series of misfortunes similar to yours. I have

not been wiser than you. It appears that we must be instructed by misery! Formerly I put my confidence in my troops, and my own abilities; and at the head of a numerous army, I was conquered by an enemy, who had nothing to oppose to me, but a handful of men. Forced to take to flight, I retired to the mountains, with fifty men, who would not abandon me. Providence made me fall in with a Dervise in his hermitage, where he was wholly devoted to the exercise and duties of religion. He shewed me the cause of my misfortunes, and told me, that the enemy had put his trust in God alone, and was thus enabled to strike me with unerring blows: While I, depending upon the effort of my spear, and the thickness of my battalions, and full of audacious pride, neglected my duty, and gave no order, which did not lead to an error. "Put," said he to me, "your confidence in him, who directs every thing here below; and if his arm is engaged in your behalf, fifty men will be sufficient to regain your kingdom." These discourses of the sage, made a strong impression upon me; I raised my eyes on high, and, full of a salutary confidence, I returned to my capital. Prosperity had blinded my enemy: He had forgotten, in the lap of pleasure, the wise maxims to which he was indebted for his victory. Every thing seemed quiet in his dominions.

dominions. He believed himself secure in the possession of them, and neglected the maintenance of his troops. I arrived unawares at the beginning of the night. I ran to the palace with my small party, which curiosity had however encreased. This croud became a formidable army within the palace; dismay and terror marched in its train. The usurper had just time to make his escape, and avoid the danger which surrounded him. And the next day beheld me re-established on my throne, and in the undisturbed possession of my kingdom."

The recital of Abadid's adventures completely changed the heart of Bazmant. "You have," said this Prince to him, "inspired me with a confidence, equal to that which animated you, and henceforward I will place it nowhere else. God alone, and his Great Prophet, are able to restore me my crown; and in order to regain it, I will follow the same method which you did." At these words, he took leave of Abadid, and hastened into a desert, through which he was obliged to pass, in order to reach his dominions. Guided by the confidence, which he had placed in the Sovereign Ruler of the fates, and imploring his support by prayer, he gained the summit of a mountain. He was oppressed with fatigue, and having fallen asleep, he saw a vision in a dream.

He thought he heard a voice say to him: "Bāzmant, God has heard thy prayers: He accepts thy penitence, and thou mayst march, without fear, whither thou intendest." This Prince believed he had heard his guardian angel, and hastened his journey towards the capital of his kingdom. Scarcely had he reached the frontiers, when he met a party of those who had been most faithful to him. They lived under a tent, ready to seek another asylum, on the least instance of tyranny in the usurper. Without making himself known, he entered into conversation, and told them, that he was travelling to the capital. They endeavoured to divert him from his design. They described the avenues to the city as extremely dangerous. They told him, that suspicion and fear were upon the throne; that strangers who approached it were believed to be emissaries of Bazmant, and were, without distinction, beheaded by order of the tyrant. "He makes the old King be regretted then?" enquired the Prince, certain that they could not know him. "Alas!" replied they, "would to God our worthy Monarch were here! He would find a safe asylum in the hearts of all his subjects, and an hundred thousand arms to avenge him. The monster who has dethroned him, confiding in his forces, sacrifices every thing to his unbridled desires; and frees himself,

self, by the sword, of his slightest alarms. "He is in the wrong," replied Bazmant, "to trust wholly in his army; the true support of Kings is the favour of heaven. As for me, who have come here with no other intention than to acquire knowledge by travelling, knowing that no one can injure me, while I have the divine protection, I will, without fear, approach the place, which the vain precautions of your master have made to be looked upon as so dangerous." "We conjure you not to do this," replied these worthy people, "in a feeling tone; do not give us another misfortune to bewail. Since you are a good Mussulman, wait patiently, till the divine justice shall have struck this tyrant; the time is not far distant, for the measure of his iniquity is full. And should the arm of man delay to strike, the pillars of his palace will fall upon him." At these words, Bazmant felt his hopes revive. He laid aside all disguise, and declared that he was the Monarch whom they wished to return. At that instant, his faithful subjects, exiled on his account, fell at his feet. They kissed his hands, and moistened them with their tears. A part of the knights who were there, devoted themselves as his life-guard. The rest spread all around, to announce this happy return, and appoint a place of rendezvous. A formidable army was soon in a condition to advance to the capital, the tyrant was overthrown, and Bazmant resumed

sumed the reigns of government, amidst the acclamations of all his people.

At the end of this history, Aladin still ventured to add some reflections of his own. "You see," said he to Bohetzad, "how Bazmant re-ascended his throne, without any other assistance, than that of heaven. My true throne, Sire, is my innocence; and, as if inspired from above, I have a fixed belief, that I will yet be re-established on it, and triumph over mine enemies."

As the young minister mingled sage truths with the recital of his stories, the Sovereign, who had listened to him, felt his anger relent. He again ordered the punishment to be deferred, and the criminal was carried back to prison.

It belonged to the seventh Vizier, next day to diffuse in the mind of the King, the poison of those perfidious insinuations which had hitherto been so unsuccessful. He accordingly arrived well prepared. He brought with him seditious libels, and a list of disorders, which, he said, the violation of a law, that was refused to be put in execution, had occasioned, in leaving unpunished a crime which every thing seemed to prove, and which appeared in so obvious a manner.

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These reports, which seemed to be dictated by disinterestedness and fidelity, again inflamed Bohetrad. He resumed his first resolutions, and sent for the criminal to his presence. "I have hesitated too long," said he; "thy death is essential to the safety of my kingdom, and thou canst no more hope, either for delay or mercy."

"Sire," said Aladin, "every fault deserves pardon. I have committed one, in indulging myself in a drink which I did not know, and which deprived me, for a moment, of reason. But I have a right to obtain your Majesty's pardon. I am incapable of the crime, of which I am accused. Sovereigns, Sire, have a noble right, which they derive from heaven; it is that of exercising mercy, when it is proper. Let us suppose, that after a little delay, and deliberate examination, you had snatched an innocent person from punishment, would not your Majesty have done an action something like that of raising him from the dead? An action may often appear agreeable to strict justice, while in reality it is only the effect of lawless tyranny. And what glory is there not, even in pardoning an offence? He who is capable of doing this, will, like Baharkan, sooner or later receive his reward." Aladin perceiving Bohetrad inclined to listen to him, proceeded thus in the explanation of what he had advanced.

History

History of Baharkan.

BAHARKAN was an intemperate Prince. He sacrificed every thing to his passions; and in order to gratify them, he boldly plunged into the greatest excess of tyranny. He never pardoned even the appearance of a crime; so that involuntary faults were punished no less than avowed transgressions.

Being one day at the chace, one of his officers inadvertently let fly from his bow an arrow, which he was holding prepared. It struck the ear of the King, and unfortunately carried it off. Baharkan, in his fury, ordered the offender to be brought before him, and his head to be struck off. As soon as the unhappy young man was in his presence, having heard the sentence of death pronounced by the Monarch, he spoke to him thus.

“Sire, the fault I have committed was unpremeditated on my part; it was the effect of the fatality of the stars. I throw myself on your clemency. I implore your pardon. It will be meritorious in the sight of God, and approved of by men. In the name of the heavenly power, which hath put the sceptre into your hands, I intreat for pardon, and your Majesty will one day receive your reward.” This prayer softened the unrelenting heart of the King,

King, and, contrary to the general expectation, the young officer obtained his pardon.

His name was Tirkan. This Prince had fled from his father's court, in order to escape the punishment of a fault which he had committed. After having wandered unknown from kingdom to kingdom, he had at length settled at the court of Baharkan, where he obtained employment. He still remained there for some time after the accident which had befallen him. But his father, having discovered the place of his retreat, sent him his pardon, and advised him to return to him. He did this, in so affectionate and paternal terms, that Tirkan, trusting in his father's goodness, immediately departed. His hopes were not deceived, and he was re-established in all his rights.

King Baharkan, desiring one day to amuse himself with pearl-fishing, fitted out a vessel, on which he went on board, with a design to coast along the shores of his kingdom, in search of pearls. An unexpected storm soon drove the ship into the open sea. It became the sport of the winds and the waves : And, stripped of all its rigging, it soon ran aground on an unknown shore, and was dashed to pieces against the rocks which surrounded it. The whole crew perished ; and Baharkan alone was saved from shipwreck, by a plank, which he had had the good fortune to lay hold of. Fortunately, he
landed

landed on the dominions of the Monarch, whose son had shot away his ear, and whom he had pardoned this involuntary fault. Night began to descend, when Baharkan landed. He wanted neither courage nor vigour, and therefore took the first road that presented itself, which led to a large fortified city. But as the gates had just been shut, he was forced to wait without till next day, and to pass the night in a neighbouring church-yard.

Day began to appear, and the gates were opened. The first persons who came from the city, found, at the gate of the church-yard, a man who had been murdered. Baharkan was coming out of it at the same time. The efforts he had made in the evening to reach the coast with his plank, had given him some slight wounds, from which the blood was still trickling. This proof appeared sufficient in the eyes of the by-standers; he was taken for the murderer, and carried to prison.

There, this unfortunate Prince, left to his own reflections, thus said to himself; "Heaven chastises thee Baharkan! Thou wast cruel, vindictive, and inexorable. With thee, humanity had no value. Thou sacrificedst thy brethren on the slightest suspicion. Behold thyself now, on a level with the vilest of mortals. Thou hast met with no more than thy desert!" As he rendered this terrible justice

to himself, he perceived, in the air, a vulture, which hovered above the prison, in the court of which he was walking. He instinctively took a flint, and threw it, with great force, at the bird, which avoided the stroke; but, in falling, the stone accidentally struck the same Prince Tirkan, who formerly had carried off his ear by the stroke of an arrow. It wounded him exactly on the ear, but not so severely as Baharkan had been. Pain forced a cry from the young Prince, which brought all his courtiers around him. Surgeons were sent for, who soon cured this slight wound.

The King ordered a search to be made, in order to discover the person, who had thrown the stone. Baharkan was accused by his fellow-prisoners of picking up and throwing it. He was brought before the Monarch, who condemned him to lose his head, since, besides this, he believed him to be the murderer of the man, who had been found assassinated near the church-yard. The executioner of justice had already taken off the turban, which covered him, and was drawing the sword from its scabbard, when the King, examining attentively the head which had just been uncovered, perceived that it wanted an ear. "It appears," said he to the criminal, "that this is not your first attempt. For what crime have you been already condemned to lose an ear?"

Baharkan, having assumed a manly spirit since his misfortunes, replied with boldness, "Sire, if I have committed crimes, I owe no account of them but to heaven. And till it should have determined to punish me, human justice had no right to inflict it. I have been, in one word, your equal. I was a King. The ear which I want was unfortunately carried off, by an arrow, which escaped from the bow of one of my officers, whose name was Tirkan. Impelled by the first emotion of anger, I condemned him to death. He besought my pardon, and obtained it. My name is Baharkan."—Tirkan, without giving him time to finish, had already thrown himself into his arms. He recognised at once his ancient master, and his deliverer. Baharkan, far from being punished, was treated as a King, and an unfortunate one. He related the adventure which had landed him in the dominions of Tirkan's father. The latter communicated to him his own, and especially the unfortunate accident which had wounded Baharkan. Recollect Sire, added he, that in soliciting a pardon, I ventured to promise you, from God, the same favour which I expected from you. Here you have received it, and in the very same circumstances, through the instrumentality of my father.

After

After these discoveries, the two Sovereigns embraced each other, with marks of esteem and kindness. A short time after, Baharkan returned to his kingdom, in a fleet well equipped, and at the head of an army of fifty thousand men, commanded by Prince Tirkan.

“ In this manner,” added Aladin, “ Baharkan was rewarded, for suffering himself to be softened, when he was personally offended. Heaven did not confine its blessings to his receiving the same treatment in a similar situation, and restoring him to his subjects ; it moreover granted to him every virtue requisite in a good King : And in governing his subjects, it enabled him always to govern himself.”

Bohetzad, shaken in his resolution by this discourse, made the instruments of death be again removed, and ordered the minister to be conducted back to prison. He even pronounced these last words so feebly, that the Viziers, who observed it, were alarmed.

The whole conspiracy, formed against Aladin, awoke with still greater force ; and it was determined, that the ten Viziers should go in a body to the King. Their danger would become so great, if Aladin should succeed in justifying himself, that every step should be taken to destroy him.

The next day, they all repaired to the palace, and he, who was possessed of the warmest eloquence spoke. If the Monarch would believe it, the wicked story-teller, whose talents were specious, was indebted, for their success, to the art of magic, in which he was well skilled. But he ought to distrust an illusion, which exposes, at once, the laws, religion, morals, the honour of the throne, and the public welfare: and unless he punished so shocking a crime, it would be impossible to check disorder. All the other Viziers supported this insidious harangue. Each of them alleged his own disinterestedness, his zeal, and his fidelity, "Unbridled audacity hath been so bold, as unite itself with cunning, to pollute your Royal bed, and destroy a Queen, as virtuous as she is beautiful. Every thing is in danger, if this offence remains unpunished."

Bohetzad could not resist the unanimous voice of so many counsellors. His jealousy and his anger awoke, and he ordered the criminal to be brought forth.

Aladin appeared in chains, and the King, perceiving him, exclaimed, "Let the head of this unhappy man be struck off." The ten Viziers seemed to hasten to the sword of the executioner, in order to dispute with him the execution of his office. This motion gave Aladin time to speak.

"Behold,

"Behold, Sire, the eagerness of your Viziers to bathe themselves in the blood of innocence. Justice pursues the crime, but does not rush upon the criminal. Zeal, like every other virtue, should be moderated. Stop, eager, and wicked men! I am here under the justice of the King, not under yours. You have no power over my life. It is sacred with respect to you, who are neither judges nor executioners. Speak. Shew yourselves openly, such as you really are. I have offended you, by checking your rapine. You are my enemies, and base slanderers." "You recriminate upon my Viziers," interrupted the King; "truth which flows from their mouth confounds you." "Nothing from them can confound me," replied Aladin; "not even the blackness of their calumny. It is coeval with their existence; and I see it issue from the bottom of their heart, such as hell has placed it there. But for these, who have reduced me to the necessity of this defence, I must question them in my turn. They are all here, and let them answer. Does not the law require, that every accuser, or deponent, should have been a witness of the crime? Their evidence is therefore objectionable in this case; the law rejects it. It is only the effect of envy and jealous rage, by which they are devoured. Look at them, Sire, and at me. The sword is

above my head, yet I dare raise it up ; while their eyes shun both yours and mine. Heaven supports me, and condemns them ; our sentence is written on our countenance. Oh ! great King ! deserving of better ministers, beware of being drawn into the guilty plot they have contrived for you. Olenfa repented all his life, that he had given credit to the report of his ministers against one of his favourites."

" Surely," said Bohetzad, " this man becomes extraordinary. But still, let us know how this Olenfa repented of his designs."

History of Abaltamant, or the Prudent.

" THERE was in Egypt," replied Aladin, " a man, whose name was Abaltamant, prudent, modest, wise, and extremely rich. The district in which he lived, was at that time subject to the government of a tyrannical Prince. The citizens endeavoured to withdraw their lives and their fortunes, from the vexatious oppression of the despot, by banishing themselves from his kingdom. Abaltamant was of this number. After having taken the necessary precautions, to remove his fortune and his family, he took refuge in the kingdom of Olenfa ;
which

which retreat, he preferred on account of the reputation of this Monarch.

Carrying considerable presents, he demanded an audience of this new master; who was soon prepossessed in favour of the stranger. He gave him ground to build a house, and dressed him in a very fine robe.

Abaltamant built a palace suitable to his rank. He lived there magnificently, and admitted to his table strangers, and all the people of distinction in the country. In short, he conducted himself, so as to gain universal confidence. The Monarch himself placed so much trust in him, that he proposed to him to enter into his service.

“Sire,” said the prudent Abaltamant, “your confidence does me too much honour, and your goodness fills me with gratitude. My fortune and my life are in the hands of your Majesty; but if you will permit me to follow my inclinations, I would beseech you, to preserve your esteem for me, and at the same time suffer me to end my days in repose, and far from the bustle of a court. I have no ambition. The favour of your Majesty would scarcely defend me with its shade, when a thousand envious and jealous courtiers will seek to remove it, do me many undeserved wrongs, and rob me of your Majesty’s good opinion.” “Have no fear in that respect,” replied Olenfa; “I have learned

learned to know a court. I am known to be on my guard against intrigues, and the contrivers of them. Sacrifice your repose to that of the throne, and of my people. I will answer for your life."

Abaltamant was persuaded; and in a short time his conduct and wise counsels, completely acquired him the confidence of the Sovereign, who had placed him near himself. He was appointed Vizier, and the management of the most important affairs of the state, was entrusted to his hands. His colleagues became in every thing his inferiors, so that they were not long in testifying their jealousy. They conspired to ruin so dangerous a rival. And, when they could not succeed, by evil reports of him, they determined to employ praises, and flattery.

The Monarch's greatest failing was a violent inclination towards women. He was easily inflamed. That, which in others was only the simple desire of the moment, became in him an excessive passion.

One of the Viziers produced at court a painter, who had a curious collection of the most remarkable beauties of Asia, which his own talents had enabled him to procure. The King expressed a desire to see them, and of his own accord, fell into the snare which had been laid for him.

Among

Among all these fine paintings, the most remarkable was the portrait of a Princess, who surpassed all the rest in beauty, so that the attention was instantly directed to her. The King asked the name of this ravishing beauty, and was told it by the painter; who assured him at the same time, that his pencil had given but a very imperfect representation of her charms, which were beyond all expression. "The King her father," added he, "more vain of his daughter's beauty, than of his own crown, is proud of nothing but of having been the author of her life. If any one ventures to demand her in marriage, he looks upon it as an insult, and orders the ambassadors to be beheaded, who are bold enough to make such a proposal to him. Ambassadors have arrived from Tauris even to Samerkand; and their heads, exposed at the gates of the capital, cast dismay and terror on the messengers who still come from every quarter.

This account of the painter, far from calming the ardent desires of Olenfa, seemed to inflame his passion, and excite his curiosity. Had he been less attached to his people, he would have undertaken this embassy in person; but he might hope to find some one in his court, who, to gratify him, would venture on this dangerous undertaking.

Each

Each courtier, without actually testifying his fear, excused himself, on the footing of his inability. The Viziers in concert represented the matter to the King, in a political point of view. "A man," said they, "has too much good fortune, in finding an opportunity to hazard his life for the glory of his Sovereign. But if he fails in his enterprize, the Sovereign suffers, in the person of his minister, an affront, which the distance from his kingdom renders it impossible to revenge." "I am persuaded," said the Monarch, "that Abaltamant would save his life, and the glory of his Sovereign, and carry off the Princess." "Sire," replied they, "the life of Abaltamant is as dear to us, as it is to your Majesty, and to your people; he is the guide of our counsels, and we would see him depart with regret; but if his talents can extort the admiration of envy itself, we, who love him, cannot but confess, that none ever possessed, in so high a degree, the art of giving force to his advice. Persuasion flows from his lips. And when one has yielded to him, it is always obvious that it was to the strength of his reasoning, and not to any art intended to mislead. We do not imagine that the sovereign of Cochin-China, whose daughter you wish to espouse, can, more than any other, resist him, especially when the business concerns an alliance so honourable to himself."

These

These artful discourses completely determined Olenfa to charge Abaltamant with this dangerous commission. This wise favourite, completely penetrating the dangerous motives of this plot of the Viziers, considered himself as honoured by this new instance of his master's confidence, and hoped, at the same time, to conduct himself so, as not to draw upon himself, the barbarous treatment, which all the former messengers had experienced.

Every thing was now ready for his departure. He had taken care that every thing in his equipage should announce the wealth, the wisdom, and the glory, of the Sovereign whom he represented. He began his journey, and caused the troops observe the strictest discipline on the road.

As soon as he entered the territories of Cochin-China, he redoubled his precautions, and conciliated, by liberality and charity, the good will of the people, and the esteem of the magistrates and commanders. At length, he arrived in the capital, where fame had already preceded him.

When he was admitted to his first audience, he respectfully presented to the King, his letters of credit, and the magnificent presents which he brought along with him. He received the most flattering and distinguished attention; and after having been clothed in a
robe

robe of the richest fur, was conducted to a palace, allotted for him, and all his train. He had been ordered to return to the Monarch in three days, in order to receive his answer.

The Princess had been informed, by public report, of the object of this new embassy. And as he returned from giving audience, the King her father communicated it to her; and at the same time gave her to understand, his intention to examine seriously the proposals which were made to him..

“Sire,” said the Princess to him, “I expect from your Majesty’s goodness, the liberty of a private conversation with this ambassador. One may usually judge of a Sovereign’s disposition, by the choice which he makes of his ministers. Every body hitherto is full of the praises of this Abaltamant, and you yourself seem pleased with him. Allow me time to examine, whether his private behaviour deserves as much praise, as that which he displays in the public business with which he is entrusted. I reserve it for myself, to put him to some trials.” This request of the Princess was reasonable.

The three days of delay were elapsed, and Abaltamant appeared in the King’s presence. After the usual compliments, he found himself engaged to wait upon the Princess, who demanded to speak with him. The chief of the eunuchs offered to conduct him. Her apart-
ment

ment was at no great distance. However, as he passed over to it, the wise ambassador recollected himself, and called to mind the instructions of the Egyptian philosopher, who, formerly, superintended his education. *He who keeps his eyes shut, needs be in no apprehension for his sight. He who restrains the motion of his tongue, does not expose himself to the censure of indiscretion; and he who keeps his hands across his bosom, will not see them cut off.*

Scarcely had he fully recalled these maxims, when he found himself in the presence of the Princess. She received him openly, and without a veil, in a simple dress, and surrounded by slaves of her own sex, each of whom had pretensions to beauty; but they were all eclipsed by the Princess. The ambassador, with his hands across his breast, and with down-cast eyes, modestly offered her his respectful homage. She made him sit down, he complied, and having seated himself on a sofa at some distance, this young beauty thus addressed him.

“What is the object of your embassy to the King my father?” “The King my master,” replied Abaltamant, “aspires to the honour of becoming your husband, Madam. All his happiness depends upon his obtaining your hand, and I am appointed, to ask it, in his name.” The Princess cast down her eyes, and ordered some remarkable jewels, of which she would

VOL. III. O have

have made him a present, to sparkle in the eyes of the ambassador; attentively observing, in his looks and countenance, the effect which the splendor of these stones should have upon him. The soul that is debased by lust or avarice, betrays its emotion, by a single movement of the eye. All the ambassadors who had come from their Sovereigns to court her alliance, had undergone the same trial, and were all dazzled with it.

"I would accept your presents," said he to the Princess, "with respect and gratitude. But without the inestimable treasure at which I aspire, for my master, they shall not be mine. Your heart and hand, Madam, are the only objects of my wishes, and of the happiness of Olenfa. Honour my embassy with a favourable answer, and you will crown me with felicity."

This respectful and wise answer charmed the Princess. "Obtain," said she, "my father's consent: I wish he may grant it. I can explain myself no farther." Abaltamant, quite overjoyed, could scarcely restrain himself from expressing it. He took leave, and withdrew to his own apartment.

The king came, that same evening, to visit his daughter. "We are overcome, my father," said she to him. "You wish to give me a husband, who would render me happy. Olenfa must be your choice. A Sovereign without merit, could

could not have attached to him a minister like Abaltamant. He would have been jealous, and never would have bestowed on him his confidence." After this declaration of the Princess, the King, determining to make choice of Olenfa for his son-in-law, wished, however, to have another interview with his ambassador, and, for this purpose, invited him to the palace.

Abaltamant quickly repaired thither; and the King questioned him respecting the effect, which the sight of his daughter had produced upon him.

"Sire," replied he, "I came not to your Majesty's court, to see the person, whose hand I was commissioned to demand. The King my master, informed by fame, and the praises of the poets, who have celebrated her perfections, did not require of me to look upon the beauty who is the object of his love. When the Princess did me the honour, to admit me into her presence, I did not forget the respect which was due to the daughter of an illustrious King, and the future spouse of a powerful Monarch. I recalled to my mind the maxims of the sage Abailassin: *If you look steadily at the sun, said he, the splendor of its rays will dissolve the crystal of your eyes.* "But," replied the King, "she made you an offer of some presents; why did you not accept of them?"

“Sire, I could not do this, till my embassy should be successful. Your Majesty’s answer will throw light on the conduct I ought to follow. If it gratifies the wishes of the King my master, I will be able to claim some merit to myself, and will think myself not unworthy of the favour, which has been offered me with so good a grace.” “I have always, till this day,” replied the Prince,” refused with disdain, to many crowned heads, the blessing you are about to carry away. All the ambassadors, whom they sent to me, appeared presumptuous, and commissioned by fools, who gave themselves airs of assurance upon the pretended dignity of their character. Not contented with having given proofs of meanness and lust, they forgot themselves so far, as to cast their eyes on my daughter. Their audacity enraged me to such a degree, that, to secure myself against similar enterprises, and after having punished them, I proclaimed, by a publick edict, that he would expose himself to death, who should venture to come and demand the hand of my daughter, in order to unite her to a fool, who should be bold enough to send a minister, whose impudence, avarice, or lust I should find it necessary to check. The choice which your Monarch has made of you, proclaims so loudly his wisdom and knowledge, that in refusing such an alliance, I should look upon myself as opposing my daughter’s happiness.

ness. I trust her to you. Conduct her to her spouse. She will arrive there loaded with my favours. And you, Abaltamant, receive a token of my esteem, in this necklace of emeralds, which I beg you to wear, in memory of the friendship which I have vowed to the wise minister of the illustrious Olenfa. May the holy Prophet direct your steps."

The King ordered a chosen escort of his own guards, to accompany the Princess, who departed with Abaltamant.

On his return, the fortunate ambassador became more and more the instrument of Olenfa's decisions. A protection, that could not be shaken, appeared to support him: He shared equally, the confidence of the King and Queen, who, united by the most lively and tender sentiments, saw every thing in the same point of view, and indeed had but one will. With these happy arrangements, who would not have thought Abaltamant beyond the reach of the storm! But it roars even in the harbour, and the most secure asylum is surrounded with danger.

Jealousy is inseparable from love; and we have seen that the heart of Olenfa was so formed, that either of these passions might be equally fatal to his repose. The Viziers, whose hatred was so much the more dangerous, as it was concealed under the poison of flattery, had

ſucceeded in bribing two young pages of the King's chamber. Theſe children, brought up and nourished in the palace, were accuſtomed to remain in the inner apartments. The King took no offence at this, but permitted them to amuſe themſelves there, all the time he was at buſineſs, and even during the hours of reſt, which he uſually took in the afternoon. Accuſtomed to hear their little prattle, he was not diſturbed by it; on the contrary, it often amuſed him, and he had never required them to be ſilent. Such were the innocent inſtruments of the calumny and intrigue of Abaltamant's enemies. Theſe young children had been inſtructed by the ſpies of the Viziers. As ſoon as they ſhould perceive that the Prince was on the point of falling aſleep, they were to entertain him with ſome intereſting and curious adventure of the palace, which ſhould be taught them ſecretly. "If the King hears you without ordering you to be ſilent," ſaid they to the children, "it is certain that you will have amuſed him, and that he will love you ſtill more on that account. When this little plan was well concerted, they left the pages, to their own diſcretion; and next day, put the propoſed plan in execution, and with the greateſt ſucceſs.

While he feigned to be aſleep, the King learned, that one of his old eunuchs, in love with a
young

young slave, in place of the good fortune which he hoped for, had passed the night with the oldest in the seraglio ; and as they had contrived to surprise him, he had become the object of ridicule. The King found no harm in this adventure ; irregularities were reformed, in his house, by ridicule, and this method did not displease him.

The next day, as soon as he was upon the sofa, he set himself to listen. But as the pages had got no lesson, he heard nothing interesting. The third day, the oldest of these children, meeting one of the Viziers, ingenuously said to him, " Yesterday we said nothing in the King's chamber, because we had learned nothing. But although he was asleep, we plainly perceived, from the corner of his eye, that he had a good mind to listen ; teach us therefore some little story." " Here is one," said the minister : " The ancient favourite hath lost her diamond, and it is the slave Abdialla who hath taken it : but this is the way you must manage your conversation. Your companion shall ask you, if you can guess who hath taken the diamond. You shall answer, " It is certainly Abdialla ; for he is in a greater passion, and cries out louder than the rest." The page, well pleased, thanked him. The next day, the King was entertained with the story of the diamond. Abdialla was accused
that

that very evening. But the Vizier had been informed of all this in the morning, by a Jew, to whom the jewel had been offered. Olenfa was not a little surpris'd at the discernment of the children in this matter, and began to give some credit to their reports.

The time was come, for bringing into play, the expedients that were to ruin Abaltamant. The two Viziers sent for the young children, and congratulated them, on having succeeded so well in amusing his Majesty, assuring them, that since that time, he treated them with more than his usual kindness. "If you will believe us," added they, "you will become the richest and most powerful people in the palace; and as the reward of what you have already done, there is a pretty purse, with ten pieces of gold: But conceal it carefully, for there is that sad Abaltamant, who cannot bear people to become rich. If he were to be believed, one ought to fast through the whole year, in the palace, just as on the fast of Ramedan: nay, he would put out all the lamps on the days of rejoicing, on purpose to save the oil. Has he ever made you the smallest present?" "No," replied the children ingenuously. "Well!" replied the Viziers, "he must be banished, from the court, and sent to the country, to practice his œconomy. We will compose together a little history, which you will recite before

before the King, as you did the others, and if you succeed, you shall have an hundred purses like this."

A promise like this made a strong impression upon the children; and the Viziers availed themselves of it, to engrave on their memory all the circumstances of the conversation they were to hold. They made them repeat them several times; and the innocent pair, allured by the inticement of the gold, returned to the palace, fully determined to try every thing, in order soon to become masters of this fortune.

Fate so ordered it, that Olenfa was less sober than usual. He returned to his apartment, with his head confused by the vapours which had ascended to it, threw himself on the sofa, and fell asleep. But his unquiet rest was soon disturbed, by the ordinary prating of the two pages; he heard the name of Abaltamant, and this attracted his attention.

"The chief of the eunuchs," said one of these children, "has promised me a fine girdle, if I am very wise; and that I may obtain it, I will become as wise as Abaltamant." "Yes," replied the other, "and when you shall be as wise as he, you will share the caresses of the Queen." "You have seen them then?" "Well! and if I have seen them; whenever the King is at the chace, I place myself on the watch, near the door of the closet, and see them through the

the

the key hole, as they are embracing each other with great fondness. This has continued ever since they arrived from Cochin-China."

Olenfa's head, as we have remarked, was confused by the consequences of his intemperance. He loved the Queen to excess. On hearing this conversation, he became jealous, and his jealousy was soon heightened into rage. He could not suppose, that there was any deceit on the innocent lips of these children, and he believed them to be ingenuous. He arose from the sofa, as if he had just awaked, entered the apartment, where he usually gave private audiences, and ordered Abaltamant to be instantly sent for.

This favourite hastened to the King; he prostrated himself, according to custom, in token of respect and obedience; and the Sovereign, scarcely giving him time to raise himself, said to him, "Abaltamant! What punishment does a man deserve, who seduces his neighbour's wife?"—"The law," replied the minister, "ordains that every man should be treated, as he would have treated another in his circumstances."—"It must be still more clearly explained," replied Olenfa; "and what would the audacious man deserve, who should have violated the honour of the King, in the person of his wife?"—"A death so sudden," replied Abaltamant, "as should leave no interval

interval betwixt the crime and the punishment.” —“ Monster of ingratitude !” exclaimed the King, “ thou hast pronounced thine own sentence.” In that moment, he plunged his can-jard into his heart, and made his body be thrown into the pit destined for the burial of criminals.

On the first motion that the King had made, in rising from the sofa, the pages were frightened, and as they fled, had left the purse, and the ten pieces of gold, which the Vizier had given them.

Olenza having satiated his vengeance, retired to his chamber. The first objects that presented themselves to his attention, were the purse, and the pieces of gold, lying scattered there. He called a slave, and asked him concerning the money. The slave answered, that he had seen the purse hanging at the girdle of one of the pages, and thought it was a present from his Majesty. “ I never gave these children money,” replied Olenza ; “ let them appear before me immediately.”

They arrived trembling and confused. “ Who was it that gave you this money ?” enquired the King in a passion. At this question, and especially at the tone with which it was pronounced, these poor children, bursting into tears, mentioned the Viziers, and soon confessed the whole plot, which had been carried on
by

by their means and likewise the reward, which had been promised them. They had never thought, that the King would kill Abaltamant so suddenly, and they were persuaded, that the Viziers were bad men, who had deceived them, and induced them to commit evil.

“ Alas !” exclaimed this Prince, tormented with remorse, “ what good reason had Abaltamant for wishing to remain at a distance from my court ! I promised to him not to listen to any accuser ; he trusted my word ; and I thought I was keeping it, by shutting my ears against the insinuations of his rivals. But they have deceived me by means of two children. I am become in one moment perjured, ungrateful, and an assassin. O Abaltamant ! how much I regret, that I cannot do you justice on myself ! But I will at least calm the remorse of my conscience, by doing it on your enemies.”

After this, Olenfa made the guilty Viziers be brought into his presence. “ Abominable seducers !” said he to them, “ Traitors ! Impostors ! Do you flatter yourselves, that heaven will leave unpunished the crime that is committed in secret, and that the innocent will not be avenged ? He who digs a ditch for his enemy, must fall into it himself. Abaltamant abhorred your extortion. Freed from the cares of this life, he now reposes in the arms
of

of the divine Prophet. As for you, unremitting and endless punishments await you. Your soul, torn from your body, shall be cast into that abyss, where the fire will devour, but never destroy it."

He made the two Viziers be beheaded that very instant. Their bodies were given to wild beasts; while that of Abaltamant was interred in a stately tomb, which was built on purpose to receive him. Thither the King and Queen often repaired, to offer up their devotions, and shed their tears on the marble which covered him. Nor did Olenfa ever forgive himself the murder, which too much precipitation had led him to commit.

"See, Sire," continued Aladin, "what bitterness, his forgetting himself, hath shed over the life of a Sovereign, worthy, in other respects, of the affection of his people. See, how dangerous are corrupted ministers! It is not at present any personal danger which terrifies me. Dead or alive, my innocence secures me the protection of God. But what uneasiness and tears will it one day cost your Majesty, should you put me to death. Heaven will then hasten to disclose the hateful plots of mine enemies. Ah! heaven grant that the heart of your Majesty may never be tortured with such remorse!"

Bohetzad, always more moved, and deeply affected by the discourses which he heard, and by the reflections and sentiments with which they were mixed, could not determine to execute the sentence, which had been so often pronounced, and caused the minister once more be led back to prison.

On this new act of goodness, which his ministers termed weakness, they assembled, and concerted a last effort to influence the mind of the monarch. If Aladin should once escape from their plots, all their lives would be in danger. They demanded an audience of the Queen, and were admitted. "Madam," said one of them to her, "the King, allowing himself to be deceived by the bewitching speeches of the audacious fellow, who hath offended you both, delays his punishment without any reason. The people, attributing this to the influence of your protection, indulge themselves in conjectures, most injurious to you. *Aladin is clearly guilty, say they, but he will not be punished; the Queen protects him.*

The Queen, convinced by this, that her honour was stained by these too frequent delays, complained of it herself to the King. And the Sovereign, drawn on by such powerfull solicitations, determined at length to put an end to his irresolution, by the punishment of the criminal. He went to the divan, and in a tone of severity, ordered Aladin to be sent for.

Seeing

Seeing the cold and reserved air of the Monarch, the Viziers congratulated themselves, on the success of the step they had taken with the Queen. As soon as the prisoner appeared, they loaded him at once with the most abusive invectives. "Wretch that thou art," said they, "the earth thirsts after thy blood. The worms are expecting thy body." They thought to draw on the opinion of the Sovereign, and to direct his passion to this point. Aladin, without emotion, and disdaining to make them a direct reply, spoke as follows :

"One may, but without passion, bear testimony against the accused. If he is convicted; justice condemns him. But the judge, in describing the crime, and pronouncing sentence, never forgets the attention, that is due to the creature of God, on whom the punishment is about to fall. Here I see nothing but fury and jealous rage. They are devoured by their thirst for blood, and equity is not the basis of their judgments. All the injurious imputations, which have been levelled against me, vanish. An invisible hand imprints on my forehead, the serenity of innocence. An inward sentiment tells me, that having lived free from crimes, I shall not be confounded with the guilty. Unhappy is the man, whose conscience gives a contrary testimony. He

endeavours, in vain, to shun the stroke that threatens him. The history of the Sultan Hebraim, and of his son, is a proof of this."

Bohetzad, struck with astonishment at the intrepid firmness of Aladin, and the united rage of his ministers, and rendered undecided by the sight of the picture before him, wished still to hear the adventures of Hebraim; and the superintendant having obtained permission to relate them, he thus began :

*History of the Sultan Hebraim, and his Sons,
or the Predestinated.*

THE Sultan Hebraim, called by his birth, to the government of extensive dominions, had enlarged them considerably, by the success of his arms. But the want of an heir disturbed the enjoyment of his glory. In vain had he peopled his seraglio with the most beautiful slaves. They only gratified his desires, but did not realise his hopes. One day, at length, one of them exhibited marks of pregnancy.

At this unexpected news, Hebraim, filled with joy, loaded this favourite with presents, ordered prayers to be said in all the mosques, and consulted the most skilful astrologers, respecting the fate of the Prince, whose birth he expected. In reality, the time being come, this

this mother produced a son, whose birth was celebrated by public rejoicings, and feasts, which, during forty days, announced to the people the happiness of the Sovereign. This time was employed in a very different manner by the astrologers, who, watching to give an account to the Sultan of the success of their labours, found themselves embarrassed and confused in their observations. They could not conceal from the Sultan, the nature of the malignant influences of the star, which had presided at the birth of his son. The orbit of his planet, black, and stained with blood, announced misfortunes, which it would be difficult to resist. In fine, they unanimously declared, that before he was seven years old, the infant would be exposed to the devouring jaws of a lion; but that if he could escape the fury of that animal, during this determinate space of time, his hand would become fatal to the author of his existence, whose life should be in danger: And that there was no other way by which he could escape the evils that threatened him, but by becoming, by the effects of education, an enlightened, wise and virtuous Prince.

The announcement of so mournful a prediction dissipated the joy of Hebraim, and the days of public happiness were spent by him in tears and in grief. Nevertheless, as hope never forsakes the unfortunate, he flattered himself, and

was happy to think, that it was possible to screen the heir of his power from the decrees of fate. It did not appear to him impossible, to protect his son from the attacks of the lion, till the appointed term of seven years; and, after having snatched him from the first decree of destiny, he might, by carefully watching over his education, beget in him sentiments of wisdom, and the love of virtue, and thus disprove the prediction of the astrologers.

After these reflections, the Sultan prepared a retreat, on the summit of a mountain, in which he was in hope that his son would be safe from the attacks of the lion, for the seven years determined by fate. A number of workmen were employed, in forming in the rock a cavity of an hundred feet in depth, about an hundred and fifty in length, and thirty in breadth. They let down into this, every material necessary to make a commodious lodging; and a spring of water was found there, but they contrived a passage for it, as well as for the rain water, which might be collected in this cavity. They carried earth to it, and put plants there, which were soon in a thriving condition.

After having furnished this little palace in a proper manner, they let down into it, the Prince and his nurse, by the help of a pulley; together with every necessary article for a month.

month. At the end of every moon, Hebraim came regularly to visit his son; the nurse laid the child in a basket, made of bulrushes, which was lifted up to the very brim of the entrance; and while the father yielded to the sweetest emotions of nature in caressing his son, a numerous guard, by the thundering sound of their instruments, kept the wild beasts at a distance. When the visit was over, the provisions were renewed; and the cord, rolling upon the pulley, gently returned to the bottom of the cave the basket and the infant.

This young Prince grew and prospered in this solitary habitation, which a very strong vegetation had adorned with trees and shrubs of every kind. The fatal term, marked out by the astrologers, was almost completely elapsed. Only twenty days were wanting to fulfill the seven years, when a troop of unknown hunters, in vigorous pursuit of an enormous lion, which they had already wounded, came to the summit of the mountain, in full view of their prey. The furious animal, terrified by their shouts, and struck by arrows, which were shot at it from every quarter, found this cavity in its course, and either blinded by terror, or being now in despair, immediately darted into it. It fell upon a tree, which bending under its weight, considerably broke the
force

force of a fall, which would have dashed it to pieces on the bottom of this pit.

The terrified nurse endeavoured to conceal herself; and the monster found the child, which it grievously wounded on the shoulder. On hearing the cries of the infant, the nurse, forgetting her own danger, flew to his assistance. The lion darted at her, and having torn her in pieces, was about to devour her, when the huntsmen, coming suddenly up to the brink of the precipice, let fly at once a shower of arrows upon the voracious animal. His body was full of them, the blood gushed from every part of it, and an enormous stone, thrown at his head, killed him on the spot.

After this exploit, the huntsmen, anxious to discover the child, whose cries resounded in this frightful habitation, eagerly descended into it. But, what was their astonishment, when they found there, at the side of a dead woman, a beautiful infant, richly dressed, and swimming in the blood of the wounds it had received! Their first care was to assist the innocent creature, which still breathed. They bathed its wounds, and wrapped them up with healing herbs. As soon as the infant appeared more calm, they buried the nurse, and examined this strange retreat. The furniture of this small habitation appeared extremely rich, and a quantity of provisions was found there, which
seemed

seemed to have come down from heaven. The huntsmen took possession of every thing by the right of conquest, and sought how they might take out of this dungeon, every thing it concealed.

The basket of bulrushes was first employed in drawing up the young child out of this habitation, and next all the effects, the furniture and the provisions, were raised by means of the pulley, which was fixed at the top of the cave. When every thing was out, a division was made. The chief of the troop took possession of the infant, in whose preservation he felt himself strongly interested, and carried it with him to his own house.

The only son of the Sultan Hebraim had fallen into good hands. His benefactor was a man of distinction, wealthy, and without a fault, but that of an unlimited passion for the chase. Struck with the beauty, and the sweetness of his young scholar, he paid the greatest attention to his establishment. And when he found him capable of answering his questions, he endeavoured to learn from him who he was, and for what reason he had been made to dwell in so extraordinary an habitation.

"I know not," replied the child; "I lived with the woman whom you found dead; she gave me every thing I wanted. From time to time, a man, much bigger than you, came, and stood

at

at the top of the dwelling where you found me. I was put into a basket, and drawn up to him. He carressed me very much, and called me his dear child. I called the woman nurse, and she likewise said I was her dear child. I know nothing more."

The benefactor could not conclude, from this simple declaration, any thing else than that this child owed its birth to parents of an illustrious rank; but he could not discover the very extraordinary reason which had forced them to conceal its existence, by a method still more extraordinary. Expecting that time would unravel this mystery, he paid every attention to his education, had him instructed in the sciences, and trained up in exercises suitable to the most illustrious descent.

The young disciple early answered the hopes of his friend. He excelled particularly in the art of horsemanship, handled every sort of weapon with dexterity, and, in general, acquired all the knowledge necessary for the most resolute warrior or hunter.

One day, as they were both engaged in the pursuit of some tygers, they were suddenly surrounded by a band of robbers. Abaquir (for that was the young man's name) displayed, as well as his master, prodigious feats of valour. But, overpowered by numbers, they were both plundered. The protector of Abaquir lost
his

his life, and he himself received some slight wounds; but the faintness which succeeded was more the effect of fatigue than of blows. As soon as the robbers had disappeared, he came to himself: and being naturally courageous, he attempted, although deprived of every aid, to cross the desert, in order to reach some inhabited place, having nothing for his defence but a hunter's javelin, which had been left on the field of battle.

He had travelled but a few hours, when he perceived in the plain, a man in the habit of a dervise. He made haste to join him, addressed and saluted him. The dervise prevented him, by beginning the conversation himself. "Beautiful young man," said he to him, "you are naked and wounded. Who hath reduced you to the distressed situation in which I see you?" Abaquir did not hesitate to relate his adventure to this man, whom he took for some holy person, and confidently asked from him some food and clothing. "One ought," replied the dervise, "to know what it is to strip himself in order to cloath his brother, and to share with him his food, in order to preserve him." At the same time, he covered the young man with his cloak, made him sit down, and drew from a sort of wallet, some dates, bread baked with the milk of a camel, and a bottle of the skin of a goat, containing five or six pints of water. "Hold," said

said he, "you shall have the repast of a penitent. I carry these with me to supply my own wants and those of others; but we will go to my cave, and there you will find both repose and plenty."

Abaquir, before he began to eat, returned thanks to the holy Prophet, for so seasonable a relief. When the first calls of necessity were satisfied, the dervise prevailed upon him to go with him to his cell, which was at no great distance.

Abaquir was received there with every mark of benevolent charity. His wounds were washed and dressed, and the most nourishing food was set before him. In this wild habitation, the tables and chairs were nothing but stones, rudely thrown together; and the beds were made of heaps of moss; but it was very well for Abaquir, who had been reduced to the want of every thing. Besides, the attention of his landlord supplied the want of conveniences in this retreat. The young man conceived the highest idea of the profession of a dervise, from its inspiring sentiments so humane.

"My dear child," said the disguised person to him, "submit to the care which I take pleasure to bestow on you; do not place all to the account of religion. You inspire me with a strong interest, and if you wish to go away from me, you must at least tarry till you are perfect-

ly recovered of your wounds; for the passage from this desert is extremely difficult."

Although the young man could not but shew himself grateful for so much attention, yet it did not appear uncommon to him. Accustomed to the tender caresses of his nurse, to those of his father, and of his generous benefactor, who had since directed his education, the attentions of the pretended dervise, seemed to him affectionate and natural. The latter, by degrees, came to know all the adventures of Abaquir, and appeared to take in him an interest, always more marked.

"Either I am much deceived, child," said the recluse, "or I perceive that you are reserved for very high fates: and I devote myself to become your conductor, in this fortunate career. I will restore to you this father, who took so much pleasure in lavishing his caresses upon you."—"Ah! if you can," replied Abaquir, "conduct me to him immediately."—"In your present condition? No, my child, you are unacquainted with mankind. Nature speaks not with the great in favour of a stranger, covered with the old cloak of a dervise. Before you could obtain a hearing, you would experience the treatment reserved for an impostor, and there would be a number of interested people, ready to forbid you all access. But at present you are with a man who loves you, and whose resources are inexhaustible. A

disgust at the riches and vanities of the world, made me form the resolution of retiring from it. But to-morrow, if I choose, I can have more of them in my possession, than would satisfy the ambition of the most wealthy potentates on earth. I can shew you part of them. The earth conceals treasures, which I can force her to give up. Not far from this there is great abundance of them, and I will conduct you thither. You shall take what may be necessary to carry you to your father's court, preceded by an hundred camels, loaded with the richest stuffs of the East, and each of them led by a slave. You shall be surrounded by a guard, which will secure you respect, wherever you pass."

Abaquir was lost in admiration. He could not imagine that these magnificent promises were real, when he looked upon the coarse cloak with which he was covered, the furniture, and the fantastic utensils of his landlord. The latter, after having been some moments lost in reflection, thus resumed his speech: "Oh! my child, never let appearance deceive you! the more you advance in years, the more you will learn to distrust its illusions. I am a dervise by inclination, but another man is concealed under my cloak. He hath taken a friendship for you, and it is he who wishes to hasten your happiness. All the clothes which
I wear

I wear are not mean ; here is one which becomes none but brave and powerful men." At the same time, the pretended dervise opened his cassock, and discovered a girdle of red, yellow and green silk. "Take courage, young man !" continued he, "to-morrow I will shew you great things. Our attention will be engaged about your fortune. I shall be able, without being obliged to go far, to find out this singular cave, in which you was brought up. I shall know the architect. And in a month, after having finished all our preparations, we will depart for your father's court, with a train of attendants, that will force every body to come and meet us."

The discovery of this girdle under rags, had struck Abaquir with astonishment. He depended upon the promises of his new protector, and accepted his offers. "At least," continued this extraordinary man, "as soon as you shall be at your father's house, and, notwithstanding the pain which our separation will cost you, I require your permission to return to my solitary manner of life."—"Willingly," replied Abaquir ; "but you will not prevent me from conducting you thither."

On the morning of the next day, the dervise made the young man take a basket with provisions for breakfast, and a parcel of ropes : and they went together to the bottom of a steep

mountain. When they had arrived there, the companion of Abaquir encouraged him to exert new strength. "You may," said he, "suffer a little fatigue, but reflecting that you are to reap the fruit of it, you must redouble your courage. Be not astonished at what you are about to see. This mountain contains in its bosom, a treasure which cannot be estimated. These riches are abandoned to magi like me. But we despise using them for ourselves. Don't spend your time in gathering gold, which you will find here in great quantity; take nothing but precious stones; this is the best method of enriching yourself speedily."

After this advice, the dervise threw off his cloak, and appeared as a magician. He was covered only with his large party-coloured girdle, which adorned his breast and loins, and whose extremities hung down upon his legs. He took from a purse which hung from his girdle, an instrument for striking fire, and having lighted a taper, he burnt perfumes, and running over a book which covered his breast, he pronounced with a loud voice, a magical charm. Scarcely had he finished, when the earth shook under his feet, opened before him, and discovered a square stone of marble, upon the middle of which the magician immediately scattered perfumes. When he thought the air would be sufficiently purified and refreshed with them, he girded

Abaquir

Abaquir with a rope under his arms, put a taper in his hand, and let him down into the opening.

As soon as Abaquir had got into it, his eyes were dazzled by the splendor of the riches with which he was surrounded. But faithful to the advice of the magician, he picked up only precious stones, with which he filled the basket, which his guide had let down to him by a cord. When it was full, and lifted out of the pit, the magician took it; and at that moment a dreadful noise was heard, the fatal trap was shut, and the young Abaquir found himself swallowed up in the bowels of the earth, without any hope of ever getting out.

He believed he was betrayed by the magician, and, without great vigour of mind, would have abandoned himself to despair. But, after having shed some tears, he retraced in his memory the events of his former life. Threatened, in his early infancy, with becoming the prey of a lion, providence had protected him from danger. Attacked afterwards by robbers, the same protection had saved him. "The arm which hath defended me," said he, "will not cease to do so still; I am innocent, and betrayed." In this confidence, he prostrated himself before Him, who has the keys of the deep; and rested with confidence in his assistance.

By the light of the candle, which was still burning, he examined the immense cave which served him for a prison; he thought he perceived in the bottom a passage, the path of which could not be followed without stooping. He approached it with his light, but there came from it so strong a wind, that it was instantly extinguished. Far from lessening his hopes, this accident seemed to encrease them. So violent a wind announced to him a passage outward. He entered it with great difficulty, and almost creeping in this darkness. As he advanced, he heard a hollow noise, whose murmur prefaged to him some singular event. He soon perceived, that he dipt his hands and his knees in a spring of running water: he raised his head, and finding that he could take some rest, he sat down upon a stone, which he had met with, amid the murmurs of many other streams, which flowed from these deep caves. He filled the hollow of his hand with this water, which was fresh, and delicious. He drank of it, and after having recruited his strength, he continued this fatiguing journey. But these little streams, which thus far had only run upon the ground, had here hollowed out a bed for themselves. He was obliged to enter it, and the farther he advanced, the more the danger encreased, till at last he began to swim. The darkness around him at length began

began to be dissipated. The cavern grew wider and higher, and admitted a feeble ray of light, which seemed to announce that the outlet was near. The strength of the swimmer increased with his hopes; and he soon found himself under the vault of heaven, at the moment when the sun was ceasing to adorn it, and the goddess of the night was succeeding to the task.

Abaquir must now repose without fear, for his strength was exhausted. He laid himself upon the ground, and, overcome with fatigue, soon fell asleep. He had but few of the wet clothes, which he had received from the magician, to put off. The rubbing of the flints had carried away part of them, and the remainder was but shreds.

The singing of birds now announced the return of morning, and the first rays of the sun awakened Abaquir. This young Prince, on opening his eyes, recollected the dangers from which he had just escaped. He retraced the most trifling circumstances of them in his memory. He thought he remembered to have seen, in the frightful cavern he had traversed, the carcases of such as had fallen victims to the ambition of the wicked magician. This remembrance filled his soul with terror and dismay; but at the same time, he felt the value of the blessings of the Almighty hand, which

which had miraculously rescued him from this tomb. His eyes, raised to heaven, and swimming in tears, expressed his gratitude, while his lips celebrated the praises of the Almighty, and of his Prophet.

These first duties being fulfilled, it became necessary to appease, by some food, the hunger which preyed upon him. In running round the borders of a small lake, where he was, he perceived some reeds, of which he sucked the stalks, and chewed the roots with his teeth. He dug up the earth all around, which furnished him such supplies as his urgent need required. By the help of care and patience, he at last regained his strength with his courage. He then took up some shreds of his clothes, already dried by the sun, and fixed them to a girdle, made of the leaves of reeds; and by searching carefully, he found a stick, which served him at once for support and defence. He arrived, at length, after much fatigue, upon a little plain, from whence he discovered a neighbouring city, to which he directed his steps, by the first road that presented itself.

As soon as he was perceived by the inhabitants, one of them ran to meet him, and appeared eager to lavish upon him the assistance, of which his external appearance shewed he had need. He soon obliged him to take an asylum in his house, where he was received
with

with kindness; the recital of his adventures was listened to with feeling, and he found confidants in his misfortunes. And now, without feeling a moment's uneasiness concerning the fate of this young Prince, let us return to the Sultan Hebraim, his father, much more afflicted than he, by the accomplishment of the mournful prediction.

The second day after the defeat of the lion, was the rigorous term assigned by the astrologers. The Sultan, thinking to reap, at length, the fruit of his cares and prudence, appeared at the top of the opening; and announced his arrival, as usual, by the sound of a horn. But no body having answered his first signal, Hebraim, uneasy at this silence, made some of his officers go down into the pit; who, after much diligent but fruitless search, found nothing in it, but the paw of a lion. This unhappy father doubted no longer the death of his son; he returned in haste to his palace, and sent for the same astrologers, whom he had formerly consulted, respecting his fate. "Unhappy, that I am!" said he to them, "your fatal prediction is verified; my son has been devoured by a lion, before the expiration of the seven years; for in the retreat which I prepared for him, I have found nothing but the paw of an enormous lion."—"Invincible Sultan!" replied the astrologers, "since the event

event forces from you an acknowledgment of the truth of our presage, we must congratulate you now on being beyond the reach of an inevitable death, which he, whose loss you deplore, would have brought upon you. Your son, falling under his destiny, has died in innocence, and you are preserved." This reflection brought some relief to the natural sorrow of the Sultan, and time completely effaced the remembrance of it.

In the mean time, Abaquir, of whom we must not lose sight, grew weary of his idleness in this little village, where he had been so well received. His landlord had a numerous family, and but very small resources for their maintenance. The young Prince, being unwilling to be a burden to him, went frequently to hunt in the country. One day, as he had killed a deer, and was preparing to lay it on his shoulders, he was suddenly surrounded by a troop of horsemen, and doubted not, but he was in the middle of a band of robbers. "Companion!" said the chief to him, "you hunt on foot, and carry nothing but a bow. There are, however, in these deserts many lions and tygers; and you may some day be worsted. Come and hunt along with us, and we will give you an excellent horse." Abaquir, already eager for the chase, thought he had found an excellent opportunity of following his inclination, and

and of relieving his landlord of the burden of his entertainment. He briskly replied to this offer, by saying, that he accepted the favour they intended him of admitting him into their number. The chief of the band, perceived, by this reply, that the young man, who was as yet a novice, had not understood his proposal in its true sense, and thus resumed his speech: "Since you are willing to join us, we will breakfast together, to confirm our acquaintance." Upon this, the rest of the band dismounted, opened their knap-sack, and began each to satisfy his appetite. "Since you are one of us," said the chief, "I must inform you of the laws, by which we are governed. We love and assist one another as brethren; we make an equal division of our booty, and we swear to be faithful in life, or in death."—"I have already lived among hunters," replied Abaquir; "I love that way of life, and you must know, that, if I do not owe my birth to them, I am at least indebted to them for my life. Your laws appear to me extremely equitable."—"Since it is so," said the chief, "I have nothing more to do but instruct you in our police. Although I am only your equal, every one here submits to me as their chief. And, as it is necessary, that I should be feared and respected, I treat, with extreme rigour, all those who disobey my orders."—

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"The moment you associate in a band," said Abaquir, "subordination is essentially necessary."—"Swear then upon the Alcoran, and by the name of the Holy Prophet," replied the chief, "to submit to all our laws, without limitation." As soon as Abaquir heard the divine book mentioned, he believed he had got among saints; and without hesitating took the Alcoran, put it thrice upon his heart, his head, and his lips, and promised more than was required of him. Thus was he enrolled, without knowing it, in the number of the greatest miscreants of the desert. All his new companions embraced him with joy. He mounted a fine horse, was covered with a cloak, and armed with a sabre, a bow, and a spear. Abaquir was delighted, and perceived not, till next day, the rashness of the engagements he had come under.

In a short time, these vagabonds spread themselves in the desert, and robbed and plundered travellers and caravans. Their number was every day increased, by the success of their fatal expeditions. At length, their ravages became so considerable, that the Sovereign of these countries put himself at the head of some troops to pursue them. This was the Sultan Hebraim. The robbers were surrounded on every side; and Abaquir, being at the head of the band, was particularly aimed at by the Sultan. But the young man, warding off the danger

danger which threatened him, wounded his adversary with an arrow; while, in another quarter, the subjects of the Prince had made themselves master of the robbers. Every one, that did not fall by the sword, was taken prisoner; and these deserts were at last cleared of this wandering and destructive band.

The Sultan, however, was very grievously wounded. On his return to the capital, and after having received some medicines for his hurt, he sent for the astrologers. "Impostors!" said he to them, "did you foretell, that I was to die by the hand of a robber? You who threatened me only with dying by that of my son!"—"Sultan," replied they, "every thing which we have foretold is unhappily but too true. First let your Highness examine the criminal; inform yourself from what hand the fatal arrow came, and then form your opinion of us."

Hebraim made all the prisoners be brought into his presence, and promised them their lives and their liberty, if they would discover the person that wounded him.

"It was I," said Abaquir, with firmness; "I have been so unfortunate, as to attack the life of my Sovereign, whom I did not know, and I deserve death."—"Take courage young man!" said the astonished Sultan. "Tell me only who you are, and who is your father."

Upon this demand, Abaquir gave a full detail of his history, so far as was consistent with his knowledge, up to that part of it, where the lion wounded him, and devoured his nurse. The relation was interrupted, by the visible change, which was observed on the countenance of the Sultan: but somewhat recovered from this first emotion, Hebraim warmly solicited the account of his adventures. The young Prince continued his history, and ended by describing the dread he had felt when fighting against the Sultan.—“Stop!” said Hebraim, with tears in his eyes. “Approach, and shew me the bite of the lion.” Abaquir obeyed. “I have reached the truth,” exclaimed the Sultan, as he examined the scar: “Hesitate no more, my dear son, come into my arms. Let me have at least the consolation, before going down to the grave, of having found my only son.—Astrologers!” said he, turning towards them, “you have told me truth, as far as it was possible for you, but I was in the wrong to consult you about my destiny; we ought to submit in silence to the decree pronounced upon us; in seeking to shun it, we only increase its weight.” Then addressing the whole court: “Viziers! and grandees of the realm,” said he to them, “acknowledge, as your rightful Sovereign, Ben-Hebraim, my only

only son, and assist him in fulfilling, with dignity, the difficult duties of the throne."

Abaquir having been immediately crowned, under the name of Abaquir-Ben-Hebraim, his father died. He caused the arrow, which had entered his body, to be pulled out, and his life escaped, with the blood which issued from the large wound; while he revered the decree, whose execution he had drawn upon himself, and blessed God for granting him an heir, who was worthy of his crown.

Ben-Hebraim, early called to the government of a kingdom, but instructed by adversity, brought up amid labour, and virtuous from principle, shewed himself worthy of the public confidence. The adventure of the magician, and the robbers, put him on his guard against appearances. He pardoned the latter, but ardently wished, that heaven would bring the former under his power, that he might make him an example of justice.

One day, as this young Sultan was passing through the market places of the city, in disguise, he perceived a stranger, surrounded by a croud, whom curiosity had attracted. They were admiring some diamonds and jewels, of the most exquisite beauty.

Ben-Hebraim observed this stranger attentively, and under the rich dress of an Armenian, he recollected his unfortunate dervise.

The tone of his voice, and his striking air, marked him so strongly, that it was impossible to mistake him.

The Sultan speedily returned to his palace, and sent secretly for the youngest of the robbers, whom he had kept, on account of the happy dispositions he had discovered in him, and of the aversion he had shewn for a manner of life, which he had formerly been compelled to embrace.

"Margam!" said he to him, "I have need of your assistance, in delivering the world from a most dangerous man." And, at the same time, he pointed out to him the part he was to act, in the plan which they had concerted together.

Two days after, Ben-Hebraim sent to the kane his chief eunuch, attended by four officers of the palace, and a train of slaves, to invite the Armenian jeweller, Daboul, to come to the palace. And for this purpose, one of the finest horses in the stables was led to him.

The pretended Armenian was astonished at so much honour; and not supposing that this invitation had any other motive than curiosity, he collected his most precious effects, and intended to dazzle every eye, by the magnificence of the present he was to carry to the Sultan. He entrusted two of his own slaves with

with it; and allowed himself to be conducted by the eunuch.

As soon as he arrived at the gates of the palace, a deputation from the Sultan, with an officer at their head, came to present him with a richly ornamented box, and filled with *Betel**. All the halls of the palace which he crossed, were perfumed with aloes and sandal; he passed thus even to the most retired closet of the Sultan's apartment.

Margam, in the robes of a Sultan, seated upon an elevated sofa, well instructed in what he was to do and say, was waiting for the stranger. Before concerting with him, Ben-Hebraim had acquired some knowledge in the magical art, the effect of which will soon be perceived.

At the sight of Daboul, Margam descended from the sofa, and came to meet the pretended Armenian, without allowing him time to kneel, as was usual; and made him sit down on the sofa, giving him the right hand place. "Permit this homage," added he; "it is that of a young magician towards his master." The astonished Daboul was silent. "Here

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* *Betel*. A plant which grows in India. It attaches itself to trees like ivy. The Indians hold it in great estimation, and believe it good for strengthening the gums, and for the stomach.

are my proofs !" pursued Margam, and uncovering his deliman, he shewed him the red, yellow, and green coloured girdle, which adorned his breast. " I earnestly wished," continued the false Sultan, " again to bring near me the man, for whom, wonderful circumstances have inspired me with as much respect as curiosity ; the moment is now come, and I congratulate myself upon it."

" Sultan !" replied Daboul, " when science is united with power, every thing must bend before them. And you see me in admiration, at being within the reach of kissing the feet of another Solomon."—" Let us leave to ordinary men," said Margam, " the desire of external respect. I seek not for empty homage, but am desirous to obtain new knowledge. Besides, what is an earthly sovereignty, subjected to so much labour, and exposed to so many dangers, compared to that which you enjoy ? What a happiness to be able to acquire immense riches, and to diffuse the blessings thereof, without being burdensome to any !"—" I cannot, O wise Sultan !" replied Daboul, " but approve of this noble ambition, and these virtuous sentiments. We can make ourselves masters of many things, with great facility, and without delivering a whole people to misery, and the horrors of war ; we sacrifice but one man."—" That is precisely," interrupted

interrupted Margam, "what I wanted to avoid. I would wish to be able to save a man, and it is on this very subject I was desirous to consult you."—"To save him?" said Daboul. "When he is predestinated to it, one could not preserve him, even by putting himself in his place."—"In this case he must be abandoned; but I would wish at least that he might only be a slave."—"Sultan! you would obtain nothing; he must be a victim of consequence, and of a distinguished rank."—"But it appears to me," said Margam, "that in a choice like this, one is exposed to dangerous resentments."—"There is a method of consulting before hand," replied the magician; "such as I made use of in my last search, and I received for answer, *In order that Margam may run some danger, it would be necessary that he should meet with his victim on earth.* Now, having put him two hundred feet below ground, I would not fear the danger of his return."

After appearing to muse, Margam added, "It will be necessary then, that I overcome my scruples; I have only one thing to desire of you. We can work together during your residence here. I am going to show you the book which I have upon my breast, and wish you to give me yours. Daboul could not refuse; he was in a place where every thing was subject to the power of the Sultan. Margam took the book, carelessly approached a burning

ing pan, and threw it in. The magician wished to pull it out, but at that instant the real Sultan, coming from behind a curtain, stopped him. "Wretch," said he, "thy hour is come. Thou art in presence of Abaquir thy victim, and at the same time of Ben Hebraim, Sovereign of these dominions." Then addressing his page, "Margam," said he to him, "lay aside your royal dress, and make my eunuchs approach! Infamous magician!" continued he, speaking to Daboul, "see how the deceitful illusions of thy art, have hurried thee under the sword which must strike thee. Whither shall guilt flee when heaven pursues it? When the divine vengeance arises from the bowels of the earth to strike."

At these words the magician remained in horror. But in a short time, the terrible remorse which gnawed his conscience appeared to have the same effect upon him, that the hot fire had upon his detestable book. "I burn!" exclaimed he at short intervals, and setting up dismal shrieks. "Let him be conducted from the palace," said the Sultan, "and let his head be cut off in presence of his slaves, and of the people who are there assembled."

Aladin thus finished the history of the Sultan Hebraim, and of his son: And after a moment's

ment's silence, he again addressed himself to Bohet zad.

“Sire, I might here apply to my own adventures, the reflections which naturally arise from the history you have just heard. But if the decree of heaven hath not determined my deliverance, there is no means whatever, which could save me from the danger in which I am involved. The characters imprinted upon my forehead, decide concerning my safety, and the success or the shame of my enemies. But at all events I shall remain rich in my innocence, and sooner or latter it will triumph.

Bohet zad, more irresolute than ever, gave notice by a signal, that the minister was to be conducted back to prison.

The tenth day had just appeared, since the condemnation of the young Aladin had been so often deferred. It was the time of a festival. The grandees, the courtiers, and the nobility of the kingdom, were assembled around the throne, which was a duty they were obliged to fulfill. The ten Viziers had all their creatures there. Some of these, authorised by the duties of their station, undertook to speak to the King against the superintendant, by repeating all the strongest and most deceitful things that had been said, in order to bring the Sovereign to the decided resolution of exercising against this convicted criminal all the severity of justice.

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They finished by insinuating, that, being descended from robbers, nothing was to be expected from him but crimes. Every one appeared to support these assertions, by looks and gestures.

The unanimity of these advices, in appearance so disinterested, shook the Monarch once more. He thought himself obliged to acknowledge these marks of zeal by thanks, and to justify the irresolution of his conduct. I do not mean that the wicked attempt should remain unpunished, but I would wish, that the criminal himself, convinced that he has merited death, should be forced to acknowledge the equity of the judgement by which he is condemned. After this observation, he ordered the criminal, who was still loaded with irons, to be brought before him. "Audacious young man," said he to him, "you see around me the representatives of my nation, to whom the continuance of your life is a grievance. It is only by your death that the murmurings of my people can be appeased."

"Sire," replied Aladin, with respect and dignity, "as to the crime with which so many voices seem to accuse me, and with whose vengeance I am pursued, I throw it always far from me, even to the shadow of suspicion. If the nation were here worthily represented, its voice would be the voice of God, and would
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be lifted up in favour of my innocence. This voice, to whose sound every one is deaf at this moment, yet resounds at the bottom of your Majesty's heart. The fowler has less power to smother with his hands the bird which he holds in them, than you have to take away my life. Your clemency alone would not have led you to have deliberated so long, if the finger of God did not weigh in your heart, the atrocity of the imputations with which I am charged, and if the power of the star which rules my fortune, were not opposed to my fall. I find among the adventures of the family of Selimansha, innumerable circumstances, that have a resemblance to mine. Balavan his son found, in attempting the death of one of his nephews, that no human power can hasten the moment of death marked out by Providence."—"I should wish to know," said Bohetzad, "if you can shew us in the history of this family, an example of ingratitude like yours."

History of Selimansha and his Family.

"SIRE," replied the young superintendant immediately, "history has preserved to us the memory of a King of Persia, named Selimansha, who possessed all the virtues of a great Sovereign."

reign. His family consisted of two sons; but was increased by an only daughter of Kaliffa his brother, whom this last, when dying, had entrusted to his care. Sensible of this preference, Selimansha forgot nothing, in order to return this confidence. His love for his brother, joined to the purest virtues, engaged him to bestow the greatest care on the education of this Princess, whom he looked upon as his own daughter. Attentions so marked, and favours so delicate, met in this young disciple the happiest dispositions, and soon brought her to a great degree of perfection.

From the age of twelve, the charms of her person, and the graces of her mind, made her be remarked by persons of her own sex, as the star of morning in the bosom of the firmament. Her well-stored memory always enabled her to display the soundness of her judgement. She was so well acquainted with the Alcoran, as to repeat chapters of it at pleasure; and she explained its meaning, with a precision that delighted every hearer.

Selimansha, seeing his amiable niece fit for marriage, thought he could not dispose of her hand better, than by bestowing it on one of his sons. He proposed this to the Princess, leaving her however absolute mistress of her choice. "It is only your happiness that I seek,

I seek, daughter ; pronounce, and my will shall follow your decision."

" On whose judgment could I better rely, than on yours?" replied Chamsada. " I commit myself entirely to the tenderness of which I have every day the most affecting proofs, from the most beloved parent ; and I submit with pleasure to every thing which your wisdom shall determine concerning me."

" Your confidence flatters me," replied the good Monarch, " and I would redouble my affection for you, did I think it capable of being increased. Since you leave to me the disposal of your lot, I will join it to that of my second son. The happy similarity which I have observed in your dispositions, seems to me to promise the most agreeable union. I discern in him, virtues, which now unfolding themselves, will soon become the rivals of your own. You are born to govern kingdoms, and I think he possesses virtues worthy of a throne. In giving him your hand, and in allotting him my crown, I promote your happiness, his, and that of my people.

The amiable Princess cast down her eyes, while she thanked her uncle for his goodness. Selimantha immediately ordered the preparations necessary for the celebration of the nuptials.

Public rejoicings followed it, and manifested

the general satisfaction. They lasted sixty days: And at the end of this term, Selimanfha, desirous of his repose, abdicated the crown, in favour of the son, to whose fortune he had just united the lovely Chamsfada.

Balavan, the eldest of Selimanfha's sons, expected to ascend the throne at the death of his father. Smitten with the charms of his beautiful relation, he was reckoning upon offering her his hand, and associating her with his fortune. Indignation and jealousy took possession of his heart, when he saw the rank and happiness, to which he thought himself called by the right of age, pass into the hands of his brother. Although his merit had not been a reason for this preference, he knew that the Sovereigns of this part of the East, have the power of choosing their successors in their family, without regard to the prerogatives of age. But the impetuous Balavan thought they should have departed from this usage in his behalf, and followed that of other nations.

The birth of a son, of whom the Queen was happily delivered, encreased the rage of this frantic brother, and was another obstacle to his pretensions. This event completed his despair. He found means to introduce himself secretly into the apartment of the King his brother, and with a furious hand, plunged his poniard into his breast. He entered with the same precautions,

precautions, and the same design, into that where the infant was asleep. But lifting the veil which concealed this young Prince, more beautiful than the day, a supernatural feeling seemed to withhold his arm. "Thou shouldst have been my son," said he, "if injustice had not torn from me the heart and the hand of Chamfada:" And recognising at the same time, in this innocent victim, the features of her, whose charms he adored, an involuntary emotion made him strike a feeble blow; the poniard wavered in his trembling hand, and the wound of the stroke was not mortal.

Balavan was only induced to spare his sister-in-law, from the hopes he entertained of one day obtaining her hand. This hope, however, restrained his murdering arm. As for Selimanfha, he escaped this monster by the vigilance of his guards. At the moment when he approached the apartment of his father, in the dreadful design of completing his crimes by embreuing his hands in his blood, he was perceived by a slave, who, assisted by the eunuchs of the guard, deprived the murderer of every hope of success, in the crime he was about to commit. Convinced then that he could not escape suspicion, he fled, and concealed himself on the frontiers of the kingdom, in a castle fortified both by nature and by art.

Day, which began to appear, was soon to

discover the horrors of this bloody night. With the first rays of morning, the nurse went to give suck to her tender care, whose blood deluged the cradle. Lost in astonishment, she ran to the apartment of the King and Queen, to announce this fatal news. Her despair and shrieks went before her, and awakened Chamfada. This unhappy Queen opened her eyes, and found her husband, breathing his last at her side. The cries of the nurse made her dread misfortunes still more terrible. A spouse and a weeping mother, she ran to the cradle of her son, and took him in her arms. He still breathed ! and she conceived the hope of saving his life. The whole palace was in motion. Selimansha arrived with his eunuchs. Surgeons were called, whose skill and attention restored the life of this innocent creature. But they were employed to no purpose on the body of the young Monarch, whose death the unfortunate Chamfada deplored. Aromatic and medicinal herbs, and the balms of the East, produced their effect on the wound of the child, and rekindled the hopes of his mother. He was again placed in the bosom of his nurse ; and the presumptive heir of Selimansha was at length out of all danger.

In the mean time, the aged Monarch endeavoured to discover the murderer of his children. The hasty flight of Balavan, his poniard stained with

with blood, which was found in the apartment, soon confirmed the suspicions to which his vicious disposition had at first given rise. The unfortunate old man with difficulty restrained the excess of his grief. "Heaven!" exclaimed he, "keep far from me the angel of death, since it is your will that I should still be useful on earth." After this he assembled the Grandees and the Viziers, and announced to them his intention of resuming the reins of government.

His first care was to comfort the disconsolate Chamsfada, and they agreed in directing their attention to the lovely infant, whom providence had preserved. While they strengthened his constitution, they also formed his understanding and his heart. The mother explained to him passages of the law, which ought to guide his manners and his conduct, and the old man instructed him in the important knowledge of the world, and of men.

At the age of eight, the young Prince was so robust, that he was able to handle arms, and endure the fatigues of riding. And in a few years more, his moral virtues were unfolded, and promised one day to eclipse those which had shone so conspicuous in the King his father.

Selimansha, now judging that his grand-son, with the assistance of good counsel, was capable

of wearing the crown, resigned the reins of empire into his hands, amidst the assembled divan, and caused him be proclaimed King, under the name of Shafeliman, amidst the acclamations of the kingdom. The people, not yet recovered from astonishment at the dreadful stroke, which had deprived them of a Sovereign they adored, appeared to promise his heir the same attachment, and to expect from him the same love.

The new King, directed by wise counsels, did not belie the happy anticipation of his subjects in his favour. The Cadis and Viziers, fulfilling with propriety the duties of their office, made the laws be beloved, the wise and speedy execution of which confirmed the happiness of all. Equally punctual in the duties of religion, as in those of the throne, Shafeliman was regular in his ablutions, attended prayers in the mosques, held three divans in the week, was every day busied with his ministers, and was found in every place where his presence was necessary, to restore tranquillity and good order. The people, happy under his government, enjoyed their felicity in peace, when new crimes came to disturb it, and tear from them the hope of a durable happiness.

The accursed Balavan, pursued by remorse at the crime which he had committed, and not
thinking

thinking himself safe among a people by whom he was hated, left the fortified place where he had taken refuge, and attempted to retire into Egypt, in order to implore the protection of the Sovereign of that vast empire. There, concealing his crimes, he presented himself as an unfortunate Prince, the victim of a woman, and sacrificed by a father, whom age had rendered weak. The King of Egypt received him with kindness, and was preparing to give him assistance, when an envoy of Selimansha arrived, and demanded audience.

This old Monarch, informed by his spies of the road which Balavan had taken, had sent deputies to all the courts, at which this wretch might beg a retreat or support. A very full description was given of the fugitive, and all his crimes were mentioned.

The Sultan, in communicating to the criminal the dispatches he had received, gave immediate orders, that he should be shut up in close confinement, waiting the sentence, which an enraged father should pass against him. Such was the order intimated to Balavan, and such was the import of the answer, which was given to the King Selimansha. But this father, too weak and affectionate, committed at once two capital blunders in politics.

In order to excite, against his son, all the anger of the Egyptian King, he had concealed
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from him, that the young Shafeliman had escaped the mortal blow, which was aimed at him. He did not correct this opinion in his second letter, and advised the King of Egypt to set the criminal at liberty. "Already too unhappy," said he, "I do not wish to stain my hand, by tracing the order for my son's death. Let him wander from place to place, destitute of resources and assistance, having no companion but remorse, and no society but the tygers of the desert, less inhuman than himself. Affailed by want, tormented by grief, and detested by others, may he himself become the instrument of my vengeance, which I leave to the King of Kings."

Upon this resolution, the Sultan set Balavan at liberty, and banished him for ever from his kingdom. Of this he gave an account to Selimansha, with whom he entered upon a much more agreeable negociation.

The fame of the beauty and valuable qualities of Chamsada, had reached even to Egypt. Benfirak, the Sultan, just mentioned, perceiving, that it was possible to obtain her hand, made the proposal to Selimansha, in the most urgent and respectful terms, beseeching him to gain the consent of her, whom both nature and blood had made subject to him, as his niece and daughter-in-law.

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The aged Monarch of Persia, pleased with a demand, which offered, to his amiable niece, so advantageous an establishment, instantly laid the proposal before her. The feeling Chamfada could not hear it without tears. Her heart still belonged wholly to the husband whom she had lost, and she must tear herself from the arms of her uncle, and her child, to be able to open her soul to the impressions of a new affection. "Alas! uncle," said she, "what sentiments will ever replace those, whose sweetness I here experience? Where could I find duties so pleasant to fulfill?"—"My dear daughter," replied Selimansha, "you are asked in marriage, by one of the most powerful Monarchs in the world. His virtues are highly praised, and his person favourably spoken of. Your son, whom I have placed upon my throne, stands in need of a protection more vigorous and lasting than mine. You will be able, by your address, to bring about a strict alliance betwixt the two Monarchs. But forget not, that, in order to procure the expulsion of Balavan, I have charged him with the double crime of having assassinated his brother and his nephew. Shafeliman reigns in Persia, as a descendant of my house, and his mother must be concealed from Bensirak. You will become dearer to him, when he can hope for your undivided affections, and that

that they will only be extended to the children, who shall be born of this marriage. My experience hath taught me the weaknesses of the human heart. A powerful man always distrusts discourses, in which personal interest is concerned. You can render your son, upon the Persian throne, the most essential services, as a distant relation, without being suspected of sacrificing the interests of your husband and children; but were you to speak in behalf of a son, you would be looked upon as a mother blinded by an excess of love. Besides, it is very fortunate for us, that Benfirak, smitten with your charms, expects from our favour, what he might force from us, by his power. Let us not, by a refusal, draw the scourge of war upon our people, and let us sacrifice, to their repose, and our own interests, the pleasure we would have in living together."

Chamsada made no opposition to these arguments, more specious than solid; and Selimansha, in a short time, returned in answer to the Sultan, that his niece found herself extremely honoured, by the choice of the powerful Sovereign of Egypt, and that she was ready to be united to him. On hearing this, the Sultan, intoxicated with joy, sent an ambassador, with a superb retinue, to bring his spouse. Selimansha, informed of the arrival of the Egyptian minister in his kingdom, went twenty leagues

leagues from his capital to meet him, received him in a magnificent camp, and after having feasted him for two days, delivered to him his niece. The ceremonies were shortened, as well to gratify the impatience of the Sultan, as to conceal from the ambassador, the secret of the existence of Chamfada's son. The aged Monarch, at that time, assumed the dignity of envoy from the King of Persia, to fulfill the conditions of the treaty.

No sooner had Chamfada arrived in the capital of Egypt, than the Sultan sent for the musti and the cadi, for the contract and ceremony of marriage. Their obedience was immediately rewarded, by a present of robes, and five thousand pieces of gold. The Princess entered the apartment allotted for the nuptials. A crowd of most beautiful slaves, and magnificently dressed, conducted her to the bath, carrying pots, in which the most precious spices were burning. At her coming out of the bath, she was covered with clothes, whose splendor outshone the lights of the apartment; and her beauty easily eclipsed that of every thing around her. In this situation she was conducted to the Sultan.

This Monarch received her with demonstrations of the most tender affection, and seated her by his side. A supper was served up to them, of which the delicacy exceeded the profusion

fusion of the dishes. He presented his future spouse with several boxes, stored with the rarest jewels; and crowned at last this happy day, by fulfilling the obligations which Hymen imposed.

In the mean time, in the middle of these feasts, Chamfada, far from partaking of the public felicity, and of the happiness of her husband, pined in secret. Separated from her son, she was occupied about him alone, to whom her heart was truly attached. Seconding the political and foolish views of her uncle, she would hazard nothing with the Sultan, which might lessen the character of this respectable old man; and she durst not speak of her son. What evils, however, might she not have prevented by a proper confidence! And what might she not have expected from the love of Benfirak, which grew stronger every day!

The event was soon to justify the tender uneasiness of the Queen, respecting her son. Balavan, informed of the marriage of his sister-in-law with the Sultan of Egypt, and having learned that Selimansha reigned in Persia, felt his projects of vengeance awaken in his heart. He beheld himself deprived of the fruit of his crimes, of the throne of Persia, the object of his ambition, and of the beauty he was anxious to conquer. The wretch delivered over to

his

his inclinations, infected by every sort of excess, the kingdom which he laid his account to seize, after the death of his father. He lived by rapine and robbery.

At length Selimansha, sinking under the weight of years, resigned his soul into the hands of his Creator. No sooner was Balavan informed of this event, than he ran at the head of the banditti, of whom he was the chief, stirring them up to revolt, drawing together new forces, gaining some by magnificent promises, and seducing others by the allurements of the gold which his crimes had amassed. They concerted their measures together. He dethroned his nephew, threw him into a dungeon, and was proclaimed in his stead.

This cruel usurper, not content with his success, determined to put to death the innocent victim, who had formerly made so miraculous an escape from his murdering arm. But compassion, which could find no avenue to his soul, had entered the heart of his wretched accomplices. "We cannot consent to the death of a young man that hath done no evil," said they to Balavan; "keep him in close confinement, if you are afraid of his interest, but spare his life." He was forced to comply with their demand, and shut up his nephew in a cave.

Chamfada having heard these afflicting news, was unable to restrain her excessive grief. But she could not inform her husband of the misfortune of her son, without exposing the memory of her uncle Selimansha, without recalling him as an impostor, since he had written, that the young Shafeliman had been assassinated; and she put her trust and hope in God. In the mean time, the detestable Balavan completed the conquest of Persia. All the grandees of the kingdom came to pay him homage. The young Shafeliman remained shut up four years, and scarcely receiving as much food as was necessary for his subsistence. Loaded with misfortune, he decayed in his looks, and his beauty no more recalled the image of his mother, of whom he was the perfect resemblance. At length it pleased Providence, that watched over him, to relieve him for a little from so many evils.

Balavan, seated in his divan, and surrounded by a brilliant court, seemed to enjoy, in peace, an authority which appeared immovable. In midst of grandees, whose confidence he thought he possessed, and of courtiers, whose flattery he received, a voice was heard. This voice, sacred to truth, and still devoted to the memory of Selimansha, spake as follows:

“Sire, heaven has crowned you with prosperity; in giving you, with this empire, the
hearts

hearts of your people, your throne appears to rest upon an immoveable foundation; shew yourself more and more worthy of the favours of the Most High. Cast a look of compassion upon a feeble young man, whose innocence is his only support; who never opens his eyes to the light, but to shed tears; every moment of whose existence has been marked by sufferings and misfortune. The unfortunate Shaseliman never could offend you; restore him his liberty."—"I would agree to your request," replied Balavan, "had I not some reasons to fear, that he would form a party against me, and become the leader of the malecontents, whom a King never fails to make, in spite of his best intentions."—"Alas! Sire," replied the Prince who had spoken, "who would follow a young man, in whom nature is partly wasted by suffering, and whose soul has no longer any vigour? Your subjects are devoted to your interest, and where would he find any who would be foolish enough to cherish ambitious designs against you?" Balavan yielded to these arguments, and affecting clemency in the presence of his court, he set the young Shaseliman at liberty, dressed him in a rich robe, and gave him the command of a distant province. But this was not so much with a view to procure him prosperity, as to get rid of him altogether, by sending him to

the defence of a country, which was continually exposed to the attacks of Infidels. He presumed, with some reason, that he would sacrifice his life there; since none of his predecessors had ever escaped the dangers with which that part of Persia was threatened.

The young Prince departed with a small party. Scarcely were they arrived at the place of their destination, when the conjectures of his uncle Balavan were partly verified. The Infidels made an irruption. Shafeliman, having nothing to oppose to them, but a handful of men, was forced to yield to numbers, and fell himself into the hands of the enemy. But they, on account of his age and beauty, departing from the cruel usage they practised on such occasions, instead of putting him to death, were satisfied with letting him down into a well, where several Mussulmen were already shut up prisoners. This unhappy Prince, the victim of destiny, saw a whole year elapse, in this dreadful captivity.

These Infidels had a custom every year, on a certain day, of carrying such as they had made prisoners, to be thrown from the top of a very high tower.

Shafeliman was drawn up from the well, conducted to the top of the tower, and thrown down with others. But Providence, who watched over his life, made him fall upon the
body

body of one of his companions in misfortune. This body, partly bearing him up, and the air supporting his clothes, preserved him from a mortal fall. He was stunned by the rapidity of the motion, but he neither met with a fracture nor a contusion; and unless a long swoon, he experienced no other accident.

He was at length recalled to life, amidst the unfortunate people who had lost it. His first step was to raise his soul to God, and to testify his gratitude to him, through the intercession of his great Prophet. He discovered, that he was in the middle of an immense forest; and that the corpses which surrounded him, must necessarily attract the wild beasts; he therefore removed from this dangerous spot. He walked all night; and as soon as he thought himself beyond the reach of men and animals, he ascended a tree, endeavouring to conceal himself in its foliage from the notice of travellers, and supporting himself by wild fruits. This way of life he constantly pursued, till he reached the dominions of Balavan his uncle.

He was near entering the first city of Persia, when he perceived five or six men conversing together. Perceiving them to be Mussulmen, he accosted them, and gave them an account of the treatment he had received from the Infidels, and of the miraculous way in which he had been saved. The simplicity of his relation,

tion, leaving no room to suspect its truth, they were affected with compassion in his favour, and conducted him to their house, where he enjoyed all the rights of hospitality. After some days rest, he took leave of his benefactors, in order to continue his journey towards the capital where Balavan reigned. His landlords, after furnishing him with whatever he had need of, shewed him the way, without ever suspecting, that the young man, whom they had entertained in so obliging a manner, was the nephew of their Sovereign.

The young Prince walked night and day. Fatigued, tired, his legs and feet torn by the brambles and flints, he at length arrived under the walls of Ispahan, and sat down near a basin, which served as a reservoir to a neighbouring fountain. Scarcely had he time to recover his breath, when he saw several gentlemen on horseback approaching. They were officers of the King, who were returning from the chace, and were going to give their horses drink. Looking about them, they perceived the young Shafeliman; and notwithstanding the disorder of his dress, and the change which sufferings and dejection had made upon the natural charms of his countenance, they easily distinguished its sweetness and beauty, and were not able to look at him, without feeling an emotion of the most tender interest.

“What

“What are you doing here, young man?” asked one of the officers.—“Brother!” replied the wise Shafeliman, “you know the proverb: *Ask not a stranger who is naked where are his clothes?* Let that answer for me. I am hungry and thirsty, I am weak and deprived of every resource.” At this reply, one of the officers ran to a portmanteau, and taking out some venison and bread, brought it to him. As soon as he had profited by this blessing, and seemed to have sufficient strength to continue the conversation, “Brother!” said one of the officers of the company to him, “we are interested in your fortune. Would it be indiscreet in us, should we beg of you to give us some account of your history?”—“Before satisfying you,” replied the unfortunate Prince, “answer, if you please, one question, of the greatest consequence to me. Is King Balavan your Sovereign still alive?”—“Do you know the King?”—“Yes, and you see before you, Shafeliman, his nephew.”—“How can you be Shafeliman,” replied the officer, “since we know that his uncle, after delivering him from a dungeon, in which he had been four years shut up, gave him the command of a province, where it was impossible but he must have died by the hands of the Infidels? Besides, we have heard, that he was thrown down from the summit of a high tower,

tower by them, with many other Mussalmen."

Then the young Prince, in order completely to convince them, entered into the detail of all his adventures, and of the wonderful manner in which Providence had preserved his life. At this relation, the officers were struck with astonishment; they prostrated themselves at his feet, and watered his hand with their tears. "You are King! Sire," said they to him, "the son of our rightful Sovereign, and in all respects worthy of a better fate. But, alas! what do you come to seek at a court, where you can find nothing but death? Recollect the cruelties of which you have been the victim, the treatment you have experienced, and the dangerous snare by which, under the shadow of power, you were devoted to certain death, in the office to which you were appointed. Fly! Seek the country where the beautiful Chamsada reigns Queen over the heart of the Sultan of Egypt. It is there you will find happiness."—"Alas! How can I direct my views to Egypt? Selimansha my grandfather deceived the Sovereign of that empire, by assuring him, that I was dead: my mother and I would be considered as impostors, should I hazard my appearance there."—"You are right," replied he to him; "but should you be reduced to the necessity of living concealed in Egypt,

Egypt, you will at least be beyond the reach of your uncle's attempts, whose cruelties you will not escape, if he learns that you are alive."

To these advices the oldest of the officers likewise added his entreaties. "O my master! and my King!" said he to the Prince, throwing himself on his knees, "the only and true descendant of Selimansha! Alas! must the slave, who for thirty years was subject to his orders, who was the witness of his virtues, and the object of his kindness, see you reduced to this depth of misfortune! Does fate then pursue this Monarch even beyond the grave! Fly, dear Prince! and wait not till you are attacked by greater misfortunes!"

Each of them were eager to supply the most urgent necessities of Shafeliman. One stripped himself of part of his garments, in order to clothe him; another divided with him his little provision; and altogether made up a small sum of money, which might enable him to continue his journey. The unfortunate Prince, availing himself of their beneficence and counsel, took his leave. They did not separate from him without giving proofs of their attachment; and Shafeliman began his journey, recommending himself to God, and Mahomet his great Prophet.

After a long and fatiguing journey, he at length arrived in Egypt, where Chamfada his
mother

mother reigned. When he drew near to Grand Cairo, he was unwilling to enter this great city, least he should expose himself to a discovery; and therefore stopped at a village, at a little distance from the road, with the intention of entering into the service of some of its inhabitants. In consequence of this, he offered himself to a farmer of the place, to tend his flocks. He did not demand high wages; and lived in this obscure and miserable situation, subsisting, with difficulty, on the crumbs which fell from his master's table.

But while the presumptive heir of the Persian throne, was reduced to such a strange situation, how was Queen Chamsada employed? Every day this disconsolate mother felt her uneasiness encrease. In the struggle betwixt her affection for her son, and the secret which she must keep from the Monarch, for the sake of her uncle's honour, her situation was as distressfull as that of Shaseliman. There was at the court of Bensirak, an old slave of Selimansha, who had accompanied the Queen into Egypt, and who since that time had remained in her service. He had all her confidence, and was frequently the depository of the uneasiness of this tender mother. One day she perceived him alone, and made him a signal to approach her. "Well now!" said she to him, "you know my attachment for my son, you know my fears on his account,

account, and you have taken no step in order to know what is become of him."—"Queen!" replied the slave, "what you wish to know is extremely difficult, and I know no means by which I could get information of it. You know that you have yourself confirmed the report of his death, which was attested by Selimanthah; and although, by chance, your son should appear here, how could you destroy the public opinion? How could you avow him, and make him known?"—"Ah! would to God that my son were in these regions! although I should even be deprived of the pleasure of seeing him. To know that he was still alive, would be sufficient to confirm my repose and happiness."—"Queen," replied the slave, "I am willing to sacrifice my life for you; what do you require of me?"—"Take from my treasures," said the Queen, "the sum which you judge necessary for your journey; go to Persia, and bring my son."—"Money alone is less necessary here than prudence. Some plausible reason must be given for the journey which your Majesty proposes to me. You know that the Sultan honours me with his bounty, and that, engaged in his service, I cannot remove from his court, without his express permission. You yourself must ask, and obtain it, under some specious pretence, which may prevent him from, entertaining any suspicion, and at the same

same time secure the success of your application. Tell him, that during the disturbances which preceded the death of your husband, you concealed, in a place known only to me, a casket of precious jewels, which you were anxious to put beyond the reach of accident. Beseech his Majesty to grant you permission to send me into Persia, in search of this treasure. The care of the rest belongs to me." The Queen, convinced of her slave's attachment, and approving his counsels, flew instantly to put them in execution, and found no difficulty in obtaining her desire.

The faithful emissary speedily departed, disguised as a merchant, that he might not be recognized in Persia. After much fatigue, he arrived at Ispahan, and having privately made inquiry concerning the fate of Shafeliman, received at first the most distressing accounts of him.

Some days after, as he was walking in the environs of the palace, he found, by chance, one of the officers who had assisted the young Prince, when he was sitting near the fountain, which we have already mentioned. Having served together under the reign of Selimansha, they recollected one another, embraced, and entered into conversation. "You come from Egypt," said the officer; "did you meet Prince Shafeliman?"—"Shafeliman!" replied the slave, "Ah!

“ Ah ! can he be alive, after the dreadful news that are spread here concerning him ? ” — “ Yes he is alive, and I will tell you, in confidence, how we learned this. ” He then related every thing which had befallen him, as well as the other officers, when they had met the Prince, and how, upon their advice, the latter had taken the road to Egypt.

The pretended merchant, transported with joy, wished in his turn to answer the confidence of his former companion, and revealed to him the whole mystery of his mission into Persia : after this he took his leave of him to return into Egypt. In every place through which he passed, he made diligent enquiry after the young Prince, describing his appearance, as the officer had represented it to him. Being arrived at the village where he expected to meet him, he was very much surprised that no person could give any information concerning him. As he was preparing to continue his journey, he found, at his going out of the city, a young man asleep under a tree, near which some sheep were feeding quietly.

He cast a look of compassion upon this poor creature, whose tattered garments announced his misery. “ Alas ! ” said he, “ it is impossible that this can be the man whom I seek. This is doubtless the child of some unhappy shepherd. My trouble will be lost ; yet what

do I risk by awaking this young man, and enquiring concerning the person of whom I am in search? Let me not neglect even this hopeless expedient." Having soon awaked him, he put the same questions to him, which he had been accustomed to propose to every one.

"I am a stranger in these places," replied Shafeliman, who was afraid to make himself known, being ignorant of the motives of this curiosity; "but if I am not greatly mistaken, from the description which you have given, the person whom you are in search of is Shafeliman, the young King of Persia, and grandson to Selimantha. His father was killed by his barbarous brother Balavan, who usurped his throne; the son was wounded in his cradle, yet God preserved the life of this unfortunate infant."

"O heaven!" exclaimed the slave, "am I so happy as to hear Shafeliman mentioned! How, young man! Have you guessed the cause which made me travel from Egypt into Persia? Who could inform you of it? Do you know then what has become of this unfortunate Prince? Shall I reap at length the fruit of my anxiety and labours! Where could I find him?"

When Shafeliman was convinced that he who thus spoke to him was a messenger from his mother, he thought he might make himself known,

known. "In vain would you run over the whole world," said he to him, "in order to find Shafeliman, since it is he who now speaks to you." At these words the slave fell at the feet of his Sovereign, and covered his hands with tears and kisses. "Ah!" exclaimed he, "how overjoyed will Chamfada be! What happy news shall I bring to her! Remain here, my Prince. I am going to find every thing that is necessary for your coming along with me." He ran quickly to the village, and brought from it a saddled horse, and more suitable clothes for Shafeliman, and they both took the road to Grand Cairo.

An unforeseen event interrupted their journey. As they were crossing a desert, they were surrounded by robbers, seized, plundered, and let down into a well. Shut up in this frightful prison, the slave abandoned himself to grief. "How now! are you disconsolate?" said the young Prince. "Is it the apparatus of death which terrifies you?"—"Death hath nothing dreadful to me," replied he; "but can I remain insensible to the hardships of your lot? Can I think upon the loss which the sorrowful Chamfada will suffer?"—"Take courage," said Shafeliman; "I must fulfill the decrees of the Almighty: all that has happened to me, was written in the book of life; and if I must end my days in this dreadful abode, no human

power can rescue me from it, and it becomes me to be submissive and resigned." In these sentiments, and in this dreadful situation, did this virtuous Prince and his slave pass two days and two nights.

In the mean time, the eye of Providence continually watched over Shafeliman. It brought the King of Egypt, in pursuit of a roe-buck, to the place where this Prince was shut up. The animal, struck by a deadly arrow, came to lie down and die on the brink of this well.

A hunter, outstripping the King's retinue, came first to seize the prey. As he approached it, he heard a plaintive voice from the bottom of the well. Having listened to ascertain whether it was so, he ran to report this to the King, who speedily advancing with his train, ordered some of them to descend into the well. Shafeliman and the slave were immediately drawn out of it. The cords which tied them were cut, spirituous liquors recalled them to life, and no sooner had they opened their eyes, than the King recognized in one of them his own officer. "Are not you," said he to him, "the confident of Chamsfada?"—"Yes, Sire, I am."—"Well! what has brought you into this situation?"—"I was returning," said the slave, "loaded with the treasure the Queen had ordered me to search for in Persia; I was attacked by robbers, plundered, and thrown alive into
this

this sepulchre.”—“ And who is this young man ?”—“ He is son to the nurse of your Majesty’s august spouse. I was bringing him to your court, with the view of procuring him a place.”

After these two unfortunate men had received proper food, the King returned to his palace. He flew instantly to Chamsfada, to give her an account of what he had seen, of the return of her slave with a young man, and of the arrival of her treasure. On these news the Queen was intoxicated with joy ; but, when she learned, that they had been thrown into a well, her gaiety forsook her, and grief took possession of her soul. She was ready to discover her sorrow, but tried to hide her disorder, which was, however, betrayed, by the visible alteration of her countenance, under the mask of apparent tranquillity. The King, who was looking at her, and perceived the efforts she employed to restrain herself, wished to penetrate into the cause of her trouble. “ What is the matter with you, Chamsfada ?” said he : “ Are you afflicted at the loss of your treasure ? Is not mine at your disposal ?”—“ I swear by your life, O glorious Sultan,” replied she, “ that I am less sorry for the loss of my treasures, than for the sufferings of the poor slave, of which I have been the cause. I have a feeling heart, and you know how much I am affected by the misfortunes

of others." However, as the King continued to relate the adventure of the well, and as she learned, that the slave and the young man had been drawn up from it, she recovered her tranquillity, and at the end of her husband's relation, her feelings were entirely calm.

"Be comforted, my dear Chamfada," said he to her. "If all that I possess is not sufficient to make up for the loss of your treasure, think that you have one that is inexhaustible, in the affection of a heart, which is yours for life." Having said this, he retired.

As soon as Chamfada was alone, she called for her slave. He gave her an account of the manner, in which he had got information of the Prince's adventures; of the means which Providence had employed, in saving him from the cruelties and snares of his uncle; of the barbarity of the Infidels; and even of his too great confidence, when, having escaped being dashed to pieces by the fall, from which no Mussulman before him was ever saved, he was about again to deliver himself into the power of the barbarous Balavan. He continued his recital even to the moment, when, drawn up from the well, the young Prince had been seen by the Egyptian Monarch, whose curiosity he had excited.

The Queen then interrupted him: "Ah!" said she to him, "what answer did you make to

to the King, when he asked you about the fate of this young man?"—"Alas!" replied the slave, "I told a lie, and I beseech you to pardon it. I told him, that he was the son of your nurse, and that he was intended for his Majesty's service."—"Wife and faithful friend!" exclaimed Chamfada, her eyes bathed in tears, and still moved with what she had heard, "what gratitude will ever repay the service, you have rendered to the most tender mother! Watch over my son. I trust him to your zeal and prudence. Never shall I forget the obligation I am under, for what you have already done for him, and for what your attachment may still be able to do."—"Queen! the recommendation is unnecessary; I know what I owe to the posterity of my Sovereigns; and there is no sacrifice, I am not ready to make for your Majesty."

These were not empty promises; the slave was no courtier. Considering what care and precaution would be necessary to repair the health and constitution of the young Prince, wasted by sufferings and fatigue, he made this his only study. A salutary and light diet, the use of the bath, and moderate exercise, gradually succeeded in renewing his strength. Nature resumed her empire; his body and mind regained their energy, and every external harm restored, at length, to the fairest of

Queens,

Queens, the most beautiful Prince in the world.

A happy similarity of disposition gained him the Monarch's heart, who distinguished this page above all the rest. He soon became so necessary to his service, that he alone was admitted into his private apartment. This Monarch boasted continually of his virtues, and praised this new favourite to the grandees of his court, endeavouring to render him as dear to them, as he was to himself.

Amidst these flattering praises which resounded in the ears of Chamsada, what conflicts of tenderness did not this feeling mother experience, in the want of her own son ! She often perceived him, but durst not cast upon him one affectionate look. She was forced to confine the affection of her heart, and give no visible tokens of her regard. Every day she observed his steps, and secretly longed for the moment, when she might pour out her soul in his embraces. As he passed, one day, before the door of her apartment, and when she presumed no one would perceive her, she suddenly yielded to a mother's transports, threw herself on his neck, and in that happy moment forgot many years of sorrow.

While this fond mother was indulging the sweetest feelings of nature, danger surrounded her. One of the King's ministers, coming accidentally out of the neighbouring apartment,

was

was the unintentional witness of this scene. He was uncertain what to think of it. As Chamfada was veiled, he might have mistaken her. But having asked, at the eunuchs, the name of the lady, who inhabited the apartment before which he had passed, he came trembling to his Majesty, eager to discover the mystery, of which chance had made him a witness. The charming page had already gone before him to the throne.

“August Majesty,” said the minister, “you see me still in horror at the crime which has just now been committed, and of which I have been a witness. Pardon me, Sire, if I am under the necessity of discovering to you the infidelity of a spouse, whom you have loved too dearly; but, as I passed before her apartment, I saw her in the arms of the vile slave who is at your side, receiving and returning the most tender caresses.”

He knows not the power of the passions, who cannot figure to himself the sudden revolution, which this report occasioned in the soul of the enamoured Sultan. The confusion of Shafeliman seemed still to encrease it, and to remove every doubt concerning the truth of the fact. The Sultan instantly ordered the young man, and the slave who had brought him from Persia, to be thrown into a dungeon. “What abominable treachery!” exclaimed he.

he. "What! Was this pretended treasure, nothing but a slave, who was sent for from Persia to injure me, and dishonour at once my throne and my bed!" And running hastily into Chamfada's apartment, "What has she become," said he, addressing himself to Chamfada, "she whose many virtues fame wanted trumpets to publish! She whose prudence, wisdom, and love, were the glory of my court, and the pattern of wives! How has this mirror of perfection been tarnished in a moment! How has she become my shame, after having been my true honour, and a subject of reproach to the world, after having been its admiration! How, alas! have appearances deceived me! Henceforward, every woman shall be dishonoured in my eye, from past and present to all future generations." Having said this, the King went out; and his soul, struggling betwixt love and jealousy, fury and grief, could come to no determination.

Chamfada was astonished at the reproaches she had just heard, and tormented by the false suspicions, to which the husband, whom she loved, was abandoned. But how could she remove them? She had always confirmed to the Sultan, the false report of her son's death, intentionally spread by her father Seliman-sha; and she could not venture to discover him at present, without exposing him to the
utmost

utmost danger. Alas ! When one has so long wandered from truth, is it possible to return ? Could one regain confidence, who has not known to deserve it, by a sincere and timely confession ? “ No, no,” would she say, “ it was my inclination, and, without doubt, my duty, to spare the reputation of my uncle ; and to-day I would in vain attempt to fully it. Oh ! Sovereign wisdom ! Divine goodness ! The only resource of the innocent, to you I lift my hands and my heart. By invisible means, you formerly snatched my unfortunate son from the snares of death, with which he was on all sides surrounded ; he falls into them still, notwithstanding his innocence. The fatality of his star draws along with him my faithful slave, and myself, and even the Sultan, my husband, who is weighed down by the too well founded presumption of our crime. Deliver us, O God ! from the horrors of suspicion. And thou, great Prophet ! if thou bearest in thy heart thy faithful followers, if all thy prayers, in their behalf, are heard, make mine ascend before the God of Justice ! and since all the wisdom of the world could not untie the fatal knot in which we are bound, be pleased to employ, in this work, thy omnipotent power.” After this invocation, she placed her confidence in God, and waited the event with resignation.

In the mean time, the irresolute soul of the Sultan was abandoned to the greatest uncertainty. His passion for Chamfada seemed to acquire new strength, in proportion as he attempted to destroy it. He knew not what step to take: How shall he take vengeance on the guilty? How could he discern if they were both equally so? How could he know which of the two he ought to spare? How could he strike two objects, who were so dear to him? Harassed by these painful and afflicting considerations, he lost his repose and his health; and his nurse, who still remained in the seraglio, was alarmed at this change. This woman, whom age and experience had rendered prudent, having deserved the confidence of her masters, had acquired the right of approaching them whenever she thought proper; and accordingly she went to the Sultan.

“What is the matter with you, my son?” said she to him. “You are not as you used to be. You shun the amusements, which, till now, appeared agreeable to your inclinations. Riding, walking, and hunting, seem to please you no more. You do not now assemble your court, nor give feasts and entertainments: I even know that you scarcely take food: what secret grief consumes you? Open to me your heart, my son. You know my tender attachment, and you ought to fear nothing from my indiscretion.

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We often allow ourselves to be prepossessed by phantoms, and perhaps I may be able to dissipate, in a moment, those which disturb your imagination. Trust me with your affliction, my son, and I hope to soothe it."

Whatever confidence this Prince had in his good nurse, and notwithstanding the great estimation in which he held her excellent qualities, he did not think it proper to disclose himself to her. He must speak against Chamfada, and this remembrance would make the wound to bleed afresh, which she had made in his heart. The sage old woman was not discouraged, by the ill success of her first attempt: she watched every opportunity of being seen by her master; and the tender looks which she cast upon him, seemed to say, "O my dear son! speak to me, unfold your heart to your good nurse." But all her cares were fruitless.

Finding, that she could not succeed by this method, and presuming, that Chamfada must have been informed of the Sultan's grief, and conjecturing moreover, that a woman would more easily reveal the secret which she wished to know, she flew to the Queen, whom she found plunged in sorrow, apparently as deep as that which consumed the Sultan. She employed every method, which address and experience could furnish her, in order to deserve the confidence of Chamfada, and attain the ob-

ject of her wishes. The Sultaneſs remained ſilent. "But why this cruel reſerve with me?" ſaid the good nurſe. "Look, my daughter, upon my grey hairs! If age and time have furrowed my brow with wrinkles, they have alſo given me experience. I am no more the ſport of paſſion, and my counſels will be dictated by prudence." Chamſada, ſhaken, but not convinced by theſe arguments, replied to her, "My ſecret is very weighty, my dear nurſe; it weighs down my heart; but it is impoſſible it ſhould ever come out of it. In truſting you with it, I muſt be well aſſured, that it will remain for ever ſhut up in your breaſt."—"Your wishes ſhall be fulfilled," ſaid the old woman. "I am diſcreet, and never ſhall my lips divulge your ſecret; but let it be no more one, with her who takes ſo lively an intereſt in your happineſs." At length Chamſada could reſiſt her no longer; ſhe related to her all her adventures, and informed her, that the young man, of whom the Sultan was become jealous, was her ſon ſhaſeliman, who had been ſuppoſed to have been dead.

"O great Prophet! I thank you," exclaimed the nurſe. "Praiſed be Mahomet! We have nothing to ſtruggle with but chimeras! Be comforted, my daughter; every cloud will diſappear; I behold the riſing of a bright day."

"O my good mother! We will never, never

ver reach it. Never will this young man be believed to be my son. We will be accused of falsehood; and I would prefer the loss of his life, and of my own, rather than be suspected of this infamy.”—“ I approve of your delicacy,” said the nurse; “ but my precautions shall prevent every thing that might hurt it.” Upon this she went out, and immediately entered the Sultan’s apartment, whom she found in the same state of dejection and sorrow, in which she had left him; she embraced him and took him by the hand.

“ My son,” said she to him, “ you are too much afflicted. If you are a true Mussulman, I conjure you, by the name of the great Prophet, and by the divine Maiehouarblathasfourat *, to reveal to me the true cause of the grief which afflicts you.” Unable any longer to withstand the force of this intercession, the Sultan was forced to reveal all his distress.

“ I loved Chamfada with my whole heart,” said the Sultan. “ Her graces, her wisdom, her virtues, all the charms, in a word, with which she was adorned, appeared to me a delicious garden, where my thoughts wandered with
X 2 delight.

* *Maiehouarblathasfourat* is the Arabic name of the 114 chapters of the Alcoran, which fell upon Mahomet’s breast, when God sent them to him by the Angel Gabriel.

delight. All is now changed into a frightful desert, where I see nothing but hideous monsters, and dreadful precipices. Chamfada is faithless. The false Chamfada, whom I adored, and whom I love still, hath betrayed me. She hath given her heart to a vile slave. I am fallen from the height of an imaginary happiness into a hell; where every evil torments me. The two criminals must perish: nothing remains for me, but to proportion the punishment to the crime, and endeavour to distinguish on which of the two my severest justice ought to fall. But, alas! what will it cost me to execute this fatal sentence! The same weapon which pierces the heart of my adorable Chamfada, will wound my own with a deadly stroke."

"My son! do nothing rashly," said the nurse. "You may expose yourself to eternal repentance. Those whom you think guilty are in your hands; you will always have time to punish them; allow yourself time to examine them. *Time, says the proverb, is the wisest of all counsellors: many things are brought to light by time and patience.*"—"Ah! my good nurse, what explanation can I expect? Is there any that could destroy an attested fact? Chamfada loves this young man; and pretending that she had a treasure in Persia, she abused my confidence and affection, to obtain from me
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an order to go in search of this adulterer, by whom we were to be dishonoured.”—“ My dear son, be calm,” said the old woman. “ I have a method of laying open to you the soul of Chamfada. Cause your hunters bring me an egret *. I will tear out the heart of this bird, which I will give to you ; and as soon as Chamfada shall be asleep, you must bring it near hers, and it will be impossible for her to conceal from you the smallest secret.”

The King, delighted with having it in his power to discover so easily the mystery, which kept him in such perplexity, instantly ordered his officers to go and catch an egret in his gardens. One was brought to him, which he immediately gave to the old nurse. She tore its breast, accompanying this action, extremely simple in itself, with a magical charm ; and the Sultan was put in possession of its reeking heart.

While the Prince was reflecting on the surprising virtues of this method, the nurse had gone to the apartment of Chamfada. “ Every thing goes well,” said she to her. “ Let your heart be filled with hope, and let your mouth be prepared to disclose the truth, without any reserve ! Expect, this night, to receive a mysterious visit. It will be from the Sultan himself, with the heart of an egret in his

X 3

hand.

* *Egret.* A bird with a tuft upon its head.

hand. As soon as you perceive, that he brings it near yours, feigning to be asleep, answer with precision all the questions which he may put to you; and let truth flow from your mouth, unsullied by the slightest scruple." Chamfada tenderly thanked the nurse, and prepared herself to second this innocent stratagem, beseeching the favour of the Holy Prophet to carry conviction to his heart, who was endeavouring to discover the truth.

As soon as night had spread her shades, Chamfada, contrary to her custom, signified that she had need of rest. She sent away her slaves, and threw herself upon a sofa. Scarcely had she been there two hours, when the Sultan, impatient to prove the nurse's secret, presented himself at the apartment of his favourite: he found there the chief of the eunuchs. "How is Chamfada employed?" demanded he. "She had need of rest," replied the eunuch; "and I believe she is upon her sofa." The Sultan entered without making the least noise, and found her asleep. He approached very near her, in order the better to judge of the soundness of her sleep; and thinking it profound, he judged it proper to try his experiment; and gently applied the heart of the bird to that of Chamfada, saying to her, "Chamfada, who is that young man whom you was caressing, when one of my ministers surprised

prised you?"—"He is Shafeliman," replied she, without awaking, "the only child of my first marriage, with the son of Selimansha my uncle!"—"This child was stabbed in his cradle; I am assured of this, by letters from your uncle himself."—"He was indeed wounded, but the stroke was not mortal; skilful surgeons restored him to life; and this was kept a secret from the murderer of my husband."—"Why have you concealed it from me, who loved you so dearly?"—"Because my uncle, whose memory I cherished, and wished to be respected, had, for a political reason, imposed upon you respecting this fact. If what I have told you does not appear possible, interrogate the young man, and his mouth will confirm the truth of this declaration."

Having got this ray of light, the Sultan gave over his enquiries: he withdrew from his spouse, whom he supposed still asleep, left her apartment, and gave orders that the young man and the slave should be brought out of the dungeons, in which they were shut up. This order was immediately executed.

The unfortunate Shafeliman, who was languishing in his prison, suddenly hearing the vaults resound, with the noise of the bolts and keys, believed that his last hour was come, and that the ignominy of punishment was about to terminate his existence. "Great God," said he, raising

raising his innocent hands to heaven, "my life is in thy hands; to thee I resign it; but watch over the life of my mother!"

Shafeliman and the slave were brought before the Sultan. This Prince did not leave to others the care of proving a fact so important to his honour and repose. He ran to the young man, and searched in his bosom for the scar of Balavan's poniard; he found it, and, transported with joy, he exclaimed, "O God! for ever be thou blessed, for having preserved me from the dreadful crime I was about to commit! and thou his great Prophet, a signal mark of whose protection, the virtues of Chamfada have drawn down upon me, to so many favours, still add that of enabling me to efface, by my services, the dreadful sorrows I have occasioned, and the idea of the injustice I was about to commit!" Then throwing himself into the arms of Shafeliman, "Come, dear and unfortunate Prince, come to my heart! Let your image be joined there, with that of my beloved Chamfada, that my most tender affections may henceforward be centered on one object alone! But deign to satisfy my curiosity, and inform me by what chain of events you have been conducted hither, unknown to all the world. How have you existed? Speak, Prince: I am impatient to know more particularly the person who restores me to happiness.

Shafeliman,

Shafeliman, encouraged by the demonstrations of such affecting kindness, then gave a faithful detail of his adventures, from the moment in which he had been hurled from the throne into prison, even to that in which, reduced to the humble condition of a shepherd, he had been found by the messenger of his mother, surrounded by robbers, drawn up out of the well into which they had been let down, and conducted to the court of the Sultan.

While this recital engaged the attention of Benfirak, Chamfada his spouse, although less troubled than on the preceeding days, was not altogether in a tranquil state. The events had become too important for her. She endeavoured to find out with what design the Sultan, after having questioned her, had departed so abruptly; she had not been able to learn what he had done, nor what was become of him, since the confession which she had made to him. She was indulging these reflections, and continued sunk in the sleep in which the Sultan seemed to surprise her. All at once, twenty slaves, carrying flambeaus, came to illuminate her apartment; they walked before the Sultan, who conducted in his hand, and looked with kindness on the beloved son of the most virtuous mother. He had caused Shafeliman be dressed in the most magnificent garments; he was adorned with the most beautiful diamonds,

monds, in which Benfirak had delighted to be decked, on the days of triumph. "Soothe your sorrows, adorable Chamsfada," cried he, throwing himself into her arms. "The favour of heaven restores to you a husband and a son, whose feelings and affection secure your felicity for ever." Shafeliman, on his knees, kissed the hands of his mother; and tears of consolation expressed the sentiments of the son, and of the delighted pair.

As soon as day had succeeded this happy night, the Sultan assembled the choice of his troops, and put himself at their head, accompanied by Shafeliman. He took the road for Persia, causing heralds go before him, and announce to the people of that kingdom, that he was about to re-establish, on the throne, their rightful King, assassinated, persecuted, and dethroned by the usurper Balavan. Scarcely had they reached the frontiers of Persia, when a party of the faithful subjects of the old King Selimansha, always attached to the blood of this august family, came to range themselves under the banners of the Sultan of Egypt, and of Shafeliman. The perfidious Balavan heard this disagreeable intelligence; and endeavoured to assemble his forces, in order to dispute the ground with a powerful enemy, who came to overwhelm him; but no one would repair to his colours; and he was obliged to shut himself

self up in his capital, with his usual guard, and the few subjects on whose fidelity he thought he could depend.

But if virtue, pursued by a superior force, was so often deserted, where will be the resources of guilt! Ispahan is invested; and Balavan, betrayed by his ministers, is delivered up to the Sultan Benfirak, who turning his eyes from a monster, who had dishonoured the throne, by the most dreadful crimes, and directing himself to Shafeliman, “My son,” said he, “to you I commit the scourge of your subjects, and your father’s murderer; dispose of his lot, and give orders for his punishment.”

—“Oh! my benefactor! Oh! my father! It belongs not to me to dispose of him,” replied Shafeliman; “vengeance must come down from above. Let him go to the frontiers, to guard that dangerous part with which I was entrusted; if he is innocent, he will be preserved, as I have been; but if he is guilty, his decree is pronounced, and nothing can suspend its execution.” The Sultan approved of the decision of Shafeliman; and Balavan set out to make head against the Infidels. But divine justice was now prepared to inflict its stroke. He was taken, chained, and thrown into the fatal well, where gnawing remorse, and dreadful despair continued to torment him, till the moment, when the bloody fragments of his
body

body stained the rocks, from whose summit he was thrown.

Meanwhile, the presumptive heir of the Persian crown, the happy Shafeliman, seated on the throne of his ancestors, received the oaths of his people. He commenced a reign, of which wisdom and piety laid the foundation, and recalled to the Persians the sublime virtues of the grand Caliph Moavie. The Sultan of Egypt, after having seen this young Sovereign shine in the splendor of the most distinguished virtues, and having tenderly embraced him, returned to his dominions, and by his presence completed the joy of the amiable Chamfada. Nothing afterwards disturbed the repose of this happy pair; and having reached at last the term allotted to human greatness, they fell asleep in that peace which is the portion of faithful Mussulmen.

“Sire,” said Aladin to King Bohetzad, after having finished his recital, “see by what secret and wonderful ways Providence delivered Shafeliman from the hands of persecution! See how it led Balavan into the very gulf he had dug for another! No, God will never suffer guilt to triumph, and innocence to be punished. His vigilance and justice nothing can escape; and sooner or later he will tear asunder the veil with which the wicked are

are covered. As for me, Sire ! encouraged by my conscience, and convinced, that man cannot alter the decrees of my destiny, I am always firm, and in hope. I only fear, that your justice will light on your Viziers, my accusers !”

At this discourse, equally firm, wise, and modest, the King was left still more irresolute than ever. “ Let the execution of the sentence be suspended !” said he. “ Let this young man be conducted back to prison. The silence of the night, and the reflections which his recital will occasion, may enlighten my judgment, and to-morrow I shall more easily take my resolution.”

As soon as Aladin had been led back to his dungeon, one of the Viziers began : “ Sire ! your Majesty suffers yourself to be overcome by the magic of this young impostor’s discourses. The great Prophet preserve you from yielding to sentiments of mercy in his behalf ! When guilt remains unpunished, the splendor of the throne is obscured. You are seated there for no other purpose, but to administer justice ; the crime of this villain is evident, and his punishment ought to be signal ; the most awful should be fixed upon, that it may serve as an example to such.—“ Let orders be immediately given,” interrupted Bohetzad, eagerly, “ that a cross be erected without the walls of the city, on

the most elevated situation, and let the criminal be nailed to it. Let the dread of this apparatus terrify those who might attempt to follow his footsteps! Such is my final resolution, and let it be announced to the people by the public criers."

The ten Viziers were well pleased to hear this resolution. They hoped at length, by their secret plots, to make the object of their envy fall beneath the sword of justice, and were eager to order the apparatus of punishment.

On the morning of the following day, which was the eleventh since the confinement of Aladin, the ten Viziers went to the King. "Sire!" said they, "your orders are obeyed; your pleasure is known, and the people, assembled round the cross, wait only for him who is to die upon it."

Bohetzad gave orders, that the criminal should be brought to him. As soon as he appeared, the ten Viziers lifted up their voice against him. "Wretch! offspring of villains!" said they to him, "the scythe of death is raised over thy head; thy stratagems are exhausted; and thou art about to receive the reward of thy crimes and rashness."—"Audacious ministers!" said Aladin, looking at them with a confident but modest air, "it belongs not to you, to mark my forehead with the seal of death! If the decree which strikes me, comes
not

not from heaven, what could all your attempts avail? Guilt alone can be afraid of them. But since I have nothing wherewith to reproach myself, had I even my head under the fatal sword, I should be preserved from the stroke, like the slave who was accused although innocent."—"Sire?" interrupted all the Viziers at once, "impose silence on this audacious fellow. He wishes still to deceive your Majesty by a new tale."—"I wish not to impose upon the King," replied Aladin; "it is you who cherish falsehood and imposture."—"Stop!" said Bohetzed to him; "I will yet put my patience to a last effort, and agree to hear the history of your slave, and of his deliverance."

"O! the clemency of my King!" replied Aladin; "may truth at length reach your heart, which is so difficult of access! I wish not, by a false relation, to deceive your Majesty; the story I am going to relate is well known throughout all Chaldea."

History of the King of Haram, and of the Slave.

THE King of Haram, uneasy at the manner in which his Viziers and Cadis administered justice in the provinces of his empire, went one

night from his palace, disguised, and only escorted by two eunuchs. By chance he passed near a dungeon, from whence he heard a plaintive and lamentable voice. He learned, that this place served as a prison, in which criminals, condemned to death, were shut up; and approaching nearer it, in order to hear distinctly the doleful accents, which appeared to come from the bowels of the earth, he heard these words:

“ O powerful Sovereign ! Thou who watchest constantly over the unfortunate, stooping under the burden of his misery, wilt thou suffer innocence, falsely accused, to sink under presumptions, which a fatal destiny hath heaped upon it ! Infinite mercy ! none of thy creatures are insignificant in thy eyes ; thou hearest the cries of a worm ; listen to that of thy slave, O God of goodness ! and if my death is not determined by thy providence, arrest the stroke with which I am threatened.”

A silence, interrupted only by sighs, succeeded this prayer. The King of Haram returned to his palace, with a heart moved by these lamentations, and a spirit troubled with this adventure. In vain did he seek repose ; the idea of the death of an innocent person agitated him ; and he only waited the return of day to clear up this mystery.

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As soon as the sun had enlightened the earth, he called together his ministers, and described to them the place from which the cries came, that had excited his pity. They informed him, that the unfortunate person, confined in this dungeon, was destined to die that very day upon the scaffold. They gave him an account of his trial, from which the crime appeared clear, and two witnesses certified, that the slave, whom his Majesty had heard, was the perpetrator of it. The King of Haram could not resist what human justice reckons evidence, and immediately confirmed the order for his execution.

The slave, convicted of the crime, was taken from the dungeon; he walked to punishment with a firm and modest countenance; his hands bound, and his eyes lifted up to heaven, which was now his only hope. He was at the foot of the cross; the executioners were preparing to strip him of his clothes, when an unexpected noise entirely changed the aspect of this scene of death. A hostile party, having formed the design of making themselves masters of the city, waited untill the people, attracted by curiosity to see the execution, should have gone out of it. They hastily quitted the ambuscade, in which they were concealed, fell upon the guard, and dispersed it. All those who endeavoured to defend it, either fell by

the sword, or were made prisoners; not one escaped, except the unhappy slave, who was about to suffer an ignominious death; but whom it could not deprive of innocence and honour.

The enemy, dreading the approach of the King, withdrew to a distance, in order to increase their forces, carrying with them the booty they had got, and deferred to another time the consummation of their enterprize.

Meanwhile, the slave, delivered from his chains, by the hands of the enemy, and still fearing lest people should be dispatched to pursue him, gained the country, and walked day and night, without stopping. At length, overcome with fatigue, he stopped under the shade of a laurel, which, from its size and height, appeared coeval with the world, and sat down. Opposite to this tree, and very near it, was the entrance of a dark cave; two torches threw a dreadful light around it, without altogether dispelling its darkness. His attention was fixed with astonishment on these objects, which inspired him with terror, when he thought he observed these two lights move, and advance towards him. These bright fires were nothing but the glaring eyes of a monstrous lion, which came out of the cave, and slowly approached the unhappy slave, who had nothing with which he could defend himself. The animal twisted his tail around him, and
without

without hurting him, put him on his back, and carried him into the cave. He instantly went out of it again, in order, with one stroke of his tail, to overthrow the enormous laurel, under which the man had been formerly seated; and having placed it at the mouth of the cave, in order to shut up its passage, the dreadful creature ran into the desert in search of its female, whom want of food for their whelps had carried far from their common haunt.

The mouth of this cave, very exactly shut up by the trunk of the tree, was inaccessible to all human power. However, there was still sufficient light left, for the slave to view the inside of this dreadful habitation, to distinguish its inhabitants, and to see there the fragments of bones and food, with which the ground was covered. He saw likewise two young lions couching on a heap of moss, who were not frightened by his presence. In an opposite corner, he perceived a heap of human bones, the sad remains of the unfortunate, whom the same destiny, that had brought him there, had drawn toward this frightful abode. Nevertheless, amid these objects, fear did not damp his courage; he turned towards the south, and, like a faithful Mussulman, addressed his prayer to the great Prophet, with as much zeal and fervour, as if he had been in the

the most splendid mosque, and in the most secure asylum.

Full of confidence in the Sovereign arbiter of destiny, and being entirely recovered by this religious act, he continued to cast his eyes into the dark cavities of this den. There were many clothes in it; he put his hand into one of the pockets, and found there a stone and a piece of steel for striking fire; the earth was covered with a dry moss, which served as litter to the savage inhabitants of this dwelling. The possibility of getting out revived his courage; and scarcely was the enterprise conceived, when it was put in execution. He set fire to the moss which he had collected at the mouth of the cave; the flames penetrated the moist bark of the laurel's roots, and the fire speedily increasing, the tree lost its support, and fell upon its side with a crash, so as to leave the mouth of the cave quite open. In examining this cave, he had seen a bow, sabres, and poinards, which might serve for his defence. He had also discovered, by the light, a pan with coined gold, and pieces of this metal, with precious jewels of different kinds. Provided, in this manner, with every thing which could assist his escape, he armed himself with what was necessary, cut away, with his sabre, the burning branches which opposed his

his passage, and blessing God, at length recovered his liberty.

Scarcely had the slave got out of this dangerous cave, when he perceived the lion, at the distance of four bow shot, and the lioness somewhat farther off in the plain. He put upon his bow a deadly arrow; and the lion, thinking to dart upon his prey, ran with great rapidity against the arrow, which was discharged at him; the steel reached his heart, and he fell a lifeless lump.

The slave, freed from this enemy, soon had the other also to contend with. He darted his arrow, but it made only a slight wound; the animal, rendered still more furious, rushed forwards to throw him on the ground. The slave opposed her with his poniard, and plunged it into her side; the lioness, roaring aloud, made a new effort, but with his scymeter he struck off one of her fore paws, and disabled her for the combat; she rolled along the earth, making the echoes resound with her roaring; the young lions, from the cave, answered her with hideous cries, which would have filled the most warlike soul with terror. In the mean time, the conqueror secured his victory, by piercing the animal in the vital parts, till at length she sunk under the vigour of his arm. He ran immediately to butcher the whelps, and drew them out of the cave. After.

ter this feat of valour, he looked in the plain for a tree, the fruit of which might afford him nourishment, and a stream in which he might quench his thirst; and still aided by Providence, every thing seemed subject to his desires, and offered itself to his hand.

Having at length recruited his strength, exhausted by so much fatigue, he re-entered the cave, whose inhabitants he had destroyed, made himself master of the treasures it contained, shut up its entrance with the branches of a tree, and armed to as much advantage as possible, and furnished with gold and silver to satisfy his wants, he took the road to his native country. He arrived there at the end of some days, and gave an account of his history to his relations. Camels and slaves were dispatched to bring away the precious effects which were left in the lion's den. Possessed of so much riches, the beneficent slave shared them with the indigent. Not far from his habitation, he built an asylum for caravans, pilgrims, and travellers, who might be obliged to take that road; and from the spoils of a lion's den, he erected a temple of charity.

“Sire!” added Aladin, after having finished his relation, “you see how this slave, condemned to perish upon the cross, on the false evidence of his enemies, and in danger of being devoured by lions, was miraculously delivered from

From these dangers : while his accusers and enemies, eager to feast their eyes with the sight of his tortures, were massacred and punished. The King of Haram, deprived of part of his subjects, suffered the punishment of his negligence, in not examining the proceedings himself, and not listening sufficiently to complaints, which, although they moved his pity, had not armed his justice."

Bohetzad felt an unusual struggle betwixt his own power, the relations and reflections of Aladin, and the solicitations of his ministers. A voice within him pleaded powerfully against the judgment he had pronounced; yet the orders which he had given publicly; the apparatus of the cross, already prepared without the walls of the city; the crowd of people impatient to enjoy this execution, so long delayed, all seemed to encrease the embarrassment of the King. His Viziers, seeing him hesitate again, were eager to fix his resolution, by the strongest remonstrances; and going over all the arguments they had already alledged, they ended by alarming the King respecting the duration of his power. "Well!" said the King, "I feel, in spite of you, that my heart revolts at what I am doing; nevertheless, as the crime appears to me evident, and as the safety of my kingdom depends upon this decree, I yield to
your

your reasons. Let the criminal be conducted to punishment."

That very instant, the guard seized Aladin. He was bound with cords, loaded with chains, and led without the city, to the place, where torture was to terminate his existence. The King himself, mounted upon an elephant, and, followed by his whole court, repaired to the place of punishment; he was seated upon a throne, from which he beheld this execution. The unfortunate Aladin was already stripped, when suddenly a stranger, rushing through the crowd, and removing the guards, and every obstacle that opposed his passage, threw himself into the arms of Aladin. "O my son! my dear son!" exclaimed he, the tears flowing in a torrent from his eyes; he could say no more, for grief stopt his utterance. This unexpected event threw the people into commotion, and the King gave orders, that the stranger should be brought before him.

"Sovereign Monarch," said he to him, embracing his knees, "save the life of the unfortunate young man, whom you have condemned to death. If a criminal must die, give orders for my punishment; I wait it at your feet."

"Who are you?" said the King. "What interest have you in this criminal?"—"Sire! I am the chief of a band of robbers. Searching one day in the desert for a fountain to al-
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May the thirst of my company, I found upon the grass, on the brink of a fountain, and at the feet of five palm trees, which covered it with their shadow; a piece of cloth, interwoven with gold, and some swaddling cloaths, on which an infant breathed, who had just opened its eyes to the light. Moved with compassion for this innocent creature, I carried him to my house, where my wife became his nurse. This child was not ours, Sire ! But he was to us a gift from heaven, and became dearer to us than our own. He was endowed with such excellent qualities, and so many virtues, that we regretted our having abandoned those which the exercise of our profession had made us forget ; for in short, to my shame, I avow it, Sire, we were robbers. He followed us in our expeditions, and distinguished himself on every occasion, by deeds of valour and humanity. We lost him in a situation, when overcome by the number—" No other circumstance was necessary to inform the King, that he who was about to die by his command, was the only fruit of his loves with Baherjoa. He quickly descended from his throne, flew to Aladin, with his own poniard struck the cords from off his son, and clasped him in his arms, with marks of the most lively affection. " Ah ! my son," exclaimed he ; " I have been on the point of plunging in my heart, the dagger of endless

repentance. Great God ! how profound is thy wisdom, how unlimited thy power ! My heart must have been torn at the sight of a cruel punishment, and thou didst convert this apparatus of terror and dismay into a spectacle of triumph and joy, whose ravishing splendor my soul can with difficulty support !” He again embraced Aladin, set him upon an elephant, and returned to the palace, amid the din of trumpets, and the acclamations of the people.

Baherjoa had been already informed of his unexpected happiness, in finding a son, for whose fate she had been so often alarmed. In a short time, the King himself presented to her this dear child, dressed in such splendid garments, that it was not easy to discover the alteration which a tedious confinement had produced upon him. The joy of this event soon spread through all ranks in the kingdom. Courtiers, merchants, and artists partook of it ; the mosques were opened, and the people crowded thither, to render thanks to God, and his Prophet ; public rejoicings testified the general happiness ; the city of Ispahan was, on this day, transformed into a scene of pleasure ; and every thing, even the birds of heaven, sung the glory of the Monarch, and the deliverance of Aladin.

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The ten Viziers alone, far from participating in the public happiness, were thrown into a dark dungeon, where the remorse of their consciences anticipated the punishment which, at the end of the thirty days that had been appointed for feasting, they were doomed to suffer. At length, by the orders of the Sovereign, they were brought to the foot of the throne, which was now become so formidable to them. Aladin was seated at his father's right hand: they turned away their guilty eyes, and after a silence, that imposed respect and terror, Bo-hetzad thus addressed them:

“Pretended supports of my throne!” said he to them; “ministers so jealous of my glory! behold this criminal, whom, with so much cruel obstinacy, and such distinguished eagerness, you pursued; I ought to have sent him to punishment without hearing him; by listening to his stories, I exposed my glory, my safety, and the peace of my subjects; justify yourselves, if you can; you have liberty to speak.”

In vain did the King endeavour to make these guilty ministers open their mouths; they were seized with a mortal coldness; their eyes, fixed on the ground, could not be drawn from it; their lips quivered; their feeble limbs bent under their knees, and seemed ready to fail them. “Speak,” said Aladin to them, in his
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turn; "where now is that attachment to the rules of justice, which rendered you so eloquent against the son of a chief of the robbers, who was guilty, in your eyes, of a crime, which ought to be expiated by the most infamous of all punishments? Are your courage and your zeal for the glory of the kingdom annihilated? Bring forth the witnesses of the crime which I have committed, in attempting, by presents, to seduce the Queen, and intimidating her by threats. But guilt weighs you down, remorse preys upon you, and you are confounded with shame."

"Your sentence, already written in heaven," resumed Bohetzad, "is about to be executed on earth. Let nine other crosses be erected, in the place where that for my son was prepared, and there, at length, let these ten wretches finish their days; and let the public criers announce this decree to the people!" The order was instantly executed.

Bohetzad then leading back his son to the palace, continually renewed the tender proofs of his affection. "Ah! dear son!" would he say, "how was you so little intimidated by the death which threatened you, as to recollect all the circumstances you related? Whence have you drawn those numerous maxims, and judicious reflections, which can only be the fruit of experience and study?"

"Sire,"

“Sire,” replied Aladin, “it was not I who spoke, but heaven which inspired me. In my infancy I had not been neglected; and since that happy moment, in which I had the good fortune to be placed near your Majesty, I have been perfected in wisdom. The woman, whom I took for my mother, early directed my attention to the divine Koran, by whose sacred precepts, she told me, I ought to regulate my conduct: But, what will appear most extraordinary to you, Sire, is, that her husband, led away by the force of habit, brought up in guilt almost from his infancy, and not hesitating in the least to plunder caravans, should yet be afraid of breaking his word: he was a faithful husband, a kind master to his slaves, to me more than an affectionate father, and of all men the least greedy of plunder. He cherished me; and as at that time I was not so well informed as I am at present, I honoured him as a benefactor, and loved him as a parent.”

“Enough respecting him, my son,” replied the King. “Returning from the awful scene they have just beheld, and warned by the signal which the Muczins have sounded from the top of the mosques, the people are about to fill them. Order my treasurer to follow you; and let plentiful alms and charity every where accompany your steps, and announce, in a suitable

able manner, the heir, whom, for the prosperity of my empire, heaven has restored to my arms."

As soon as the religious ceremonies were finished, the King ordered the chief of the robbers, who was known to have remained at Issellara, to be conducted to the bath, to be decently dressed, and brought to the palace, that he might enjoy the triumph of his adopted son. Far from reproaching him with his former manner of life, and presuming much on the natural principles of this man, whom example had not corrupted, whom opportunities had not seduced, and whom want had not provoked; he appointed him to the command of a frontier province, where he must necessarily command respect, by his activity and military talents.

Bohetzad, Baherjoa, and Aladin, reunited by the ties of blood, of love, and of friendship, passed many years in unalterable affection, continually finding means to draw closer the knots which bound them together. At length, the Monarch, feeling from his age and strength, that it was time to resign the sceptre into more steady hands, he assembled his divan, his ministers, viziers, cadis, lawyers, princes, lords, and all the grandees of the realm.

"Nature," said he to them, "hath called my son to succeed me; but, in his miraculous preservation,

preservation, heaven has given a clear indication of its will. In putting the crown upon his head this day, I only obey its decrees, and give you a master more worthy than I to command."

The perfect tranquillity which reigned in the palace of the Sultan, when the Sultaneſs had finiſhed the hiſtory of King Bohetzad and his ten Viziers, announced that all were yet enjoying reſoſe. Dinarzade, anxious to fill up the time, ſaid to Scheherazade, " Siſter, you have the art of intereſting us in behalf of your heroes; there is one, whoſe hiſtory for a long time you have given us reaſon to expect, and who is not indiffererit to you, for you frequently amuſe yourſelf by ſinging his productions. He was poſſeſſed of four ſorts of merit, which, when they are united, always have a great effect; he was amorous, brave, a poet, and devout."—" The Chevalier Habib, you mean ſiſter," replied Scheherazade; " with pleaſure I will undertake the recital of his adventures and amours."

Hiſtory of Habib and Dorathil-Goaſe, or the Knight.

THE tribe of Ben Hilac, the moſt numerous and the braveſt of Arabia, had formerly for its Emir,

Emir, Ben Hilac Salamis, the most renowned man of his time, for his wisdom, his military talents, his religion, his probity, and, in a word, for all the virtues which characterize the man of quality, and the warrior. The union of so many good qualities had raised him to be chief over sixty-six tribes, whom he governed with wisdom, and whose confidence he merited. Happiness and success, which are often the fruits of excellent conduct, had attended him in war, and did not forsake him in peace. Arrived at full maturity, this Prince wanted nothing but an heir to complete his felicity; but this blessing heaven had not as yet bestowed.

During the feast of the *Haraphat*, Salamis continually loaded the altar with sacrifices; and having prostrated himself on the steps of the tabernacle, he addressed his prayers to the holy Prophet, and with resignation and reverence waited for a blessing so essential to his happiness. One day, when he had doubled the incense of his sacrifices, he suddenly felt an agreeable consolation, from which he conceived the most flattering hope. In this he was not deceived, for at the end of some days the pregnancy of Amirala was declared; and in nine months after this Princess brought forth a son, equal in beauty to the brilliant star, which, during the nights of summer, recompenses us for the absence of the sun. Amirala took her
child:

child in her arms, and caressed him with a mingled transport of enthusiasm and love.

“Lovely infant,” said she, “excellent representative of the respectable stock from which thou art sprung, may the kisses of my mouth be to thee as salutary, as are the rays of the sun to the tender and new blown flower! Come to my bosom, and taste there the first fruits of my affection.

And thou, great Prophet! thou to whom the Most High has committed the key of heavenly blessings, shower down upon his head the influences of thy divine spirit! At thy powerful voice may the strongest and most brilliant, but mildest of the stars, conduct his destiny!

Happy tribes of the smiling regions of Arabia! for you has our Habib been given us! Come and behold the head of my young cedar! You will distinguish it among all the trees of the forest; rejoice ye happy tribes! one day it will cover you with its shadow.”

While Amirala thus celebrated the blessings of the Almighty, the Emir having assembled all the wise men of the nation, made them consult the stars concerning the destiny of his son. At the proper hour, the eyes of the astrologers were directed to the azure vault, where they affirmed that a combat seemed to take place. One star appeared to oppose ano-

ther. A very brilliant one seemed to be darkened, to disappear, or to be extinguished, like the meteors which sometimes shoot athwart the firmament ; but yet it never left its place ; and some moments after it shone with new lustre, and was seen in the most favourable conjunctions.

Then the oldest of the astrologers thus spake ;
“ Prince,” said he to Salamis, “ your son will live to be the glory and admiration of mankind ; but never did mortal experience so many dangers as will fall to his lot. Accidents and reverses await him, but he will be wonderfully supported ; and should his courage and vigour of soul overcome all these trials, his labours will be crowned with love and glory.”—“ What strange destiny !” replied the Emir, “ could nothing be opposed to its rigour ?”—“ Prince, from our present observation we are certain that the great planet, and the seven which surround it, are not in harmony ; they appeared to us exerting all their strength to assist your son’s star, or to oppose its bad influences ; the aspect of these conflicts was terrible. But as the star of Habib again appeared, you may entertain some hope ; dangers were shewn to us very clearly ; but as it is always in the power of man to elude, in some degree, the strokes of destiny, Habib must, by his virtues, restrain the
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bad influences of his star, and force it to be favourable."

Salamis was the bravest, and at the same time, the most resigned of men. "The reverses of fortune which await my son," said he, "cannot surely exceed human strength. I must form him to a manly character, and cherish in his heart the seeds of every virtue. Amiralah will second my views, and by our united example and instructions, he shall triumph over the dangers which threaten him."

No sooner could the circumcised Habib articulate, than instead of speaking words destitute of meaning, he pronounced his confession of faith. He already praised the Creator, Mahomet his apostle, heaven, earth, the beings which inhabit them, and the immense space by which they are separated. He sported with the letters of the alphabet, and arranged them in words, which had a well connected meaning. When amusing himself with reeds, instead of drawing the picture of a little cottage, he traced the form of a mosque. In short, his amusements, his taste, and his inclinations, early announced him to be a personage of no common kind.

As soon as his body acquired strength, no regular hour was observed for his repast. It was necessary to render him familiar with want, that tyrant of the human race. They began to make him feel its first strokes, that he might
one

one day be able to endure them without complaint. It was necessary to accustom him to every thing ; the mat on which he slept was taken from him, but he found equal repose on the hardest ground ; and he was exposed to the inclemency of the seasons, that his body might never be hurt by their rigour.

He was mounted on young untamed horses ; but by the address which he already exercised in less perilous sports, he instantly found his balance ; and if, by any accident, he happened to fall, by his lightness and agility, he soon recovered his seat.

In this manner did Amirala form the body of her pupil. At the age of seven, he excelled all other children in strength and agility ; nor were his understanding and his heart neglected. He recited chapters of the Alcoran, and explained their meaning. Accustomed by his mother to behold with enthusiasm the wonders of nature, he at the same time remarked her beauties.

The time was now come when Salamis thought of completing an education so happily begun. But an instructor must be found as perfect for youth, as Amirala had been for infancy. There was in the camp an aged philosopher, named Ilfakis, skilled in all the sciences, and of an unblemished character ; but he was infected with a disease, which was conducting

ting him slowly to the grave. "Ah! if God would restore me the sage Ilfakis," said he in the hearing of one of his ministers. "For what purpose would you wish this?" replied the minister. "I am this moment come from his tent; he told me he had taken an elixir, which had produced a wonderful effect. I found him standing, and indeed saw him take several very firm steps; and I have no doubt, if you wish to see him, but that he will be able to come hither."—"Go," said the Emir, "and request this of him; I look upon his recal to life as a miracle, performed still more for my advantage than his."

Ilfakis came at the orders of the Emir, and accepted his proposal. The young Habib departed with his new master, and lived in the same tent with him. The attention of the governor*, found a soil so well prepared, that, every thing grew in it with ease. Habib could already given names to all the stars of heaven, describe the courses of the planets, and calculate their magnitude and distances. He dis-

VOL. III.

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tinguished

* *The attention of the governor.* From the Arabians we first learned both the knowledge of the wonders of nature, and the method of investigating them. To them also we are indebted for the translations of the works of the Greek philosophers. Hence we ought not to be surprised at what is here said of the rapid progress of the young Habib.

tinguished the different sorts of trees and plants, and pointed out their properties. If he spoke of vegetation, he knew that heat and moisture are the causes of fertility. If he spoke of the sea, he knew that it was formed by the rivers: he followed the vapours, exhaled from it by the sun, to the tops of the mountains, from whence he beheld the fruitful springs roll back into the great abyfs, and thus perpetuate the surprising works of nature. He could assign to every animal its proper class; and if the various wonders of their instinct astonished him, he still beheld them subject to the more wonderful operations of reason.

While he endeavoured, with the assistance of Ilfakis, to arrange all these ideas, he at the same time laboured to fix them in his mind; and he had learned the art of writing with pens cut in seven ways*.

Salamis wished one day that his son should communicate some of his knowledge to him. "Father," said he to him, "you ought to ask this of my master, who is qualified to speak of learning; as for me, I must for a long time employ

* *Pens cut in seven ways.* The pens which the Arabians use are made of reeds. We know not what merit these people could affix to the science of cutting them in this manner; but we know that they ascribed to this a great deal of the merit of good writing.

ploy only my eyes and ears; since the use of the hand ought to be acquired long before that of the tongue, and the characters which I am forming should be rendered as pure as the pearls of the water." Salamis, delighted with this reply, asked the wise governor if there was yet any thing he could teach his son. "The young Prince," replied Ilfakis, "although he asks me questions, could already prevent all my answers. I have laid open before him the great book of the world, where every step he at present takes by himself will advance him a stage; the instruction which should exclude the labour of application, would only retard his progress: it is now time, Prince, that my pupil should engage in such arts as are essentially necessary to the man, who must one day rule over sixty-six warlike tribes. My assistance, in this way, could be of no use to him, and my body, called upon by its kindred earth, has no ambition but to return to its place of rest."—"Gloomy presage!" replied the Emir, "you may yet promise yourself many years, and my treasures shall make you enjoy them in abundance."—"Prince," said the sage, "a grain of sand, and all the riches of the world, are equal in my estimation; long have I been dead to every necessity. This pitiful body, which I am no more anxious to preserve, owes the prolongation of its existence, to the secret designs

of providence, for the advantage of Salamis, and this day the destinies have fixed for its dissolution. I have received my reward in the performance of my duty, and I wish for no other here below.”—“Farewell then, virtuous Ilfakis !” said the Emir ; “ receive my embraces, and those of my son : Many tears will your absence cost us ; but we will alleviate their bitterness, by repairing often to your tent.”—“ You will repair thither no more,” replied he ; “ my tent is like a vapour, which the wind is soon to dissipate, and I am like the dust which it sweeps along. Farewell Salamis, adieu my dear Habib. Amidst the troubles which must assail you, remember me.”

The young Habib was much affected with this separation : But how much more severe was the proof to which his sensibility was put on the day following ! His sage preceptor died as he returned to his tent ; and to preserve the camp, from the infection which it had spread, his body was buried the moment it was forsaken by the animating spirit. The young pupil shed tears in his mother’s bosom ; and while Amirala endeavoured to comfort him, she was delighted with his tenderness. She exhorted him to raise his thoughts above this earth, which was insufficient for our felicity. These consolatory ideas calmed the soul of the young Habib ; yet he wished to pay the last duties

duties to his departed benefactor, to strew his grave with flowers, and offer up his prayers to the Most High. He came to the tent of Ilfakis, carrying in his hand three chaplets of symbolical flowers; a sweet melancholy took possession of his soul, and opened a passage for the tears, which flowed involuntarily down his checks; for a moment he remained in silence, to enjoy an affliction which had nothing painful; then raised his voice.

“ I am now treading on the earth under which the body of my dear Ilfakis is at rest : Angels of death ! when you approached to bear away his soul, were not you equally moved as I was at that mournful and solemn moment ?

“ O great Prophet ! thou hast received into thy bosom this virtuous Mussulman : Thou hast given him crowns that shall never perish ; render these immortal which I place upon his ashes.

“ The soul of my dear Ilfakis is not wandering in these places ; else it would make plants and flowers flourish on these barren plains, as one look or one word of his made the treasures of wisdom and the charms of virtue spring up in my heart.

“ Be happy, sleep on, rest in peace, blessed soul ! Accept the homage of my gratitude ; I come to crown thy cold remains ! Thou didst inform my reason, madest me love my

duty, and feel the sweets of friendship ; and this is the tribute of mine."

Salamis was waiting the return of his son. "Habib!" said he to him, "after having satisfied the claims of your gratitude, you must now think of acquiring that knowledge, which will be of more immediate utility in your situation. You are my son, and destined by heaven to succeed me in the command of the valiant tribes, over whom I rule. You will be called to march at their head, in every military expedition. But, in order to conduct them with propriety, you must inure your body to fatigue, and be able to humble the enemy which may dare to oppose you. Strength, united to courage, ought to render you the most intrepid and gallant soldier in your armies. You have already begun to accustom yourself to bear arms: the effeminate alone sink under them; to the man of courage they become familiar. Ah! could I find, among my warriors, a man as capable to instruct you in this profession, as Ilfakis was in the sciences which you learned under his care. A complete warrior is a phoenix—seldom seen. The great Prophet performed a miracle in our behalf, in preserving Ilfakis; and he only can send me such a man, as I would wish to place near you."—"Father," said Habib, "in my sports I attempted to ride and subdue the most vigorous

rous of your horses, nor did strength and courage ever forsake me. Exchange this linen garment for a buckler of steel; and when loaded with the thickest shield, and armed with the strongest spear, I shall be a companion who will not disgrace your arms. Ah! when shall I quit this dress, which almost renders my sex equivocal, and conceals the strength with which nature has endowed me? Strength requires to be under regulation; and I am only ambitious to learn the art of directing its exertion.” —“Present worthy of heaven!” said the Emir, embracing his son; “Happy child! Hope of my tribes! He who implanted in you such noble dispositions, will furnish us also with the means of their cultivation.”

This conversation was scarcely ended, when a warrior appeared without the camp, and demanded the honour of being admitted into the presence of Salamis. “Let him approach,” said the Emir, “anxious to see justice and peace reign upon earth, my heart has no other wish than to live among those who are their defenders.” Upon this the stranger arrived.

The beautiful mane of the stately courser on which he rode, concealed him all, except the crest of his helmet, and the plume which waved above. He approached the tent, and alighted from his steed. Habib, who had gone out to meet him, laid hold of the horse’s bridle, and

and delivered it to one of the Emir's grooms. "Valiant knight," said he to him, "with what intention have you come hither?"—"I come," replied the stranger, "to pay homage to the virtues, the courage, and the power of the great Emir, Ben-Hilac-Salamis, and to demand from the young Habib a share of those favours which the lovely daughter of Hyemen bestows upon him. The warrior, who receives her into his arms, will soon forget, amid the excess of his joy, the dangers which he has encountered."

The Emir, not having understood this, required an explanation of it from his son: "My father," said Habib, feelingly, "this noble knight demands permission to salute you, and a share of my coffee." Then turning towards the stranger, "Warriour," said he, "to wish for the favours of the daughter of Hyemen, is to appear worthy of those which she delights to pour into the heart of the lovers of glory. Here you can be refused nothing; the hero whom you see is the Emir Salamis, and I am his son Habib."

The two heroes then saluted one another. Salamis had never seen a man of so fine a stature, and of a figure which displayed at once so much majesty and grace. The steel of his armour reflected so strongly the rays of the sun, that it seemed rather to eclipse than to borrow his splendor.

splendor. His helmet, resembling those meteors which shine in the firmament, appeared one blaze of fire; the blade of his scymetar gleamed at a distance: nor did gold or diamonds set off any part of his armour; all its lustre was owing to its simplicity, and the warrior's care.

While the stranger was taking coffee, Salamis was solicitous to learn from himself the motives which had drawn him to his camp.

"Powerful and renowned Emir!" replied the Knight, "I am a Parthian by descent, but born in the heart of India. I loved glory from my infancy, and courted it in the profession of arms. That which you have acquired in Arabia awakened my ambition; and I wished to be intimately acquainted with the man, whose fame served me as an example. When I had reached the first tribe under your command, I learned, that you were looking out for an instructor to assist the progress of the young Habib; and although under such a father as Salamis, he must learn every thing, yet as it might be necessary to follow him more nearly in all his exercises, I flattered myself my services might be useful, and I come to make you an offer of them."

"Knight!" replied the Emir, "I am affected with your conduct, and the loyalty of your disposition determines me. But as my
son

son must one day be able to command the provinces of my empire, which I conquered by my valour, the man who is not able to shew himself my superior in combat, cannot pretend to be his in instruction. Let us therefore make a trial of our strength, and in good earnest dispute the victory. Whoever conquers me is the man to whom I will entrust my son.” —“It is an honour worthy of the ambition of the most illustrious warriors!” replied the stranger. “I accept the challenge of the great Salamis, and will not be ashamed to confess, that I was overcome by him, who never yet was conquered.”

The ministers who witnessed this challenge, wished to dissuade Salamis from fighting; and represented to him, that he was in the wrong to enter into competition with one whose rank and birth were unknown. “Of what consequence are rank and birth?” replied the Emir; “I am in search of a warrior, not a King. If this Knight is blinded by presumption, I cannot be exposed; if his courage is equal to his noble confidence, neither of us will be so, and I shall have entered the lists with my equal.” Then turning towards the stranger, he begged of him to take some repose, and to let his horse recover breath. “I wish not,” says he, “to engage you under any disadvantage; and although I wish to try my strength with you,
I do

I do not mean to deny you my esteem, but rather to put you in the way of gaining it by victory. After to-morrow we will repair to the field."

Habib conducted the stranger into a tent, that had been prepared for him. And the latter, affected with the kindness and attention that were shewn to him, and looking tenderly at Habib, said, "The young vine, loaded with fruit, requests the traveller, as he passes, to support it! Promising, that if the grape shall come to maturity, he will make a voluntary offer of it to the traveller."

After this, they saluted each other, and Habib retired to his father's tent. As soon as day appeared, he again hastened to the stranger, who began to fill the place which Ilfakis had held in his heart. He found him busy polishing his armour, and examining the furniture of his steed. "What! yourself?" said the young Sultan to him.—"Yes, Prince! When one is jealous of his glory, one ought not to neglect the most trifling circumstance that can contribute to it. A true Knight has no mirror but his armour."

In the mean time, the sand was prepared, on which Salamis and the stranger were to enter the lists; the warlike trumpets sounded the summons, and an innumerable crowd of spectators surrounded the railing. At length, the combatants

combatants appeared, and each to so great advantage, that it was impossible to determine in whose favour victory would declare. Their spears were of equal weight; the size and vigour of their horses equal. They darted like lightning against each other; but in spite of this first shock, the Knights remained immovable on their steeds, while their spears were shivered into splinters. Salamis, who had never till then met with such resistance, was astonished to find, that he had aimed such a furious stroke in vain; and his antagonist, for different reasons, which at present we have not time to explain, was also very much surprised. The Emir made a signal to his adversary for a parley: the stranger stooped, alighted from his horse, and came to him.

“Valiant Knight!” said the Emir, “I have now had a striking proof of your talents, from which I hope, that, scymetar in hand, I shall to-morrow find in you a rival worthy of me.” —“Great Prince!” replied the stranger; “hitherto I have been invincible, and have now learned, to my great astonishment, that the arm of man can oppose me; I am too sensible of the honour you confer on me to refuse the challenge you propose.” After this, the two warriors took each other by the hand, and separated, in order to strip off their armour. Habib went to his father’s tent, to discharge the duty
which

which filial affection required of him in such a situation, and then giving way to sentiments of friendship, he hastily returned to that of the stranger, whom his servants were assisting in putting off his armour. "At length," said Habib to him, "you do not disdain to employ others in your service."—"No, my amiable Sultan! I am going to tell you a fable, whose meaning I apply only to my own profession, which is the first in the world. When the sun rises, he himself scatters the rays that surround him; but when he sets, he leaves to the waves of the sea the care of extinguishing them."

"I will answer you by another apologue," said Habib, "or rather by a truth, with which you have struck me.

"The hero who, unmoved, hath sustained the enormous weight of my father's spear, hath dazzled my eyes by his splendor; and who still shines with so much brilliancy, can never be extinguished."

"An unfledged eaglet," replied the stranger, "for the first time, opened its eyes, and, looking at a glow-worm on the neighbouring foliage, was dazzled with its shining. The Prince of birds did not doubt then, but it would one day look steadily on the sun."

"Without doubt," said Habib, "the phoenix who speaks to me is newly sprung from

his ashes, and does not as yet know his advantages."—"I have none over you, charming Habib!" said he, as he embraced him, "but in my affection for you."—"Could I open my heart to you," said Habib, "you would confess yourself conquered. But my father must not be deprived so long of the pleasure of seeing you; I know he loves heroes, and you are one, although you have not said so."—"It is possible," replied the stranger, "that at some future period, one of us may become a hero; but at present I see none here." In this manner did they converse, as they walked hand in hand to the tent of Salamis. The Emir observed, with pleasure, their mutual attachment, which he was determined to strengthen.

As soon as Salamis saw the stranger Knight, he addressed him with marks of the highest esteem. "I do not think," said he, "that any trial will disturb you; and it was not with a view to establish my own opinion, that I required a proof of your courage and strength. I command a warlike nation, who are jealous of glory, and am unwilling they should entertain any doubt, respecting the distinguished merit of one, who, it must be confessed, is superior to them. I will carry my delicacy so far, (and you will take it in good part) as to open the lists to any one, who may think fit

to dispute your triumph, when you shall have finished your trial with me. But in the meantime, let us enjoy the present moment ; to-morrow, even envy itself shall be constrained to admire you."

The next day beheld the most astonishing combat the Arabians had ever witnessed. The two heroes, opposing shield to shield, aimed the most terrible blows ; but as they were foreseen as soon as intended, they were always warded off before their fall. The shield and scymetar were thrown aside, and the heroes began to wrestle. The furious winds attempt in vain to shake the cedars of Lebanon : the earth may tremble under them, but no effort can tear up their roots.

The Emir Salamis thought it improper to keep up any longer the astonishment of the spectators ; more delighted with having found an equal, than he would have been with victory. " Let us stop for a little, valiant Knight !" said he, " every moment my surprise is encreased : never before have I found a person who could withstand me : but I was always less proud of my triumph, than affected with the weakness of our nature, when compared with the superiority of some other animals. My prejudice is now removed, and I value the lion's strength less, since the proof I have had of yours ; let us refresh ourselves after this fa-

tiguing exercise, and our steeds being saddled, let us carry on the combat with the javelin."

This new mode of fighting was a new triumph to the two combatants. Every expedient which address, or stratagem, or strength, could furnish, were displayed on this occasion. At length, the Emir began to lose the advantage; the youth of his adversary was an obstacle which his valour could not surmount; and being besides convinced, that the stranger possessed, in a very high degree, every quality necessary to the office for which he intended him, he prudently put an end to the combat; and having made a signal to the stranger, they shook hands, and returned to the camp.

"Knight!" said Salamis, "my son will find in you a second father. You know how much your strength has been increased by constant exercise, and what labour it has cost you to add so much dexterity to your native force. You know, that, in order to be always cool, we must be accustomed to danger. I commit to you the sole object of my hope; teach him true glory, and the steps by which a warrior must reach it."

The wishes and inclination of the young Habib had long since prevented his father's intentions; and with transport did he follow the steps of his new master. "At length," said he, "I will profit by your lessons; I must imitate

imitate my father and you: may I not stop far short of my patterns!"

"We will divide our labours, my dear Habib," said Il'Haboul, (for this was the name of the Indian Knight); "the day shall be employed, in rendering you perfect in that art, by which you must become as strong, and as expert, as you are brave. In the evening, we will discourse of those qualities, which you must possess, in order to command the most independent people on earth; who always sacrifice luxury to freedom, and whose idol is courage, under the guidance of wisdom. It is by these titles, that the Emir, your father, rules over sixty-six tribes; and if you would inherit his power, you must also appropriate his virtues."

Such was the plan on which Il'Haboul conducted the education of Habib, and it soon produced the most happy effects. The Emir Salamis, was engaged in a war, in which the young Sultan displayed prodigies of valour. Entrusted with a difficult command, he distinguished himself by his prudence and firmness; and when called to assist in his father's counsels, he astonished the ministers by the wisdom of his advice.

The work of Il'Haboul was now finished; he was forced, by an absolute necessity, to leave his pupil, and it became necessary he should know

this: "My son," said he, "I must leave you; superior orders call me into another country."

—"What! will you abandon me?" replied Habib. "I am no longer necessary to you here; besides, I must obey the call of destiny."

—"How unhappy am I!" replied the young pupil. "Death deprived me of Ilfakis, my first master, whose loss I have not yet forgotten, and cruel orders are about to separate me from you! But shall it be for ever? Must I not know the reason of it? And could my father not alter your resolution?"—"No human power can be of any avail in this case," said Il'Haboul; "but I hope we shall see one another again. In the mean time, my dear Habib, I can in some degree assuage your grief: he who was beloved by you, under the name of Ilfakis, is not dead, but still watches over you." "How?" replied Habib. "I myself attended his funeral, and have wept over his grave."

"My son," said Il'Haboul, "the history of the death you mean is connected with many others, in which you are interested, perhaps, even with your own and mine. Listen to the recital I am going to give; recollect your Nativity, and you will no more be surprised at what I shall tell you. Know then, that he who loves, and now speaks to you, is not of human nature,

ture, but a genie, commissioned to guide your first steps towards your high destiny."

*History of Illaboufatrou, of King Schal-Goase,
and Camarilzaman.*

YOU well know, my dear Prince, that among the genies of the race of Eblis, some have bent the knee to the Great Solomon. Illaboufatrou was one of the first of them: I am of this race, and have followed the same party. I am what, among people of my kind, is called a Cadi, by the favour of God and of Solomon! In order to avoid the resentment and vengeance of the party we left, and to persuade the Prophet, to whom we were subject, to ease the yoke which was imposed upon us, we made an alliance with the children of Adam, and by means of this we enjoy terrestrial pleasures.

Illaboufatrou had had, by a mortal wife, a most beautiful daughter, named Camarilzaman, whose repose and happiness he was anxious to secure, by marrying her to one of the illustrious Sovereigns of the earth.

At that time, Schal-Goase, a powerful Monarch, reigned over the isles which lie in the middle of seven seas, at the extremity of the East.

To this King, Illaboufatrou appeared in the shape of an old man, and proposed an alliance, of which the beautiful Camarilzaman should be the pledge. The Monarch, upon seeing this lady, was enamoured of her, and soon after married her.

A great party of the genies, who were subject to Illaboufatrou, took up their residence in the dominions of Schal-Goase. The adjacent seas also were peopled with them; and in no place under heaven did the genies and the children of men live so harmoniously together. This happiness was greatly encreased, by the birth of the charming Dorathil-Goase, the first fruit of the marriage of Schal-Goase and Camarilzaman.

Did the gifts of heaven always secure prosperity, the happiness of this amiable Princess must have been complete. She seemed to enlignen the cradle which first received her; and every succeeding day beheld some new accomplishment unfold. But when her father consulted the stars respecting her destiny, the same disorder, which appeared in the planetary system at your birth, appeared also at hers; and with so striking a resemblance, as to shew that you was that Arabian Prince, sprung from the tribe most beloved by the great Prophet, to whom, after being both exposed to the greatest dangers, she was at last destined by fate, and that.

that this union alone could secure her and your tranquillity, happiness, and fortune.

From that moment I was entrusted by Illaboufatrou with the care of your education, but was prevented from coming to you by the orders of Solomon. Nor could I obtain his permission, untill your advancing years required the attention and instructions of a master. Ilfakis, on whom the Emir had vainly cast his eye, lay at the point of death. I drew near to him, and seizing the moment, when the angel of death carried off his soul, I substituted my spirit in the room of his; then, by means of a strong elixir, I revived the body, of which I took possession; and it is to this first miracle you were indebted for a governor.

When I found it was time to engage you in other labours, I carried back the body of Ilfakis to his tent; and it being again subjected to the law of mortality, which had been suspended, it soon fell into dissolution.

I then employed my attention in seeking for you a valiant Knight, and found one, who was expiring on the field of battle, which lay scattered with the bodies of heroes he had slain. I took possession of his body, stopped the blood which flowed from his wounds, and having healed them, with a balm of more sovereign virtue than that of Mecca, I restored to it its original vigour, armed it with a scymetar, which
Solomon

Solomon had once carried, and you now see before you this Knight. It was under this form I appeared to the Emir Salamis, when I asked of you a share of the favours of the daughter of Hyemen, and you became my pupil.

“My dear Habib, under both these forms you have entertained a tender friendship for me, and your heart has not deceived you ; for never did a being of my nature conceive so fond an attachment to a son of Adam, as that which I feel towards you. Banish, therefore, all distrust ; recall the lessons I gave you under the name of Ilfakis. I instructed you in the knowledge and use of the talisman ; but I must now put you on your guard against the spirits who might bring you into subjection. The race of Eblis is, in general, very wicked, and very corrupted ; happy is he amongst us, on whom the great Solomon hath set his mark. The rest are entirely set upon our ruin and yours. For this reason they persecute the beautiful Dorathil-Goase, who, being the daughter of a man and a genie, might rescue them from the curse under which they lie. And hence also you are already the object of their suspicion, as the hero destined by fate to avenge Dorathil-Goase of their attempts and treachery.

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By the death of her father, this Princess is now become Sovereign. Illaboufatrou, her grandfather, hath given her the most expert genies to fill the office of Viziers ; yet the island in which her capital is situated is the only part of her dominions that enjoys tranquillity ; the other six, and the seven seas, being all either in rebellion, or infested by enemies. There remains but one resource for her, and to this the destinies will conduct her, when the young Habib, to whom she has already bestowed her heart, shall arrive in her kingdom, and deliver her from her enemies.

During this account of Il'Haboul, the young Sultan stood without moving his eyes, or breathing, and passing alternately from hope to fear, from surprise to surprise, and from wonder to wonder. Emotions, till then unknown, agitated at once his understanding and his heart. Called by destiny to the dominion of seven seas, and to receive the hand of a Princess, whose happiness depended on him alone, he felt an emotion, which he could not suppress. He already burned to expose himself to the dangers which threatened him ; and was spurred on to the enterprise, by the hope of a double crown, the fire of love, and his thirst for glory.

“ Beloved and powerful genie,” said he to his protector, “ what road must I take ? Before you leave me, vouchsafe to point out the most efficacious

efficacious means of assisting her, who expects every thing from my valour. The sacrifice of my repose and life are but trifles, compared with my justifying the secret partiality she has conceived for me, and the decrees of fate, by whose will we are to be united."

"By this transport of glory," replied Il'Haboul, "I recognize my pupil, and the son of the illustrious Emir Salamis! But forget not, my dear Habib, that the genies, your rivals with Dorathil-Goase, and your avowed enemies, will exert themselves against you, and lead on to rebellion corrupted men, who although they are not conscious of it, are yet under their command; the animals, the elements, and all nature will conspire to carry on their abominable plots."—"God and my courage will not forsake me," said Habib; "and you yourself will assist me."—"Ah!" resumed the genie, "were I not obliged to restore to the earth, the mortal remains of the Indian Knight, I could indeed be of very great service to you; but I am subjected to a rigorous law, which I cannot evade. Persist boldly in your noble designs! But do not expect me to point out at present, the road which you ought to pursue. The whole extent of the earth separates you from your lover; but the orders of fate can open a passage for you into her dominions, which
the

the malice of her enemies renders inaccessible.

“ You once told me, my dear Il’Haboul, that a brave man could over-rule the fates.”—“ You may take desperate resolutions, when no other remain to be chosen, but wait till some event shall inform you of what you are to do : I am of opinion, that what you would now undertake would turn to your disadvantage. Go and attack lions ; you have already destroyed many of them without my help, and with no other weapon than your poniard : In this manner accustom yourself to dangers, that you may be prepared before hand for those which await you. Adieu ! my dear Habib ! I will not return to the camp of Salamis. I must avoid all explanation with him ; and though he should learn from you who I was, and what I am, yet all the world besides must remain ignorant of it. I have not always been the friend of men, but you have reconciled me to them, and may depend upon my attachment. Embrace me, my dear Habib.” At these words he mounted his steed, and departed.

As soon as he was out of the view of the young Sultan, he entered the desert, and stopped at the foot of a little hill. He there quit-
ted his horse, and having dug a deep ditch, deposited the earthly body in which he was clothed ; and being now freed from every

mortal incumbrance, and availing himself of the two days which were still allowed him by the orders of Solomon, he quickly transported himself to the dominions of Dorathil-Goase.

A dark batallion defended the frontiers. But he was informed by a spirit who had deserted, that the White, the Yellow, the Green, the Red, and the Blue Islands, had all been subdued by the rebel genie Abarikaf, who possessing at first only the Black Island, had made himself master of all the rest, and of the inter-jacent seas.

The Princess, shut up in Medinazilbalar*, her capital, possessed only the country in which it was situated. It was all that the protection of Illaboufatrou her grand-father, and her Viziers the genies, had been able to save from the attacks of the rebel, who had assembled from the depths of the ocean, a legion of revolted spirits. These six islands, now under the power of wicked spirits, were governed by chiefs still more wicked and tyrannical; the people became the victims of their vices, and the perpetual sport of their dark enchantments. In vain did Dorathil-Goase call upon the deliverer whom the fates had foretold: every avenue was guarded, and her abode was inaccessible

* *Medinazilbalar.* The city of Crystal.

inaccessible to mortals. All nature appeared to be in subjection to these malevolent genies.

Il'Haboul secretly lamented the dangerous obstacles which opposed the bravery of his pupil : but reduced now to inactivity and silence, he impatiently longed for the moment, in which his protection was to become necessary. In the mean time, he returned to the duties of his ordinary situation, and watched over events.

Mean while, Habib, after the departure of his preceptor, had hastened to Salamis and Amirala, and informed them of the astonishing circumstances he had just learned. The fire of his looks, the faltering of his voice, and his unconnected discourse, painted at once the dangers and the charms of Dorathil-Goase, his difficulties, and his hopes. "On me alone she must depend," would he say, with a noble assurance. "I must rest no more, until I have set her at liberty. The moments are precious, and none can point out the road that will conduct me to her !—What is to be done in such a dreadful uncertainty !"

His parents observed that his extraordinary passion was not so much the effect of a sympathy of soul, as of the power of the stars, which they could not counteract ; and therefore, instead of opposing his resolutions, they contented themselves with pointing out his duty, and recalling to his memory the wise counsels of his in-

structor. The young Sultan, as well in obedience to these, as to avoid a state of inactivity, which was disagreeable to him, left the tents, and hastened to a solitary asylum, whither he had often resorted with Il'Haboul, situated in a rural valley, embosomed in the mountains near the camp of Salamis.

There, as an agreeable relaxation from their warlike labours, they had stopped the current of a little rivulet, by a bank, and collected its waters in a basin, formed by the hand of nature; the trees lent it a charming shade, and their branches only left some small openings, through which the eye could rest with delight, on the prospect of the surrounding mountains. Flowers of every hue, the rarest plants, and aromatic herbs, were profusely scattered on the banks of the stream, and the earth, happily protected from the heat of the sun, abundantly displayed the riches of nature. At a small distance stood a cottage, or rather a palace, formed of the branches of trees, covered with bulrushes, and hung with matts. Their sofas were covered with the skins of wild beasts they had killed; and an outward row of perpendicular stakes defended this remote retreat from every hostile attack.

In persuading Habib to prepare this retreat, Il'Haboul taught him the means of drawing amusement from his own mind. Seated at the door

door of this singular habitation, he directed his attention to the beautiful amphitheatre which it overlooked. "Are you not delighted," would he say to him, "with the reflection, that it is to yourself alone we are indebted for the little amusements we here enjoy? Our happiness, if ever it is complete, must depend upon ourselves."

This retreat, of which Habib was extremely fond, was peculiarly fitted to feed his growing passion. He was shut up there to muse on the only object of his thoughts, and of the means of uniting her to himself.

One day he was indulging in these pleasing meditations, his eyes were fixed on the Almos, without reading it, and his imagination lost amid thoughts of love and of war, when, on a sudden, he heard an uncommon noise in the air: he kneeled down, and gently putting aside the branches, which interrupted his view, he perceived a large shadow over the basin; it came from an object high in the air, which, after the shadow had moved over a small space of ground, alighted on the brink of the water. This was a bird of a black and white colour, and of a prodigious size, carrying a pavilion on its back, whose walls seemed to be of gauze, and whose door and windows were bordered with flowers.

The bird having alighted, the pavilion flew open, and there fell from it a golden ladder, on whose top was a figure, supported by others equally remarkable for their beauty. She wore on her head a tiara, formed of her own tresses, and strings of pearls: the beauty of her complexion might be compared to the lilly set off with the shades of the rose. The sparkling of her eyes, and the dimples of her vermilion lips, seemed alternately to animate the graces of her smile, or the fire of her sentiment.

When she raised her eyes to heaven, the sun was obscured; when she cast them down upon the ground, it was covered with flowers; and when she smiled, all nature seemed to smile around her. But how did Habib feel, when he saw her walk, and perceived that her every motion was accompanied with an air as affecting as it was majestic. At length she came towards the Sultan's retreat, leaning on the arm of one of her beautiful attendants, and, without observing him, at the distance of two steps, sat down on a green bank.

She turned her eyes from one side to the other, and sighing, said,—“He is not here; I have been deceived; this is not the place of his abode!—But these smiling groves, the sweet murmur of these waters, and these flowers, which art and nature cherish, all here is his work!

work !—But he is not here himself !—Oh ! ye green plains and groves, who owe your growth and beauty to the care of my dear Habib, listen to me ; borrow words to express your meaning ; and when he wanders into this lovely solitude, tell my lover, that the affectionate Dorathil-Goafe hath come to seek her hero in the middle of Arabia, to offer him her heart and a throne, and thereby fulfil his destiny !—Shall she then be forced to leave these countries, without having beheld the idol of her soul !” Thus spake this disconsolate Princess, raising her hands to her eyes, as if to stop the starting tear. Habib seized this moment to throw himself at her feet, and had bathed them with his tears, before she could perceive or prevent him.

“Do I then behold you ?” exclaimed she, casting her eyes at once upon the picture she always wore in her bosom, and upon him who was kneeling before her. “Is it no more an illusion ? My dear Habib !”—“Yes, it is your lover, your deliverer, O Queen of my life !” replied he, as he covered her hand with kisses. A deep silence, the genuine expression of admiration and love, then succeeded. But this enjoyment, as pure as it was delightful, lasted but for a moment. A sudden noise was heard, and a bird was seen in the air, moving towards them. All at once it changed its appearance,
and

and they found it to be a genie in a human form, who advanced towards Dorathil-Goase. "What! Is it you Ilbaracas?" said she to him; "what urgent business has brought you hither from Medinazilbador?"

"Your whole dominions, Queen, are in danger of being lost by your absence. Availing himself of this circumstance, the rebel Abarikaf has attacked the only island which remained, and your grand Vizier is unable to oppose the innumerable foes by whom your coasts are infested. All the rebel genies have now repaired to the standard of your adversary; they blacken the billows of the sea, and its shores are covered with them; the roaring of lions, of sea bulls, and of the sea horse, frighten the people; and the sound of the echoes carry terror even to your capital. Hasten to oppose this fury, with your magical talisman, and avail yourself of the only passage which is open to you, by flying through the middle region of the air."

At this account, the blood boiled in the veins of the young Habib; fire flashed from his eyes; his stature appeared to rise above its ordinary height; and his deep and animated voice spread terror all around. "Let us march towards these monsters," exclaimed he. "I will destroy them from the earth and the sea, and will avenge the cause of heaven and
the

the Queen!"—"Prince!" replied Ilbaracas in astonishment, "had you the necessary armour, you might succeed in this enterprise; but the enemies of the great Solomon cannot be subdued but by Solomon's arms; for these you must search on the heights of Mount Caucasus, and a thousand dreadful dangers lie in the way." Then addressing himself to the Queen, "Let us depart, Madam, the moments are precious; and a single instant wasted in inactivity may make the guilty Abarikas triumphant."

The two lovers, after the most tender embraces, took leave of one another, with a courage worthy of the greatness of their souls. Dorathil-Goase entered her pavilion, and the roc, taking flight, soon disappeared. Habib followed her with his eye, till he could see her no more, and then indulged himself more than ever in the passion of love, and in the desire of glory.

"Farewell, blessed fountain!" exclaimed he, "whose waters have quenched my thirst, and in whose salutary streams I have often bathed. Thou canst no more bring me relief. A fire consumes me within, which all thy waters could not extinguish.

"Farewell, ye flowery lawns, on which my beloved hath trode; and if I am again to behold

hold you, preserve for ever the prints of her feet!

“ Adieu, ye tender shrubs, who have lent your shades to my love! Let it be your perpetual boast, that you once concealed so many charms!

“ And thou earth, who hast witnessed my felicity, farewell! fear not that Habib will ever forget thee! Compared with thee, the palaces of Kings shall for ever be despised. Here my soul first opened to happiness, and burned with the fire of love!—But here also was Dorathil-Goase most cruelly torn from me!—Yes, I will brave the infernal spirits, who dispute my claim to her! Great Prophet! point out the road which conducts to her! I will pierce the heart of the traitor Abarikaf! And thou, great Solomon! if I am not unworthy to be the instrument of thy glory, grant me wings, that I may flee over Mount Caucasus! Covered with thy buckler, may I be able to overthrow the enemies of the Queen of my soul!”

After this, Habib offered up his prayers, performed his ablutions, and returned to his father's tent, determined to set out for Mount Caucasus, as soon as he should obtain his permission. It may easily be imagined with what warmth he described to Salamis and Amirala, the different circumstances of his last adventure.

ture. His words were so animated, that they seemed so many breathing pictures. But what was their surprise, when they heard his solemn vow, not to rest his head under any tent which was not erected on Mount Caucasus.

“What a desperate enterprise! my son,” said the Emir. “Are you ignorant that this mountain is situated at the very extremity of the earth, and that the road which conducts to it lies through the most frightful deserts? Man you may overcome, but the severity of the climates, with which you are unacquainted, how will you be able to support? How will you defend yourself against the universal famine, which desolates the immense tracks of country through which you must pass? These are enemies which you cannot vanquish.”—“Ah! my father,” replied Habib, “what fear can deter me, when urged by love, by glory, and by fate. And were I not under the influence of these, yet from the hatred of tyranny, which burns in my heart, I would ransack the bowels of the earth in search of Abarikaf.”

Salamis was constrained to yield to these sentiments, which he himself had cherished in his son, and could make no reply to them, which would not contradict his own principles. He, therefore, made choice of twenty persons, of approved courage and prudence,
and

and having associated them with his son, gave them a commodious and light equipage, and two camels to carry their tents and baggage.

The day of his departure being come, the parents tore themselves from the arms of their beloved son. Afflicting and melancholy was the separation; and the feeling Amirala, in tears, exclaimed,

“ My cedar, upheld by the strongest roots, excelled in beauty the cedars of Lebanon. The fowls of heaven built their nests among its branches, and our flocks fed under its shade; but it has been suddenly transplanted into the dry sand of the wilderness.

“ Ye furious winds, attempt not to shake him; he was formed to resist your rage!

“ Ye dark clouds, lightnings, and tempests, preludes of the thunder, spare the stalk marked with the seal of the great Prophet!”

“ It is enough, my dear Amirala!” said Salamis; “ our son’s design is noble, and he is bound, by his vow, to prosecute this enterprise. The lioness feeds not her young ones for herself: when age and the enemy call them to the combat, she leads them forth against the tygers.”

At length the caravan departed. Habib began the journey with a cuirass of *Haoudi* *; his

* *Haoudi*. This is the heaviest, and, at the same time, strongest kind of cuirass.

his buckler, which felt light to him, would soon have fatigued the strongest arm. His spear was as strong as a tree, whose foliage already furnishes a shade : and the weight of his scymetar might crush the body, which its blade could not cut asunder.

He felt not the fatigues of the journey, as he marched to glory and Dorathil-Goase ; and the roads seemed to him covered with flowers. Yet Habib was in the middle of deserts, exposed to every want, and experiencing the severity of hunger and thirst. He was at times accidentally supplied with wild fruits, and the waters of some remote fountains ; and with these little supplies, all his wants were soon forgotten. But the warriors, who accompanied him, being neither lovers nor heroes, began to feel themselves fatigued, at the end of two months, though their complaints at first were but slight. By a fortunate circumstance, they found a place, which was inhabited by shepherds, where they were plentifully supplied with milk, and had some bottles filled with it. Habib supposed this unexpected supply would revive their courage, and remove their ill humour ; but his retinue, concluding it to be impossible to reach Mount Caucasus, without exposing themselves to the danger of perishing by hunger, or fatigue, made some

observations on this subject to the young Sultan.

“ I thought,” said he, “ that my father had given me men as my companions, but you are only women in arms. I will not abuse the weakness of your sex. Yet, I must observe to you, that you have already come too far to return without danger ; but since you think those which I am to encounter, more difficult to overcome, give me my share of the treasure with which you were entrusted by my father. Carry back your baggage and your camels.” I can lie down and sleep in the open air. It was not with a view to your assistance that I consented to take you with me ; I thought you lovers of glory, and formed to acquire it ; and was anxious to share mine with brothers and brave Arabians : these titles you do not deserve, and therefore let us part. Go, return to Salamis, and tell him that you left his son on the way to glory, armed with strength and courage, under the protection of the great Prophet, and in full hope of victory and success.

The firmness of this speech astonished, but did not alter the companions of the young Sultan. They looked upon him as an obstinate fool, who sacrificed every thing to his idle fancies. “ We are accountable for our existence,” said they among themselves, “ to our wives and
our

our children, and it would be folly in us to follow the capricious whim of a young man, who is seeking death in pursuit of this mount Caucasus, which appears to fly before us. Our camels are quite decayed, and our armour is worn, and we shall soon be without any resource in the middle of these deserts.—Yet,” added they, “should we return without him into Arabia, Salamis would look upon us as cowards, who had abandoned his son, and his vengeance would be inevitable. If this Habib would die here!—There are plenty of plants for embalming him; we would put him on one of our camels, and quietly carry him to his father.”

Ingratitude is the consequence of cowardice, and leads to guilt. These treacherous friends soon laid their plan: But how were they to surprise Habib! Constantly armed, and ever ready to sell his life dear to those who might dare to attack it, he slept in the night under his buckler, and was awaked by the least noise; nor did his courage and activity ever desert him, even in his hours of repose.

Among these conspirators, there was one whose heart revolted at guilt; but he durst not venture to discover his real sentiments. He dreaded the resentment of the rest, especially as he had joined in their complaint. Should he reveal this plot to Habib, he exposed the whole

company to his vengeance, and might eventually be exposed himself: and should the hero prove victorious, he foresaw that he must follow him alone. In this uncertainty, he thus addressed his companions: "Why," said he, "expose yourselves to a dangerous conflict? Habib never quits his poniard; and suppose you should be covered with your armour, yet before you could deprive him of life, his hand would easily reach your heart. But there is a less dangerous, and a much more certain method; I know a particular herb, which grows in these places, whose leaf is covered with a white powder, more powerful in its operation than opium. I will gather some of these, and as I have the particular charge of preparing provisions for him in the evening, I can administer this soporific at a proper season; and then you will be able to execute your project without danger. If, in this way we can carry on our designs, why should we embroil our hands in his blood? He never offended any of us. And if he obliges us needlessly to expose our lives, to gain a whimsical end, he also exposes his own. His disordered mind leads him on to unavoidable death, and without attempting his life, we can provide for our own safety. Besides, let us recollect, that he is the son of the valiant Salamis, in whose dominions our wives and our children sleep in peace, and under the shadow

shadow of whose buckler our flocks feed in security. To us he has always been a good father, and there is not one here who hath not shared of his substance, even in the last extremity. Let us not then stain our hands with innocent blood ! One day the great Prophet will require it at our hands. Let us abandon Habib in these deserts ; and when we shall have deprived him of his arms, and every assistance, we need not be afraid of his ever reproaching our ingratitude."

The conspirators yielded to the advice of Rabir, and he undertook the charge of executing the plan. He gathered the dangerous poison from the plant with which he was acquainted, and carefully prepared such a quantity of it as he knew would not occasion death ; reserving it till a proper opportunity offered, which happened that very evening.

They arrived in a plain, whose excellent pasture was nourished by the refreshing influence of a small rivulet. They persuaded Habib to repose himself ; and, more from prudence than need of sleep, he yielded to their advice. He retired securely under his tent, took some food, and at one draught swallowed the poison, which had been infused in a cup of milk. The conspirators availing themselves of the profound sleep in which their chief was buried, hastily departed, carrying off with them every thing

they were able ; and leaving nothing to the young Habib, save his buckler, which was under his head, the cloak on which he was laid, and the poniard which was fixed to his girdle. Thus did these twenty knights, chosen by Salamis, abandon his son ; they took the road to Arabia, and, after much fatigue, at length beheld the waving banners of the Emir's tents.

This moment, which might have been expected to be that of their happiness, became in reality that of confusion, inquietude and remorse. "How shall we appear before Salamis?" said they among themselves. "What account shall we give of the loss of his son? You Rabir, who began, and conducted our project so successfully, assist us now in bringing it to a happy conclusion."—"You are mistaken concerning my views," replied he. "I saw you resolved to sacrifice the blood of Habib, and endeavoured to turn you aside from your purpose, by seeming to encourage you in it. For this alone did I then appear to be an accomplice with you ; but at present I am torn with remorse, and by no means in a condition to invent a falsehood, which might conceal our perfidy ; my looks, my countenance, my silence, and my confusion, would all serve to betray us. Invent some story yourselves, and let the most impudent relate it. I will not contradict, but
neither

neither can I assist you."—"Very well," replied one of them, "I will undertake this business."

The caravan arrived in the camp of Salamis; and the Emir and Amirala came out to meet the company, eager once more to behold their son. But imagine their surprise, when they beheld nothing but tears, and heard nothing but sighs! He who had agreed to speak advanced towards Salamis, and said,

"Powerful Emir! We return, pierced with grief, at the afflicting news which we bring; but what would our attempts to smooth the matter avail! The son whom you seek, heaven has torn for ever from your hopes. The deserts, through which we passed, are infested with venomous serpents, which lurk under the sand. One evening, as the young Sultan was about to offer up his prayers, and had spread his mantle on the ground, in order to kneel upon it, the moment he had bowed down, a serpent darted at him, and stung him in the face. This was followed by the most dreadful consequences, and these terminated fatally. We wished to have embalmed his body, and brought it back with us; but the violence of the venom had so disfigured it, that we were under the necessity of burying it in the sand, to avoid the pestilential infection with which we were threatened." At this report, the Emir rent his garments, tore his aged locks, and covered his body with dust;

dust: the whole camp resounded with the cries of the disconsolate Amiralá; and the sixty-six tribes of Salamis were overwhelmed with grief.

Meanwhile, what hath become of the young Habib? Hath he opened his eyes to the light, or hath the poison's active rage deprived the Queen of seven seas of her sweetest hope?

The sun had arisen in the East in all his splendor, and shot his burning rays on the eyelids of Habib, across an unclouded horizon. The awakened birds warbled on the tops of the trees which overshadowed the meadows; and the fragrant flowers delighted the sense of the young hero; while the gentle zephyrs fanned his locks, and shed an agreeable freshness over his cheeks. All nature now having shaken off repose, invited him to awake, and, as the strength of the potion was now exhausted, he at length opened his eyes. Yet affected with the ravishing spectacle around him, he still believed himself under the illusion of an enchanting dream.

His mistake, however, was but momentary. He arose, and recovered his senses and recollection; he endeavoured to find where he was, all was silence around him; he looked abroad, and beheld nothing but frightful deserts; he then called on his companions, his arms, and his steed; but all had disappeared. "O treachery!" exclaimed he; "mourn unhappy Arabia!"

bia ! thy knights are void of virtue ; and from the dread of labour and death, they have fallen into infamy !

“ Thy glory is departed, wretched Arabia ! tear thy hair ; cover thyself with the dust, and bathe thyself in tears ! Cry and howl, till the tygers and panthers are dismayed, for the enormous crime of treachery has been engendered in thy bosom. Ah ! who on earth will be faithful, since the Arabian knights have ceased to be true ? Ye men ! For ever henceforth shall ye be despised, for the great Prophet hath scorned his own. Ye fertile plains of our country ! no more shall your seed come to perfection, and ye shall produce nothing but wild fruits. Happy flocks of our valleys, your fruitful dugs will be dried up.

“ Ye active and industrious people, who carried plenty with you even to the barren regions of Hesebon and Philarioth, who said to the desert, thou shalt be a desert no more ! behold the colours of our tents streaming in the air ; triumph in your success ! And ye, once a happy people ! come down from these places where you were possessed of every thing ; lay aside your armour ; in vain are ye loaded with buckler and spears. Prepare yourselves for flight or for slavery. The weapons which you throw, and the arrow which flies from your bow, are but vile reeds, since the honour of Arabia is gone !

Stretch

Stretch out your hands to receive your chains :
The people that were not virtuous, never yet
were free.

“ Insult no more over the effeminacy of
Egypt, or the Syrian, who, in quest of riches,
commits himself to the inconstancy of the
waves : remember that you have now no de-
fence.

“ O Salamis ! O my father ! when thou shalt
require of these cowards the treasure thou
entrustedst to them, and with thy awful voice
shalt say, “ *Where is my son ?* ” — “ Ah ! how
shall they be filled with dismay ! Too late will
the bowels of the earth open to devour them.
Return not, cowards, into Arabia ! Nor, with
your hated presence, afflict those whom you will
dishonour. Following me, you were afraid of
labour, of famine, and of death : May labour,
and famine, and death pursue you, from desert
to desert !

“ Star which presided at the birth of Habib,
through a thousand dangers you call him to
high fates, now behold him ! present dangers
he despises, and hastens to meet others. Thus
may your influence brave every obstacle, and
support him in his course !

“ Protector of Mussulmen ! fall at his feet.”

With these words Habib kneeled down at
the side of the fountain, and performed his ab-
lution, and offered up his prayers to God and
his great Prophet, certainly with more fervour,
and

and with as much tranquillity, as if he had been under his father's tent.

He directed his eyes towards the star of the North, which was henceforward to become his guide; and perceived a high and steep hill, which he determined to climb. Near him he saw his cloak and his shield. "Precious gifts of heaven!" exclaimed he, "you have been saved from the hands of perfidy, and shall be my bulwark and defence! He likewise found his poinard in his girdle.—"Fear nothing, my dear Dorathil-Goate," added he; "your knight is no longer disarmed; he has still weapons left to avenge you of your foes."

Before he departed, he provided himself with some wild plants, with which Il'Haboul had made him acquainted, and whose roots might serve him for nourishment. He at length began his journey, and travelled with much less anxiety than when accompanied by the twenty malcontents. With his head uncovered, he endured the sun's heat, and defied its fiercest beams. Agility, united to strength, enabled him to perform the journey with great rapidity; and he stopped only thrice a day, to offer up his prayers, and now and then to refresh himself with the roots he had laid in store. Before night he had gained the third part of the mountain, which he had perceived in the morning. There he found a ditch full of water, but so deep, that he

he could not reach it without much labour. A tree overhung this hollow, which had been formed by the rapid fall of the water; and with his poinard he cut up another by the roots, and joined it to the first, and thus he gently descended to the very bottom of the ravine, to quench the burning thirst which consumed him. Affected, however, with this unexpected blessing, before he satisfied his real need, he performed his ablutions, and gave thanks to the Author of Nature, and Mahomet his Prophet. After this he came out of the ravine.

In this place he was obliged to pass the night, and to defend himself from wild beasts. At a little distance, he perceived a rock hollowed out by the water; and having collected a number of very large stones, he formed to himself a sort of cave, wherein he might sleep in security. There he spread his cloak, placed his buckler under his head, and after some reflections on his situation, abandoned himself to sleep.

“The brave,” said he, “find their tent in every place, while the abject can no where find rest to his head.

“Happy is he who hath learned in camps to sleep amid the sound of trumpets! the thunder will not disturb him.

“Il’Haboul

“ Il’Haboul, and my father taught me to become a man; and such as they formed me, I here find myself.

“ Salamis! behold your son: Il’Haboul! behold your pupil: and Dorathil-Goase! behold your lover. In peace he reposes under a rock, in the fond expectation of awaking to glory.

“ Ye stars, enemies to my happiness! ye oppose the decrees of heaven, and one day ye shall be driven from your spheres. A pavilion, made by the hands of men, would leave me exposed to your strokes; but, sheltered by the enormous mass which covers me, I defy your fiercest rage.”

Saying this, Habib fell asleep. The savage inhabitants of the forest, attracted to the rock, by the footsteps of the traveller, roamed around his cave. They set up terrible roars, and contended for the prey, of which they thought themselves already possessed. Love might keep the lover of Dorathil-Goase awake, but fear had no power to disturb his rest. Nature shed over him her drowsy influence; and, amid the dismal noise of lions and tygers, he took that repose, of which he stood greatly in need.

Day began at length to appear, through the chinks of the vast enclosure with which Habib was surrounded. He therefore came out, and de-

scended again into the ditch, to perform his ablution, and offer up his prayers. He then refreshed himself with the few roots that remained, resumed his cloak and his buckler, and set out on his journey.

Scarcely had he reached the summit of one mountain, when he saw before him another, still more inaccessible. No path nor practicable road was to be seen; and he must climb it by leaping from one rock to another. And when he met with a plain, he had to tread on deep and burning sand, where, even in the places best defended from the rage of the sun, no tuft of grass, nor a single drop of water, was ever found. Nature herself had dried up these frightful regions, and seemed to prepare for the traveller the road to the infernal mansions.

Overpowered with fatigue, and wasted with hunger and thirst, Habib perceived that his store of roots was exhausted; and therefore redoubled his steps, that he might reach the mountain that lay in his way, before it was night. After many efforts he at last arrived, but found neither springs nor ditches there. He hastily built a hut with stones, and shut himself up in it, tortured with want and fatigue. Yet he tried the only method that remained, to refresh his tongue and the roof of his mouth, which were perfectly parched by the dust and the heat of the sun. Having observed,

observed, that the dew fell in great abundance in that country, he spread his handkerchief on a rock without his cave, intending to squeeze out the dew, as soon as he thought it sufficiently soaked.

Having taken this precaution, which saved him from the greatest of evils, he went to rest, having first performed the duties of a pious Mussulman. But he would not have been able to sleep, unless he had thus communed with himself.

“Speak,” said he, “with thyself, Habib, be the reply ! In travelling through danger to glory, did destiny promise, that thou shouldst enjoy conveniences on thy way ?

“Thou art now in the desert : Ask Mahomet, why he hath not commanded Moses to rain honey and manna upon thee, as he formerly did upon the descendants of Abraham ?

“Born to struggle, thou art now in distress ! Remain firm, Habib ; heaven is on thy side, but thou must co-operate with it.

“The applause of Salamis, of Amiralas, and of Il’Haboul ; the high approbation of heaven itself ; the heart and the hand of Dorathil-Goase, and the throne of seven seas, are the reward of thy toils ; tread on the fire without stumbling, thou art in thy way to glory.”

Habib, having thus recalled his patience and his courage, quietly fell asleep. He awaked with the morning, and went out from his hut to take up his handkerchief. O Providence ! O invisible support of man ! The moisture which he squeezed from the linen into the hollow of a flint, was to him a cup of blessing, which, as he was assailed by want, was the most delicious he had ever tasted.

Transported with gratitude, and pursuing his journey with more vigour than ever, he thus exclaimed :

“ He who hath given me the dew, hath also taught me to gather it ! Blessed be the author of the universe !

“ Ye flinty rocks, calcined by the heat of the sun, at the order of your Creator, ye shall be changed into fountains of waters.

“ Hunger and thirst vanish before the ruler of nature ; and the stores of plenty are opened at his will.”

The traveller found, betwixt two rocks, a tyger's den, where the female had just brought forth her young. On seeing a stranger, her eyes flashed with new fire, her hair stood up, she lashed the air with her tail, and the echoes reiterated her roarings : she attacked the hero, who opposed her with his shield, and seizing his dagger, he thrust it, with an unerring and vigorous arm, into the heart of the animal.

The

The tygres fell, and Habib, availing himself of the blessing which was thus sent him, made a cloak of its hide, and cut out such parts of the body, as, in his needful situation, might serve for food, and then returned thanks to heaven and Mahomet, for his victory and success.

It was late, and he must now think of a retreat for the night. The cave of the tygers furnished him with one already prepared. After killing the young ones, and putting the inside of it in proper order, he shut up its mouth with an enormous stone, spread his handkerchief to imbibe the dew, and laid himself down in the cave, on the skin of the tygres.

The evening twilight was almost over, and the handkerchief was wet with the dew. He drew it in, and squeezed it into the scull of the tygres, which, with some pieces of her flesh, that he had dried in the sun during the day, furnished a most delicious repast. He fully satisfied his wants; and that he might be completely refreshed from fatigue, he laid himself down, and fell asleep, after having elevated his soul to the most sublime ideas.

“The blessings of the Almighty,” said he, “are scattered throughout all nature. Sometimes she seems to withhold them, but the industry of man can force her to give them up.

“ Thanks to thee, O Mahomet ! Thou yet hast a regard to Habib, though abandoned by his friends ! And givest him for a companion one of the spirits over whom thou rulest !

“ Every thing goes well with me ! The enemy came forth to attack me, but she fell by my first stroke. Her skin serves me for cloathing, her body for food, and from her skull I quench my thirst.

“ Tremble, audacious enemies of Dorathil-Coase ! her knight hath conquered without arras ! and, under the protection of the Prophet, he is hastening to subdue those of Solomon !”

Full of vigour and of courage, Habib had arisen before day, and resumed his journey with greater spirit than ever. In the meantime, he as yet saw no end to his toils, and difficulties and dangers seemed to spring up under his feet. He could perceive no outlet from these steep mountains, and from their dreadful ridges nothing but deserts was discovered, as far as the eye could reach. In these tracks, where mortal never trod, he beheld nothing but wild animals, which retired before him, or which were to be opposed with the dagger, and enormous serpents, which he had to crush with stones ; and the uncertainty of

of success, by depressing the courage of the young hero, diminished his natural vigour.

As he descended one of these steep mountains, and having nothing with him but a few roots, he perceived a sandy plain, which was terminated only by the horizon. In all that immense space, over which he was obliged to travel, he had no hopes of finding any sort of resource; and had he been an ordinary man, this circumstance must have sunk him in despair; but Habib thought of nothing but how to surmount this new difficulty.

He could not travel during the day, without being scorched by the beams of the sun, and losing the use of his feet, from the burning heat of the sand; besides, he could find no water to quench his thirst. It would be impossible for him to form a safe retreat for the night among the sand; and the tygers and panthers, who then roam more eagerly, might attack him unawares, and tear him in pieces. Habib, therefore, took the resolution of resting during the day, and of travelling by the light of the star, which, during the night, was to serve him for his guide.

On viewing the ocean of sand which was before him, and seeing the sun in his meridian, he stopped, and having, by the assistance of his poniard, fixed his buckler, so as to defend
his

his head from the sun, he laid himself down on the skin of the tygres, and fell asleep.

No sooner had night extended her sable veil, than he tore himself from the arms of sleep, and began his journey. The handkerchief which received the dew was fixed to his neck, and floated on his shoulders. In this manner, he could banish thirst, but how shall he appease his hunger? He had nothing left but two roots, and knew not when Providence might send him any supply; yet, as he walked along, he was lost in admiration at the spectacle which the heavens displayed to his view.

“The magnificent vault of the firmament encloses all nature, and covers the barrenness of the desert.

“Is there a spot in the universe, where man is not forced to admire the wonders of the Creator? Were I to search into the bowels of the earth, I should there find gold, and rubies, and rivers still more precious.

“The moon, preceded by the constellations that dispense the dew, rises above the horizon to supply the place of the sun.

“Ye would be refreshed, ye burning sands, but the sun, while he darts his rays, cannot affect you; nothing can ever remove from you your sterility.

“The heart of the ungrateful is like the sand of the desert; the blessings of heaven are showered

showered down upon it, without leaving any impression of the bounty which bestows them.

“Take courage, Habib! Thou never wast unmindful of the benefits thou didst receive! Behold the motion of the skies! There, at this very moment, thy destiny is weighed! Banish every fear! Put a firm and vigorous foot in the balance, and thou shalt cast it in thy favour!

“Behold the solemn silence which reigns in that high region! There thy judges dwell! There Mahomet, and the seven prophets, intercede in thy behalf.

“Great Prophet! Friend of the Most High! One of thy followers cries to thee from the desert! Hear thou his voice, and answer his request!

“The end he has in view is heroic: You were the model of heroes. His heart burns with glory and with love! Whatever on earth bore the great characters of virtue, thou didst not despise.”

In this manner, did Habib forget, as he travelled along, his fatigues and his wants.

Towards morning, as he looked at the distant horizon, he thought he perceived a small black point. “At length,” said he, “I see the boundary of this extensive plain; that object which I behold, is, without doubt, either a mountain, or some collection of vapour, arising from the habitations of the human race.

“Thou

“Thou shalt see men, Habib ! However much the passions have armed us against one another, still the countenance of a man kindles at the sight of his fellow.

“These men have perhaps never seen the child of Providence ; I will shew him to them, and constrain them to believe in its gracious superintendence.

“I will not say to them, that I must have gold and silver, flocks and tents, and slaves ! All I will require of them, shall be a cup of water, a handful of rice, and the road to Mount Caucasus !”

In vain did Habib make the most wonderful efforts to arrive at this black point, for it seemed to be always at the same distance. Being tormented with hunger and thirst, and oppressed with a scorching heat, he stopped, and laid himself down ; and as his fancy was filled with imaginary hopes, it soon procured him a most refreshing sleep.

The fresh air of the evening awaked him. He had been tossed with distressing dreams : a rivulet had rolled back to its source, refusing its waters to his parched lips ; and the food which was set before him in abundance, had been immediately carried off by invisible hands. He arose, still loaded with fatigue, but in the flattering hope, that, by travelling all night, he would, in the morning, reach the object on
which

which his eyes were perpetually fixed, and on which his heart had already placed its hope. He made use of every faculty of his body, and tried every resource, in enduring so many hardships ; and, supported by his courage alone, he still triumphed, and was raised above himself.

Day at length enlightened this extraordinary journey. But as he advanced, he still saw the black point in the same position, in which he had first discovered it. Meanwhile, as Habib had neither stockings nor shoes, the sand, heated by the fierce rays of the sun, had burnt his feet ; and still finding nothing in this terrible desert, but heaps of dust, his strength was entirely exhausted, and every thing seemed to fail him, except his hopes. In this situation, he spread his tyger's skin upon the sand, and kneeling down, performed his ablution with earth ; then, lifting up his hands, he addressed a most fervent prayer to heaven, and with a mingled tone of affliction and trust, exclaimed, " I am wandering in an ocean of sand, where my eyes can discover no bounds. The earth seems to fly before me like a cloud. I have commanded the burning sand to serve me instead of water in my purification ; it obeyed, and I am purified. The Creator will yet bring the earth near me, and oblige it to supply my wants."

" See !

“ See ! My feet refuse their office, my limbs totter, my knees bend, and I must crawl on my belly, to the places whither I am called by the decrees of fate ; but what, O Great Prophet ! wilt thou say, when thou shalt behold a child of thy tribe creeping like a worm ? ”

While he spoke thus, and while his eyes were still fixed on the object towards which he seemed to travel in vain, he perceived like a small point separate from it, and which, soaring aloft, seemed to advance towards him. For some time it hovered in the air, and then descended. This was a roc, a bird of a prodigious size, which alighted about fifty paces from him, and remained there without making the smallest motion.

Habib arose and approached the bird ; and when he was so near as to be heard, “ Bird,” said he to it, “ thou art a creature of the Almighty, and I respect thee as one of the works of his Providence ; if thou art sent to the relief of an unfortunate, but faithful Mussulman, whom his brethren have basely abandoned, in the name of God, and of his Prophet, I command thee to make a signal, by which I may know the purpose of thy mission.”

The roc immediately stretched its wings, clapped them three times, and bowed its head before Habib. The young Sultan drew near it, and observing that it carried a damask cushion,

tion, tied to its talons, by threads of silk, he sat down upon it, keeping himself firm by the threads; and no sooner was he properly seated, than the bird flew aloft into the air.

“The earth, which retired before me, now flies under my feet,” said Habib, as he was raised above the clouds.

“Ye dreadful heaps of sand, ye are no more in my view than a particle of dust! Present famine and death to monsters, and venomous reptiles, ye have no more power over the slave of God, and the servant of the great Prophet; a passage is opened to him through the air.

“Bird, messenger of the Most High, obey the orders of a faithful Mussulman! carry him to mount Caucasus, and the repository of the arms of the wise and powerful Solomon.”

The obedient roc transported the young Habib to the mountain which was the object of his journey. All his senses were stunned by the rapidity of the flight, and greatly increased his weakness. He was received by Il'Haboul, and carried into a place where he was soon revived by a gentle and penetrating heat.

In proportion as he was sensible of recovering his strength, expressions of gratitude flowed from his lips. “What! is it you, my dear Il'Haboul! You have not then abandoned me!”

“Orders, far superior to mine, O brave Sultan !” replied the genie, “have conducted you to this place. It was the office of the bird of the illustrious Solomon to carry, and it is my duty to receive you here ; judge, my dear Habib, with what pleasure I perform it. I was not ignorant of the treachery you have met with, nor the difficulties you have surmounted in the deserts, nor of the dreadful despair of your father Salamis : but, guardian of the treasures of Solomon, which are shut up in the bowels of the earth, I could not, without his orders, leave this place, to bring you any relief. It is the will of heaven that virtue be tried with adversity, and you have indeed felt it in its most afflicting forms ; yet the sufferings of the Emir Salamis and Amirala, are equal to yours. Crowns of glory await you, but you must lay hold of them by force. It is the lot of those who are highly favoured among the children of men.”

While Il'Haboul spoke thus, a collation, composed of dishes which could not hurt a stomach weakened by the most rigorous abstinence, was placed upon a table. Habib partook of it, and at the same time was surprised to find plenty of such delicacies, in the middle of the most frightful deserts.

“You are here in an enchanted habitation,” said Il'Haboul. “The great Solomon, who,
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by means of his profound wisdom, employed all nature in his service, can never want supplies. Before he took his seat near the Prophet, on account of his excellence, he buried his treasures here, to withdraw them from the rapacity of man, who has no enjoyment but in the abuse of them; and here also are laid up the arms with which he combated men, and rebel spirits. Illaboufatrou, the father of Dorathil-Goase, I myself, and the genies of the race of Eblis, soon felt our inferiority, and submitted without resistance; others were less wise, and are accordingly confined in prisons, at no great distance from this place. The formidable Abarikaf, whom you must attack, and a number of other rebels, saved themselves from slavery by flight, by cunning, and even by force.

“Hitherto, my dear Habib, you have discovered a steady firmness, and have bravely displayed your strength against the savage inhabitants of the deserts; nor have difficulties and want shaken your valour. The eye which watched over you, hath brought you relief, when, of yourself, you could do no more. When you were met by the roc, you had still five mountains of ice to cross, before you could arrive at the summit of mount Caucasus, which you had seen at the distance of two hundred leagues. But the dangers which now await you are of a

different nature. It is not by strength you must oppose them ; it is by the calm possession of yourself, and by a courage which no terror can shake, that you must draw up from the treasures of Solomon, the formidable arms which no power can resist. As soon as you shall be completely recovered by rest, I will converse with you concerning the duties you have to fulfill, and the means you must employ."

After this, Il'Haboul led his pupil into his cave, where he found every thing that was necessary for recovering him from his fatigues. In the faint state to which Habib was reduced, one day was by no means sufficient to re-establish him so far as to be able to undertake his laborious enterprise. Unless the genie had obtained the ascendant over him from his early infancy, it would have been difficult to have restrained so impassioned a lover ; but the wise Il'Haboul exerted an authority, which long habit had confirmed, and persuaded his pupil, not to expose himself to any new trial, till he should have recovered all his vigour. This interval he employed in instructing him in what he had to do, to accomplish the object for which he had undertaken the journey to mount Caucasus.

" My dear Habib," said he, " you are called by the fates to avenge Dorathil-Goase on the
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the barbarous rebel Abarikaf. This Queen's dominions lie at a prodigious distance from this ; and deserts, as extensive as those you have already passed, lie between you and the seas which surround them ; and long and difficult will you find the road, if you are inclined to go from hence to embark on the sea : for it is inaccessible, except by a passage through the centre of the earth. But what prudence and care ! what vigour of soul, my dear Sultan, is necessary for the successful accomplishment of this perilous journey ! If forty gates of brass, guarded by malevolent genies, of uncommon vigour and strength, can stop you ; if one moment's forgetfulness or inattention should steal upon you, you will infallibly be exposed to the greatest of all evils !

“ You will cross all the halls, in which are shut up the treasures of Solomon. The first contains the precious and venerable deposit of that very armour by which he reached that height of power that astonished the world. This is the least guarded part, and that which is most accessible to the research of mortals ; and happy would they be, if, when they have reached it, they were contented with the acquisition, without wishing to proceed farther. .

Solomon was the most learned man that ever lived. He fixed the principles and demonstrations of science, by three hundred and sixty-

fix hieroglyphics, each of which, even to the most cultivated genius, would require a day's application, in order to discover its mysterious meaning; will you take time to examine them?"

—"I love Dorathil-Goase," replied Habib:

"She is in danger, and I want arms to engage Abarikaf! When I have conquered, I will seek instruction."—"Many are less excusable than you," replied the genie; "but, since Solomon left the earth, five hundred knights have penetrated into these deserts; all of them neglected the studies I have proposed to you, in pursuit of the treasures shut up in the hollow places of this immense subterraneous abode. Their great object was to gratify their passion, and they have all fallen through ignorance, for not one of them ever returned; you also are yielding to yours; but let us endeavour to guard you from a similar disgrace.

"I will conduct you to the first gate, where you will see a golden key at your feet, with which you must open it. The spring of the lock will yield to the smallest effort. Draw back the door with the utmost caution, that it may shut behind you without the smallest noise."

In this first hall you will find a black slave, of a gigantic stature. The forty keys of the other apartments, through which you must pass, are suspended by a chain of diamonds,
which

which hangs from his left hand. On seeing you, he will set up such a terrible cry as will shake all the vaults of the cavern, and lift up against you the blade of an enormous scymetar. Guard your soul from fear, and cast your eyes upon his sabre ; and as I have instructed you sufficiently in the knowledge of talismanical characters, pronounce aloud the words which you will read upon this blade of steel ; engrave them upon your memory, so that no calamity you may ever experience, shall be able to efface them : on this depends your safety.

“ The slave will then submit to you, and after having disarmed him, you must, together with the keys, take along with you the sabre of the illustrious Solomon ; but you would search for the talisman on it to no purpose, because it will disappear, the moment you pronounce the words of which it is composed. You will then open the first of the forty doors, and shut it with the same care. There, you will see the arms of Solomon ; but touch neither his helmet, his cuirass, nor his shield ; you have his scymetar, and you must not be armed with iron. It was by courage, vigour, patience, and prudence, that Solomon overcame. Four statues, covered with hieroglyphics, will represent to you these four virtues. Reflect maturely on these emblems of wisdom, and learn

to appropriate their meaning ; this will be an armour of which you shall never be deprived. Carefully examine the arms of the prophet, as you did the scymetar of the slave ; and the knowledge you will derive from them will enable you to conquer every foe ; but without this, and should you forget the characters engraved on the sabre, know that you carry in your hands only a blade of steel, which rust and time will consume.

“ When you shall have remained in this first apartment as long as you think necessary, you must leap at once over the space which leads to the second, the door of which you must open and shut always with the same caution. The weapon, which will hang from your belt, and the words which you shall pronounce, will render you master of whatever slaves may be there on guard. I will not at present enter into the detail of the immense riches you will find in it : in the eyes of Solomon, gold and silver were of no estimation ; and although he made use of them in the accomplishment of those works which shall be held in everlasting remembrance, yet he cheerfully returned them to the bowels of the earth, whence he had drawn them by his knowledge ; he was not of opinion, that the happiness of mankind depended upon them.

“ If,

“ If, as you pass through these forty halls, you should meet with any thing you do not comprehend, rub the blade of your scymetar, as you repeat the words, which you must take care to remember, and you will then discover the meaning of any difficulty you may have met with.

“ I need not, O virtuous Sultan ! caution you against avarice, and indiscretion, which were the chief causes of the death of the knights, who have already attempted this perilous adventure. Under the tents of the Emir Salamis, you have already learned in what true riches and power consist. No gold shines in his habitation ; he gives himself no trouble either in collecting or distributing it : a formidable army is in motion on his first signal ; and his abundance consists in the wise choice of things that are useful, and in the contempt of such as are superfluous.

“ Curiosity also is a fault against which you must guard. Remember, that, in the road you are about to take, every thing that may excite it, is absolutely dangerous to the man, who is not perfectly acquainted with the three hundred and sixty-six truths, the sole foundation of Solomon’s wisdom.

“ Above all, when you shall have opened the fortieth door, at which your subterraneous journey terminates, take care not to let your eyes,

eyes dwell on the objects which will strike them. You will find there a veil of silk, and will be particularly struck with some characters, written in gold and relieve; from these you must instantly turn away your eyes; for, should you read them, they would prove your sentence of death, and its execution would instantly follow. But draw up the curtain, and if you have hitherto wisely observed the rules of prudence I have pointed out, you will then be astonished with a most beautiful spectacle; you will perceive the first of the seven seas, which you have to cross before you can reach Dorathil-Goase, and you will find at your hand every thing necessary to facilitate your passage: But, if you have neglected in one point the instructions I have given, you will be exposed to the most dreadful dangers.”—

“It is perhaps unfortunate for me,” replied Habib, “that I am unacquainted with the sentiment of fear, and for this I am indebted to you, to Salamis, and to Amiralas; you endeavoured to arm me against terror of every sort, and perhaps to make me depend too much on myself; yet I will endeavour to practise your wise lessons.”

“Go on then under the shield of the illustrious Solomon, valiant hero! May his spirit accompany you! I pray most earnestly, that you may succeed, and should you be so fortunate,

fortunate, I will find in your success an abundant recompence for all my labours."

Il'Haboul laid the tyger's skin, and the buckler and poniard of the Sultan, in his cave; and dressed him in a style extremely simple, and convenient for the enterprize in which he was about to engage. The genie then took him by the hand, and led him along a winding path of this cavern, to the first brazen door, the key of which they soon perceived.

"Take this key," said Il'Haboul; "and forget not, as soon as the first slave shall threaten you with his sabre, to pronounce aloud the magical characters you will read upon its blade. Bestow such attention upon them, as that they may be engraved for ever on your memory; and pronounce them on every appearance of danger, whether within or without the vast cavern through which you are to pass. Open and shut the doors with the greatest care, and remember, that every thing in this habitation is symbolical, and that your conduct must correspond to this. You must not forget my other directions, but at present I insist only on such as are most important. Embrace me, my dear Habib! I must return whither duty calls me."

Il'Haboul withdrew, and Habib softly opened and shut the first door. He perceived a black giant, of a most formidable appearance, who,

who, on seeing him, set up such a cry, as shook the vaults of this first grotto. The monster drew the terrible scymetar; but the attentive Habib cast his eyes upon the blade, and with a loud voice pronounced the word *Power*, which was engraved in letters of gold; and thus disarmed the slave. The scymetar and keys at once dropped from his hands, and he bowed down before his conqueror.

The young Sultan laid hold of the formidable weapon, and advanced towards the second door, which he opened. He saw seven different roads, but all of them were dark. Uncertain which to take, he pronounced, with a loud voice, the enchanted word, upon which, a pale and trembling light appeared at the entrance of the fourth road. He followed it down fourteen hundred and ninety steps of a staircase, which was but half lighted.

He arrived at length at the third door, still conducting himself with the same prudence. Here he was met by two monsters, who in part resembled women, and who, with a view to catch him, threw at him two enormous grappling irons; but Habib having pronounced the word *Power*, the iron immediately softened, and the monsters fled.

Habib was astonished at the magnificence which he beheld. The hall was completely illuminated, by a lustre of carbuncles, which
was

was supported on pillars of jasper. The armour of the great Solomon was triumphantly displayed in the centre. The full spread phoenix ornamented the top of the helmet. It was impossible to look upon the splendor of the cuirass and buckler; and the spear of steel sparkled with fire. The scymetar was not there; but Habib was transported to find, that the one he possessed, corresponded entirely with the other parts of the trophy. All these weapons were covered with mysterious characters, whose meaning he endeavoured to discover. Upon the cuirass he read these words:—

Firmness of soul is the true cuirass of man. He went on, and found on other parts of the armour: *Patience is his buckler. His tongue is his strongest spear. Wisdom ought to be his helmet. Prudence his vizor. Without valour, naked are his arms. Without constancy, his legs are useless.*

“O illustrious Solomon!” exclaimed the hero; “on the front of his helmet, the phoenix still proudly displays his plumes.

“Arm yourselves with blades of steel, ye feeble warriors of earth! By the aid of virtue, the Prophet of the Almighty marched on to glory.”

Habib then contemplated the three hundred and sixty-six hieroglyphics which adorned the walls of the room. Among these, there was

one remarkable for its simplicity, but which he was yet unable to comprehend; another, more complicated, unravelled its mystery; the three hundred and sixty-six hieroglyphics were explained, and yet they could only be explained by one.

“ Science ! I feel thou art formed to charm my heart, but thou art beyond the reach of my understanding. Who will give me the eyes of the lynx, that I may penetrate thy mysteries ? At present I am unable even to behold thy dazzling splendour ! March on, Habib, to thy destinies ! They have promised thee glory ! It is from the height of the heavens that wisdom is derived : Enlarge thy desires, and, under the favour of thy star, continue thy course ! ”

As he spoke thus, he advanced towards the door, which was to open into the place where the riches of Solomon were shut up. Obligated still to descend by new steps, and winding paths, he arrived at the different doors, which he opened and shut without the smallest noise ; and every where met with monsters, who endeavoured to terrify him by their deformity, their cries, and their threats. The head of one, formed of a human scull, and armed with horns, terminated in an eagle’s bill : that of another united three different species of animals, and was something betwixt a lion, a tyger, and an elephant ; this last had the mouth
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of a crocodile, and the shoulders of a man; and its terrible hair appeared to the hero like a hydra, with three heads resembling those of women, twisted with serpents.

But Habib, full of undaunted courage, and faithful to the instructions of the genie, overawed these threatening phantoms by one word, and, without emotion, cast his eyes on heaps of gold and diamonds, and broken statues. He quickly passed from one door to another, whenever the objects which he met contained no symbolical representation of the victories of the prophet. He stopped however in one place.

This was a spacious hall, around which were seated an infinite number of beings in human shape; the most venerable among them, placed on an elevated seat, and with a desk before him, was reading, while all the rest appeared to be listening to him. When Habib entered, the whole assembly arose and bowed to the hero. Respect interrupted the reading, and the Sultan addressing himself to the reader, thus said to him:

“If you are permitted, tell me who you are, and what it is you are reading?”—“I am a genie, and a slave of Solomon,” replied the reader, “entrusted by him with the instruction of my brethren, whom you see here. They will obtain their liberty, whenever they

have acquired such knowledge as is necessary for the direction of their conduct. The book which I read is the Alcoran; but, alas! although I have been explaining it for several ages, yet the eighth part of those who hear me do not comprehend so much as the first line! Pass on, young Mussulman; you have nothing to learn either from them or me. Advance to your destinies, and be always as prudent and circumspect as you have hitherto been."

Habib left this school, reflecting how difficult it is to comprehend the truth, when one is not disposed to hear it; and blessing God and his Prophet, that he was early instructed in the knowledge of the Alcoran.

The young Sultan had now opened and shut thirty-nine doors; and had been five days in passing through these subterraneous abodes; places where no ray of the sun ever marks the fleeting hours; where time, undivided by days, and months, and years, rolls on subjected to no calculation; and where the silent revolution of ages is not perceived; places where those blessed spirits dwell, whose active souls are engaged in nothing, but in promoting the happiness of the faithful, and who are not subjected to the dominion of their neighbours.

Habib had not as yet passed into the other prisons in these gloomy caves, where malevo-

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lent spirits live in a very different condition. The scythe of time oppresses them in a manner beyond our conception. The vices of the world spring up and ferment in their corrupted hearts, and they are the wretched victims of every want.

Our hero had kept no account of the number of doors through which he had already passed. Whenever he appeared before a new one, the key which was to open it, disengaging itself from the bunch which he held in his hand, applied itself to the lock. He was at length opposite to the fortieth door. It opened of itself, and he perceived the fatal curtain of silk, of which the genie had spoken. He was struck with the splendid characters, which he was prohibited from reading. He hastily drew aside the curtain, and beholding the sea on which he was to embark, in order at length to gain the end of his toilsome labours, he sprang forward with great vigour to reach its shores. But, at that very moment, the fortieth door, which he had neglected to shut, rolled upon its hinges with so terrible a noise, that the very foundations of Mount Caucasus trembled.

All the doors which he had already passed, and all those of the prisons, were thrown open and dashed to pieces, with a crash that seemed to shake the vaults of the sky. Legions of

spirits, in the most hideous shapes, issued forth, and rushed towards Habib ; and the most terrible signs and threats accompanied their steps and gestures.

Habib turned round to face them ; and had he been as susceptible of fear as he had been inattentive, he must have been undone. But he was become cool from the excess of danger he had so often experienced : he recalled the formidable word, and brandishing, at the same time, the steel of Solomon, pronounced the magical word with a steady voice. The affrighted crowd immediately returned with precipitation, and the door which opened upon the sea, shut with great violence. But all the malevolent spirits did not return to their prisons.

A party of them rushed into the sea ; it stirred up its deeps ; the billows raised themselves on high, and driving the vapours from afar, formed dreadful collections of them. Day disappeared, the sun was darkened, the thunders began to roar, the winds were let loose and struggled with the thronged clouds, and the billows of the ocean, dashing against one another, sent forth a hollow noise, and presented a black and watery surface, which the flashes of lightening appeared to taint with blood.

The tempest raged on every side ; the winds, imprisoned with the furious thunderbolt, avail themselves

themselves of the passage which it opened to them, and chace the waters of the sea into their deepest recesses. The tremendous sound of the billows, and the fearful whistling of the winds, shook the foundations of the solid rocks; and the loud and repeated peals of thunder, seemed to threaten this part of the globe with its original chaos.

The tumult which mingled the elements in such horrid confusion, was not wholly owing to natural causes. Il'Haboul, who was appointed over the guard of the arms and treasures of the Prophet, at the moment when the rebel genies made their escape, had left his ordinary post, at the head of spirits subject to his command; and the earth, the ocean, and the air, had become the theatres of three most obstinate and furious battles.

Habib, struck with the disorder around him, could ascribe it to no cause but his own imprudence: for when he had opened the fatal curtain, the heaven and the earth had a smiling aspect, and the sea which he beheld was serene. He prostrated himself with his face towards the ground, and thus exclaimed:

“Where is the man who thinks himself wise? Let him look upon me, and tremble at his presumption.”

“Where

“ Where is the man whose prudence never forsakes him? Let him approach and put me to shame.

“ I have had a glimpse of happiness, but it vanished. I held the key of my destiny, but it has dropped from my hands.

“ Dorathil-Goase! your lover is unwise; he is unworthy of your affection.

“ In this situation, what cry could I utter, that would bring to my relief the powers of the earth? And if I attempt to move the compassion of heaven, I hear a voice from the bottom of my heart, saying, *Account to it, for its blessings.*

“ The Arabians of our tribe have betrayed me; but how shall I reproach them, since I have betrayed myself.

“ Salamis, Amirala, Il’Haboul! Ye have sown upon a barren soil: and how should you reap the harvest?

“ I will shed tears, like the timid in soul! Confusion will cover my eyes, as soon as the veil of presumption shall be removed.

“ O Great Prophet, I feel that I am guilty, and dare not lift my voice to heaven. But thy goodness towards Habib was conspicuous when he merited nothing; now when he acknowledges his errors, pardon and regard him!”

After

After he had offered up this prayer, Habib arose to look around in what place he was. He found himself on the ridge of some rocks, at the foot of which, the sea dashed its waves with great fury. He was enclosed by a mountain, which was cut with a pick-ax, and appeared an unfurmountable barrier betwixt him and the rest of the universe. He had to pass along the space of a thousand paces, by leaping from one rock to another. The light of the sun was intercepted by dark clouds, the lightnings, which burst from them, tinged every object on which they gleamed, with a red and yellow colour, and a tainted and salt vapour formed the dangerous atmosphere, in which he had to breathe. Day, which threw light on this frightful scene, served only to encrease its horror. Habib, for some time, contemplated the disorder which reigned before him; then, casting his eyes upon his scymetar, he observed that the magical characters which were engraved upon it, shone with an encreased splendor. He had formerly learned from Il'Haboul, that providence never performs a miracle without some cause; and the new brilliancy of the talisman, must decide him to employ its virtues, in quelling this elemental war: he speedily drew the mysterious blade, and brandishing it thrice in the air, he thus exclaimed, "Power of fire, of earth, of air,
and

and of water ! I command you to return to your wonted courses, otherwise I will deprive you of all your energy."

At that instant a brightness was seen to flash from the scymetar, which eclipsed that of the lightening ; a confused noise was heard, as if mountains of sand were pressing on one another ; the sea became calm and tranquil ; the storm was dispersed ; the gentle whispers of the zephyr's breeze succeeded the boisterous winds of the dark North ; and the bright luminary of day gilded with his rays the frightful rocks, on whose summit the hero had found an asylum.

At this astonishing prodigy, the mind of Habib was irresistably impressed with a sort of dread, mingled with joy. " What power," exclaimed he, " has employed my feeble and guilty hands, as instruments to display its energy ! How have the elements been obedient to my voice !

" Creator of the world, thou hast not turned away thy face from the guilty Habib !

" Great Prophet ! Thou still regardest me as a descendant of the tribe of Ben-Hilac."

When he had done speaking, his face still prostrate on the ground, a motion, which he perceived at his side, made him raise his head, and he beheld the virtuous Il'Haboul. " O my protector ! O my master !" said he, " it was certainly

certainly you who performed the miracles I have now beheld?"—"No, my dear Habib," replied the genie," they were effected by the virtues of the illustrious Solomon, and you have been his chosen instrument. You know not what disorders the forgetting my counsels and your negligence have occasioned; but without you, the evil you gave rise to could scarcely have been repaired.

"When, instead of shutting the fortieth door, you rushed to the shore of the sea, the gates of the prisons, in which the rebel slaves were confined, instantly opened, and they thronged from their cells. You would have become the first victim of their fury, had you not made use of the talisman, to the name of which they had been formerly subjected. But terrified at the sight of this, they rose into the air, or rushed into the waters, and produced the tempest which you have just beheld.

"I followed them at the head of my genies; and we began the furious combat of which you have seen the effects, without comprehending them. You then employed the only means which were in your power; the success of which, in the hands of a faithful Mussulman, was infallible. That instant their weapons dropped from their hands, and, affected with a sudden numbness, they fell back, like lumps of earth. Our warriors have put them in chains,
and

shut them up in the prisons which cast them forth : But without your assistance, the combat would have been still going on. I will not reproach you for the inattention which delays your success, and exposes you to unheard of labours, before you can reach it : it is more the fault of love than of yourself, and your passion is the effect of your star.

“ Recollect the knowledge which you must have acquired from visiting the treasures of the great Solomom. Every where, and even in yourself, you will find the armour which secures the success of the true Knight : he knows that they present themselves in adversity, more readily than in the fortunate situations of life.

“ This advice is the last you will ever receive from me.—You are in a career, in which it would be shameful to employ trifling means, in order to obtain success. When our views are directed by wisdom, and we want not to boast of our success, the assistance of heaven alone can be received without shame, and solicited without measure. Farewell, my dear Habib, I leave you in the middle of every want, a prey to new adventures ; but I believe your courage is sufficient for every thing.”

Il'Haboul left Habib on a rock. The sea had retired, and no longer dashed its waves against the foot of his asylum. He was now
able

able to descend, and walk along a pretty short space that lay betwixt one rock and another ; but he had no shelter for the night, and saw no resource against hunger and thirst. Such was the situation of our hero, when his guardian genie disappeared.

A soul, less noble than his, would have abandoned itself to inquietude ; but the scymetar of the illustrious Solomon still hung at his side, and threatened the enemies of the Almighty ; and he had not so much to fear from others as from himself.

“ My fault had humbled me !” he exclaimed, “ but God raised me up.

“ Caucasus, boast not thyself of thy enormous size, and of the hardness of thy substance ; at the will of God I penetrated into thy bowels !

“ Earth ! thou art behind me like a frightful wall ! Sea ! thy boundless plains seem to offer nothing to my sight, but fathomless deeps ; but hope overleaps thy waters, and opens a prospect to me, across the vapours which brood upon thy surface !”

And in reality, Habib discovered land without expecting it. It was the most advanced point of the White Island, which formed a part of the dominions of Dorathil-Goase. In the mean time, night came on ; and that he might not be exposed to its troublesome damps, he

placed himself betwixt three rocks, in order to shelter himself from a cold wind, whose perpetual action had benumbed his body.

At day break, the young Mussulman performed his ablution, and offered up his prayers. He then rapidly surveyed the land which surrounded him, in search of provisions to keep himself alive. The caves which met his eye were filled with shell-fish; the billows had brought along with them some fragments of herbs, which he dried: and thus he provided for his wants, till his destiny should call him to more interesting events.

One morning, as Habib had placed himself upon the rock which jutted farthest into the sea, in order, if possible, to descry some vessel, he allowed himself to be overcome by a gentle sleep. Three daughters of the sea suddenly raised their heads above the water. "He is asleep, sisters," said one of the Naiads to the other two. "Let us approach him, and endeavour to discover who he is. You will be delighted to see him; he is beautiful as the first ray of the sun. Yesterday I saw him bending over the water to perform his ablution, and he seemed to give a liveliness to its colour; you would have affirmed, that the bottom of the sea was strewed with roses. But that we may view him more at our ease, we must lull him so fast asleep, that he shall not be awakened by
the

the noise we are going to make around him. Give me your hand, and let us go round in a circle, till he be in a profound sleep."

As soon as the daughters of the sea were certain of the effect of their enchantment, they came out of the water. They spread their golden tresses, which had been bound in a single lock, upon their shoulders; the gentle zephyrs soon restored its grace and lightness to this hair; a stuff, woven with sea weeds, as fine as gauze, hung from their shoulders, and encompassed their loins; their limbs, adorned with buskins of pearl, and their arms decked with bracelets of coral, rendered them as completely beautiful, as they were captivating. All three stole a look into the water, and, pleased with themselves and their dress, they surrounded the Knight.

"What a beautiful young man!" said the eldest of the three; "Were this a Knight!"—"He is one assuredly," said the youngest; "look at his sabre, but touch it not; for I touched its handle, and it has burnt me."

"Ilzaide!" said the eldest to the youngest, "we must learn who he is, and whence he came. He may have been driven hither by the tempest; yet no part of his dress indicates his being shipwrecked. Bring me one of the largest shells you can find upon the sand, and fill it with water."

Ilzaide obeyed : the shell was brought ; and the eldest of the daughters of the sea then gently took a lock of Habib's hair. " We are going," said she, " to make what I hold in my hand blab out all the secrets of the head in which it grows." She immediately plunged it into the water, and drew it around the shell in a circular motion. " Stir the water well," said she to her sisters ; " the more it is troubled, the more distinctly I shall see."—" Look sister," said Ilzaide, " I believe the hair is melted ; the water is turned into the colour of the firmament, where stars appear, but the bottom of the shell cannot now be seen."—" So much the better," replied the eldest ; " after night comes the day. Stoop down, and observe the picture which is formed."—" There is a country filled with trees, under whose shade flocks are feeding !—And there are tents !"—" He is a native of Arabia."

" Of Arabia ! sisters," said the one of the three who had not yet spoken ; " it is from Arabia, that Dorathil-Goase, our Queen, expects her deliverer ! How happy should we be were this her brave Knight ! He would assuredly deliver us from Racachik, and all his race."—" But the water says nothing of this. Trouble it again, that we may know through what places he has passed."

" Ah !

“ Ah! sister,” said Ilzaide; “ the water becomes black, black !”—“ It is all well !” replied the eldest; “ the truth will come forth more bright. Repeat the motion !”—“ Sister !” said the second; “ see the water is turning white.”—“ Oh ! what a dismal sight is there !—It is composed of mountains, sands, and deserts,” added the eldest; “ all these he hath trodden alone, for I see none but him in the water. He must possess great vigour and courage.—Trouble, trouble the water again ! for the road which I see him take could not have conducted him to this place.—Heavens !” exclaimed she, “ I see the bowels of the earth. That is enough, sisters; for so far as I can perceive, the water will not reveal to us any of the secrets of his heart; but I know a way in which we are more likely to learn them; and you know it is of the utmost consequence for us to discover them; for we have been informed, that we can be delivered from our distresses, and the tyranny under which we groan, by a complete lover, who is not in love with ourselves.”—“ Certainly,” replied Ilzaide, with great liveliness, “ a Knight, whoever he is, cannot be our lover, since we have never seen him.”—“ But when he shall open his eyes,” replied the eldest, “ he must necessarily see us: Be careful then to cast down yours, sister; for they have a more captivating

look than ours ; and should he become enamoured of you, all our hopes would be lost.” —“ Sister, he will love you rather than me,” replied Ilzaide.—“ The great Solomon preserve both of us from this !” added the eldest ; “ but, in my apprehension, we are very much exposed. However, since we must gain his good graces, in order to have a claim upon his services, let us diligently engage in what we can do for that purpose.

“ First, I see he is in want of every thing. These regions have furnished him with nothing except some marine plants, and shell-fish, which he hath eaten raw. Let us prepare for him, when he shall awake, such a repast as we can procure from our neighbourhood. Go Ilzaide, you are more nimble than the goat, which bounds from rock to rock, oblige it to give you of its milk ! Fill a shell with it, whose top and bottom you must shut with aromatic herbs. Penetrate into the caverns of the mountains ; you will find, in secret places, fruits and flowers ; make choice of whatever you think will be most agreeable to the sight, the taste, and the smell. My sister and I will think of the rest, and will do our utmost to present him with a collation, as complete as these dreary deserts can furnish.”

Scarcely was Ilzaide gone, when the eldest laid open her project to the sister she had kept
with

with her. "I know," said she, "branches of coral at the bottom of the sea, two of which would load a camel. We will place four of these here in a square, which we will cover with a stuff like that with which we are dressed; and thus we will form a pavilion. We will next gather sea wreck, which we will perfume after it is dried, and this will serve for a sofa. We will make a table of stones, and cover it with a lace that has never been dyed. The best fish of the sea, boiled and dried in the sun, shall be served up, with the eggs of birds, which I will drive from their nests, and the fruits and milk, which our sister must bring, will complete the entertainment.—As soon as a genie leaves his element, his power is limited. Here industry must supply the place of power, and order and taste that of abundance. Want will make every thing valuable, and gratitude will acknowledge the smallest favour."

Ilzaide had returned, the pavilion was prepared, and adorned, the table was covered, and nothing now remained, but to suspend the effect of the magical charm, which prolonged the sleep of Habib. But it was necessary, that he should awake on the sofa, near which the table was placed, and having the three sisters opposite to him.

"Let

“Let us see now, sisters,” said the eldest, “if this is the Arabian Knight, the lover of Dorathil-Goase. I am about to employ a mean which will infallibly be successful. Raise your hands, and keep them in a gentle motion while I am going to speak: “*By the great Prophet Solomon, Knight, in the name of Dorathil-Goase, I awaken thee!*”

“Dorathil-Goase!” exclaimed Habib, “starting from his sleep, and sitting up on the sofa. He looked around him, and was at once dazzled and confounded. Three beautiful young women, almost naked, a table loaded with the most savory dishes, fruits, flowers, a pavilion all of purple and coral, and the endearing name of Dorathil-Goase, all contributed to produce this effect.

“Dorathil-Goase!” exclaimed he, resuming his courage, “and looking around him, where is my beloved Dorathil-Goase?”—“She is not here, Knight,” replied the eldest of the sisters, but you are in view of one of the islands, which have been taken from her, by the rebel genies. You can discern the land across that arm of the sea. It appears from this like a thick vapour bounding the horizon.

“Are you of her train? Whither am I transported?” said the young Sultan, full of emotion.—“We are,” replied the eldest sister, “daughters of the sea, and though at present subjected,

subjected, much against our inclination, to the laws of the rebel Abarikaf, and under the immediate rule of the monster Racachik, yet our faithful hearts own submission to no sovereign but Dorathil-Goase."

"Where are these usurpers?" replied Habib, enflamed with anger: "I will free the world from them."—"Sir," replied the eldest of the three Naiads, "they are both beyond the reach of your strokes. Abarikaf is on the Black Island, and before you arrive there you have six to cross. Racachik is on the White Island, which is seen from this."—"I will attack him instantly," said Habib.—"The attempt is practicable, but new means must be employed."—"They will easily be found, added the hero: I am here in the middle of an enchantment, for which I am, without doubt, indebted to the kindness of Il'Haboul, or the favour of Dorathil-Goase: but where am I?"—"On the same rock on which you were asleep yesterday, and we have endeavoured to render every thing more commodious for you."—"I thank you," said Habib: your power appears to me to depend on more charms than one; but if you are disposed to continue your goodness to me, might not the least powerful of them all be employed to change this pavilion into a boat, which might at once transport

sport me to the island where the enemy of Dorathil-Goase commands?"

"Knight!" replied the eldest of the sisters of the sea, "although we are three sisters, daughters of genies, and genies ourselves, yet there is neither charm nor enchantment here. This pavilion, and this frugal repast, are the effect of means altogether natural; the fatigues you have experienced since your departure from Arabia, must necessarily have exhausted your vigour; partake with confidence of these dishes, which friendly hands have prepared. You will not suspect our zeal, when we assure you, that in avenging our Queen on the tyrant Racachik, you will do us a greater service than if you had restored us to freedom and repose.—But I will say no more, if you refuse to taste of the dishes we have set before you."

Habib yielded to her importunities, and the daughter of the waters thus went on: "Ever since Abarikaf completed his attempt in stirring up a spirit of disaffection through all the dependant provinces of Dorathil-Goase, he has given the command of the White Island, the frontier of his dominions, to the genie Racachik, the most cruel and infamous of all the wretches under his government.

"This monster, before he repaired to the standards of Abarikaf, infested the seas in the shape of an enormous shark; he pursued vessels, and
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by the poison of his looks, charmed all the sailors and passengers by whom he was perceived. Unhappy they, whose attention he was able to attract ! Their heads turned round, they dropped into the sea, and the monster dragged them under the waves, to devour them. He is still perpetually tormented with this rage ; and when he does not meet with strangers to satisfy his voracity, he gluts himself with the subjects of the Queen. The tyrant Abarikas authorises him in this ; and both of them have sworn to extirpate the posterity of Adam.

“ He cannot indeed kill us, but we are reserved for torments more cruel than death. From among us he chooses his wives and his slaves. These he changes with every moon, and at her next increase, my sisters and I must enter a pond of salt water, which serves him as a harem ; the fatal term is determined in three days ! Should you attack the monster, what earnest prayers for your success will we offer up ! Yet we must not conceal the dangers you must run.

“ That he might be able to live upon the land, the monster has assumed a human body, retaining, however, the head of the shark, on account of the triple row of teeth with which it is armed ; he would quit it, if he could conceive one more voracious. His gigantic
body

body is covered with enchanted shells, which serve him for armour; that of a large tortoise forms his buckler, and an enormous shell is placed upon his head, in the shape of an helmet; and the snout of a sword fish, six cubits long, serves him for a spear. He mounts a sea horse, as frightful as himself; and when they both kindle for battle, the yells of the Knight are still more dreadful than those of his steed.

“For a sabre, he carries the rib of a whale, which he has rendered sharper than steel; and so heavy are his arms and his armour, that all his strokes are mortal. Human strength is of no avail against him, for every thing which he wears, and every weapon he employs, is enchanted.”—“Madam!” interrupted Habib with liveliness, “could I not, in three days, be carried to the island which Racachik is desolating? Hasten as much as possible the means of transporting me. I now arise, and hear I swear, not to sit down till I have accomplished the vengeance of heaven on this barbarous foe of humanity.”

As he pronounced this oath, the countenance of Habib brightened, and assumed so sublime a character, that it would have inspired a whole army with courage. He took some steps in the pavilion, and the dignity of his gait, and the noble and lofty graces of his motions, heightened the expression of his features.

Ilzaide

Ilzaide, concealing her head behind that of her eldest sister, "A hero ! sister," said she, "never did I see one.—What is so beautiful as a hero !—I tremble—to love him."—"I fear it is no longer time for you to tremble," replied the eldest.

"Valiant Knight !" continued she, addressing the Sultan, we are more eager than yourself, to procure you the means of delivering us from the tyrant by whom we are oppressed. In one of the windings of this mountain, there is a marsh full of reeds, remarkably tall and strong. Of these we will form a raft, on which, taking the advantage of a calm sea, we ourselves will conduct you to the White Island. Meanwhile, repose yourself, and continue to take your repast in tranquillity. "Sister," said she to Ilzaide, "let us go immediately and prepare the raft !"—"I will follow you," replied Habib. "I neither want address nor strength, and can share in your labours."

"My sisters and I will be sufficient for it," replied the eldest. "We must pass betwixt two waters, into a place which to you would be inaccessible : you shall see us again in a little : we are eager to enable you to perform the vow you have made ; and to-morrow morning we will depart for the White Island."

Saying this they went away, and by springing from rock to rock, they reached a small emi-

nence bordering on the sea. There, while they were tucking up their garments, and twisting their hair for plunging into the sea, the youngest of the sisters said to her companions ; “ Being thus left alone, the hours will be tedious and wearisome to him.”—“ You would have been extremely glad to have kept him company,” replied the eldest to her ; “ and while we were engaged in constructing the raft, you would have laboured to ruin it : Sister ! you have already traversed the sea, but you know not all its dangers : let us go where duty calls.” All the three then plunged into the water, and went to prepare the raft.

Habib having finished his repast, and seeing the day hastening to a close, performed his ablution, offered up his prayers, and peacefully committed himself to sleep, expecting the return of the daughters of the sea. The early rays of the sun soon struck his eyelids ; his looks were immediately directed to the expanse which separated him from the White Island, and his eyes eagerly measured its extent. Suddenly he perceived upon the sea, which was scarcely ruffled by the gentle zephyrs, an unusual motion ; he could distinguish an object advancing rapidly towards the shore, and several heads raised above the water called upon him. “ Come knight ! mount this raft.” He recognized the voice of the daughters of the sea,

sea, and sprang upon the tender vessel, which immediately rowed through the waves.

Eight dolphins were yoked to the raft; the eldest of the Naiads, with her body raised above the water down to her girdle, and supporting her two hands on the stern of the vessel, served it for a rudder. The two younger, swimming each at a side, preserved the equilibrium with one of their hands; and Habib, wholly occupied with his project, sat upon the raft.

The whole of the White Island was soon in view. The palace of the tyrant, built of coral and shells, appeared upon the most prominent point of the island. The guards, having perceived the warrior at a great distance, sounded the alarm, and announced his arrival to Racachik; and the monster thought himself already in possession of a new prey. "Let him advance," said he; "ask at him what he wants? Dearly shall he certainly learn, that no stranger lands here without measuring his strength and courage with mine. Meanwhile I will arm myself, that I may give him a suitable reception."

In the mean time, the raft reached the shore; and Habib having sprung from it with great agility, was joined by one of the centinels, a kind of amphibious monster, who proposed questions to him as he had been ordered. "Go," said Habib, "tell thy master, that I am come here to engage him."—"You are

not armed," replied the monster, "and you have no horse."—"You know nothing about the matter," replied the Sultan; "my turban is as strong as an helmet; and my scymetar supplies the place of a cuirass and a shield, and I have no need of an horse; only let your master dare to attack me! I challenge him, together with all his power."

This message was delivered. Racachik became furious. Covered with his scales, and mounted upon his frightful sea horse, whose unweildy gallop raised a cloud of dust, he hastened towards the shore, and seeing the hero, "Contemptible offspring of Adam," said he to him, "satellite of Mahomet! Thy head is full of vanity, because, like other worms, thou creepst not on the earth; and because it is raised three cubits above the mud of which it was formed. Dost thou dare to insult and defy the genie Racachik! Receive the punishment of thy audacity." At the same time he pushed his horse towards Habib, and prepared to pierce him with his terrible spear.

The young hero drew his scymetar, and before the stroke could reach him, the spear of his adversary was shivered to pieces. The violence of the shock benumbed the arm of the tyrant, his horse reared, and, no longer obedient to the hand of the rider, rushed with him to the shore, and was overturned with him.

Racachik,

Racachik, now conscious of his danger, called to him all the powers that were under his command. At that very instant the sea was agitated, and cast them forth. The shore was covered with sea calves, and lions, and the whales approaching it, spurted up such torrents of water, as appeared to form an insuperable barrier betwixt the young Sultan and his adversary. The whole coast re-echoed with dismal yells, and all the monsters summoned by Racachik, at once rushed upon the hero. For some time he maintained the combat with his scymetar; but, overpowered by numbers, and finding that his efforts would soon be vain, he thrice brandished his scymetar in the air, and with confidence pronounced the formidable word *Power*. This produced an immediate effect: the monsters who had been able to resist the sword, constrained by a superior power, rushed again into the gulfs from which they had issued forth. Racachik still ventured to appear, and with the whales rib which he wore instead of a scymetar, endeavoured to oppose the formidable armour of Solomon; but it broke into a thousand pieces; and his scaly body, together with his enchanted armour, was reduced to dust.—“Go, wretch!” said Habib, “and groan thro’ eternity in the caverns of Caucasus!” At that instant, all the remains of the monsters disappeared, the coast was left clear and solitary,

and Racachik existed no more but in the memory of the revolted genies.

A mournful and pensive silence succeeded the agitation of this terrible scene. And the victorious Habib, recognizing the will of the destinies, fell upon his knees, before that being who watched over him, and thus exclaimed.

“O thou power, whom nothing can resist ! thy enemies are overthrown ; at thy breath they have disappeared : and what has become of their remains ?

“The fire which consumes the stubble of harvest, leaves some traces behind ; but thy enemies are destroyed ; and where are their ashes ?

“The feeble reed, in the hands of the servant of God, has more force than the oak in the hands of the wicked.

“I placed myself on the bow of Mahomet and Solomon ; they shot me at this cursed race, and I have wholly destroyed it !”

Habib arose, overpowered with the blessings he had received, and perceived not the snare which gratitude was spreading for his modesty.

The shore was covered with the daughters of the sea, who were crowned with sea plants, and girded with garlands. They had come to pay homage to their deliverer, and lay the treasures of their element at his feet. The melodious harmony of their voices, and the graces of their

main,

mein, would have softened the most savage breast. They crowded around the hero, and prostrated themselves at his knees. The young Ilzaide and her sisters were more eager than the rest; but Habib, confounded with these marks of respect, refused to receive them. "I have done nothing for you," said he, "and you are under no obligation to a man who has scarcely fulfilled his duty: Is there no mosque here, in which to worship the Deity? Let us repair to the temple, thither I will march before you. Is there any faithful subject of Dorathil-Goase present? To her I will remit your presents, for whom alone I ought to accept them."

At that instant, a genie, named Balazan, and in his natural shape, presented himself. His head was bent under the load of years, his wings were broken, and his body galled with the chains with which the tyrant had loaded him. "Sir!" said he, "in the time of Queen Camarilzaman, we had three mosques in this place, but Racachik has profaned and destroyed them. That heap of ruins which you behold, is the remains of a city which he plundered, devouring all its inhabitants. Since that time the island has been without commerce or cultivation. I had been appointed to the command of it by Illabousatrou; but Racachik, at his arrival, caused me be shut up in the dungeon, from which I have just escap-
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ed by your power. I come to pay homage to the ambassador of Solomon, in whose hands the sword of that prophet shines on this shore, and to own subjection to the deliverer of the children of God, and the avenger of Dorathil-Goase."

"Come, Balazan!" replied Habib, "in the name of the great Prophet, and of Dorathil-Goase, whose Knight I am, I restore to you all the power with which you were formerly invested. Take these treasures which you behold at my feet, cause the mosques be rebuilt, and from the top of the minarets let the muczin invite to them the faithful subjects whom fear has dispersed. Govern here in the name of Mahomet, of the illustrious Solomon, and of your Queen. Every where re-establish order, and assist me in conveying myself to Medinaz-il-ballor."

"Noble, and valiant Knight!" replied Balazan, "with confidence I receive your orders, and submit to them, in the name of the powerful Creator of the universe. But, Sir! it is beyond my power to give you any assistance in your journey to the place whither you are called by fate. The island is destitute of every vessel for navigation, and the road through the air is useless, since, as you see, my wings are cut! And had they still all their strength, yet Abarikaf is so completely master
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ter of the passages on high, that my resources would be of no avail. You must continue to pass from island to island, in the same way in which you were conducted thither. Avail yourself of the enthusiasm, which your person and virtues have spread among the genies of the sea. Efface from their remembrance, the dangers to which they have been exposed together with you; and they will be able to conduct you into the very centre of your enemies forces. The rest must be the work of your valour, and of the high decrees of destiny.

“Terror has already infected the Yellow and the Red Islands. Mokilras, the tyger of the sea, and son of the dreadful tyrant, from whom you have just delivered us, has the command of them both. Informed of the defeat of his father, he has already taken every precaution which fear can suggest. Difficulties await you, but if you are able to surmount them, you must take possession of the skin of this monster, and make a standard of it, at the sight of which the Red Island will immediately submit.”

Habib then addressing himself to the eldest of the daughters of the sea, said to her, “If I could here find a fisherman’s bark, or a small boat, I would instantly set sail for the Yellow Island; but as these cannot be procured, would the genies of your element refuse me their aid?”

aid?"—"Should fear," replied she, "deter them from the enterprize, or should they be ignorant of the high degree of confidence, that a Knight like you deserves, my sisters and I would teach them their duty. The dolphins can still conduct your raft within a league of the land; but it would be dangerous for them to go farther, on account of the preparations which Mokilras will have taken."—"What is it to swim a league?" said Habib, "for a man determined to undertake every thing in the prosecution of his duty."

"O generous Knight!" replied the daughter of the sea, "who would refuse to follow you, were it only to see, and hear, and admire you? But are you not afraid of being yourself devoured by the monsters of the deep?"—"I am afraid of nothing, Madam, but of not executing, as I ought, the will of my destiny in the service of your Queen."—"Depend upon us, valiant hero! my sisters and I will reserve for ourselves the honour of assisting you."

That instant the raft departed, and seemed to fly over the waters. They could already distinguish the commotions which were taking place on the Yellow Island; and were only a league distant from it, when the dolphins, warned by their instinct, suddenly stopped, and struggled to break the chains which bound them to the raft. One of the sisters advanced
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and cut them ; and the raft remained motionless. In a short time, a billow, which the sea monsters raised, seemed about to swallow it up ; but Habib, who saw that not a moment was to be lost, in delivering his lovely companions from the dangers that threatened them, took the scymetar in his hand, and began to swim, pronouncing at the same time the formidable word of the talisman. The waters might be said, of their own accord, to have arranged themselves, in order to point out to him an infallible course. The billows were scattered, the surface of the sea became smooth, and the hero was carried to a part of the coast, where no obstacle opposed his landing.

His enemies, dispersed in clusters, no sooner beheld his looks, than they betook themselves to flight. Wherever the croud appeared thickest, thither he marched ; and being the messenger of the thunder, which was about to burst, he rushed upon them with his sabre, and all, who resisted the keen edge of his blade, were instantly scattered.

Mokilras, the enormous tyger, took his position on his two feet ; he threw, at the hero, the unweildy club with which he was armed, and, quickly resuming his own nature, he fled upon his four feet. Habib pursued him ; but as he was not to be overtaken by human vigour or agility, he pronounced, with a loud voice,

voice, the fatal word, and at the same time exclaimed, "*Mokilras ! in the name of Solomon, I arrest you.*" The monster was motionless. A single stroke of the scymetar cut off his head, and his skin was instantly carried off.

No sooner was the tyrant of the Yellow Island destroyed, than all the elements returned to their natural course, and silence succeeded the frightful tumult, by which they were agitated.

Meanwhile, the three daughters of the sea had rallied upon the raft ; and the young Ilzaide, standing upon the vessel, and applying to her mouth a long sea trumpet, recalled from afar the affrighted dolphins. Obedient to her voice, they crowded back to the raft ; and all the inhabitants of the waters joined in concerts of joy ; the air resounded with the songs of victory, and the whole crowd thronged to the shore, the moment Mokilras was spoiled by the hero.

Habib returned, and rejecting the homage which bordered on adoration : " Creatures of the Almighty," said he, " lift up your eyes to heaven ! there dwells the only object of your gratitude. Subjects of Dorathil-Goase ! to her your respect, homage, and submission are due. Her Knight reserves nothing but the privilege of
of

of joining his vows to yours, and of sharing in your deliverance."

As he finished, crowds of people, flocking from all quarters, encreased his triumph, and his embarrassment. All of them wished to swear obedience to him, and asked him to impose new laws; when happily the aged Balazan appeared. As soon as every thing in the White Island had submitted to the power of this genie, he had endeavoured to raise himself in the air, that, if possible, he might follow the successful fortunes of the young Habib; and, with great difficulty, had been able to join him in the Yellow Island, at the moment, when its inhabitants were paying him their homage. "Subjects of Dorathil-Goase," said the old genie, as he arrived, "this valiant Knight receives the expressions of your gratitude; return to your possessions; and from this day submit to the laws of our Sovereign.—And you Knight!" said he to Habib, "take a moment's repose. The subjection of the Red Island is a conquest unworthy of your labours. I alone will mount the raft, on which you were conducted to this place, and carry with me the skin of Mokilras, and his armour. At the terrible sight of the trophy I will form of these, the rebels will voluntarily stretch forth their hands to the chains I shall carry for them. Reserve your strength for the attack of the

Green and Blue Islands, and especially for that of the Black Island !”

Habib valued not the victory which was gained without danger; and therefore abandoned the enterprize to the conduct of Balazan, and sought the repose, which the labours awaiting him rendered necessary.

He was still asleep, when Balazan arrived from the Red Island, holding in his hand two bottles of goat's skin. “Knight !” said he to Habib, awakening him, “behold the remainder of the only dangerous enemies which were in the country I have just subjected to the laws of the Queen. I have shut them up in these bottles, and am going to send them immediately to the mouth of the caverns of Mount Caucasus. To-morrow you may repair, without any obstacle, to the Red Island, and there consider in what manner you are to pursue your victories. But the dangers you are about to encounter will admit of no description. Nisabic, a genie, whose enchantments are perhaps equal to those of Abarikaf, is governor of the Green Island, and his empire extends also over the Blue. It is impossible to conjecture in what manner his attacks ought to be resisted, for he varies them perpetually; and if their effects are visible, your genie must meet those that he conceals from you. All this would be impossible to us, but nothing must

must be so to the champion of Dorathil-Goafe."

Resistance and difficulties fired the courage of the Arabian Prince; and, with the first rays of morning, he set out for the Red Island; the dolphins dragging the raft. He passed the point of it, that he might be within reach of the Green Island, which he proposed to attack next day.

The daughters of the sea had not forsaken their deliverer, and perpetually ministered to his necessities. The hero, left to his own reflexions, recalled to his memory, the saying of the wise Il'Haboul, *I am more afraid of danger to you from secret stratagem, than from open force.* He therefore put himself on his guard against the artifices of the genie, whom he was to subdue. And having done so he securely fell asleep in the arms of Providence, and awoke next day with a heart full of ardor and hope.

The hero was rowing quietly towards the place of his destination, when, all at once, the three sisters shrieked aloud, and the head and hands of Ilzaide, who swam along side of the raft, disappeared. Habib drew his scymetar, and began to swim; but finding himself entangled with nets, he pronounced the formidable word, and employed the edge of his blade, and the meshes of the nets yielded on every side.

He laid hold of Ilzaide and carried her to the raft; he then flew in haste to the relief of her sisters. After they were all in safety, he observed, that the raft was agitated without advancing forwards, and that the dolphins were entangled in the same nets. He swam around and disengaged them. And, in order to secure his course, he mounted the foremost of the dolphins, and directed his progress towards the land, cutting, on the right and left, the nets that lay in his way.

From the summit of one of the highest towers of his palace of steel, the tyrant observed the object which was advancing towards the shore. He saw that it passed the magical net, with which he had encumbered the sea. He did not perceive the Arabian Prince; but upon a huge body, which floated to the land with great rapidity, he observed a group of three women almost naked, and was altogether at a loss against what sort of danger he ought to provide. They had greatly mistaken his character, if they thought of captivating him with their beauty; and the precautions he had taken rendered him secure from every sort of enchantment. The palace which he occupied was of actual steel, and the only access to it lay through a vault cut in the solid rock, armed with sharp points of iron, and defended by a key which hung only by a thread. This
defence

defence could not be overcome either by enchantments, or the charms of any sort of magic.

Nisabie, thus confiding in his strength, sallied out of his palace, leaped through the formidable vault, and came to meet his adversary. The group he had perceived advanced towards the land, and the Knight sprung upon the shore. The hero was held in most sovereign contempt by the monster, who was armed from head to foot, and who, on consulting the stars concerning his fortune, had learned, *that, in order to become master of his person, it would be necessary to get possession of his house of steel.* It appeared to him impossible, that his enemy could escape the dangers of the mysterious vault, and should he even be so fortunate, he would find it impossible to destroy the fort, which he would meet with, after having passed the dangerous vault.

Nisabie appeared before Habib, holding in his hand a club of steel of an enormous weight. "Who art thou, audacious fellow?" said he; "what madness hath brought you hither to meet your fate?"—"I am the Knight of Dorathil-Goase," replied Habib; "and am come to chastise such as have rebelled against God and Solomon."—"Vile insect!" replied the enraged genie; "you have but one life to lose, and darest thou, unarmed, insult Nisabie!"

Die by the death I reserve for my slaves !” At the same time, he raised his club with an incredible celerity, and aimed a stroke at the hero’s head. The Arabian Prince opposed its fall, with nothing but the blade of his scymetar ; but the effect of it was terrible. The club dropped from the hands of Nisabic, and dragged him along with it. The talisman confounded him, and perceiving that he was sinking under the power of his enemy, he pronounced his dark conjurations. Habib approached the body, in order to pierce the fallen genie, but perceiving nothing but his armour, he found that he was master of nothing but the outside of a warrior.

The material substance of Nisabic had disappeared, and the Prince of Arabia had no idea, that this conquest was more valuable to him than the real body of the genie. In reality, it explained the prophecy which said, that in order to become master of the rebel, *it would be necessary to get possession of his house of steel.* For the oracle meant the armour in which the genie was cloathed, and in which he seemed to have placed all his confidence.

Habib despised this armour, whose proportions far exceeded the stature of ordinary men ; and with four strokes of his scymetar, he made the chains which fastened it disappear, scattered its fragments, and thus fulfilled another
prophecy

prophecy of the oracle ; *the powers subject to Nisabie will be loosened and dispersed.*

In becoming invisible, and retreating under the vault, through which the entrance to his habitation lay, the monster made the last trial of his power. He appeared in his natural shape, with his scymetar, and waited for Habib at the entry of the vault, as if to challenge him to single combat. The young Prince allowed himself to be drawn into the snare, and the genie retreated two steps. He cut the thread by which the key of the vault was suspended, and the rocks tumbled down with a horrible crash.

As soon as the Sultan heard the first efforts, he pronounced, with a loud voice, the formidable word of the talisman, and opposed his gleaming blade to the fall of the rocks. The fragments, as they fell, arranged themselves on his right and left, and did not occasion him the smallest harm. He was surrounded by a dreadful dust, and heard nothing on every side but the shrieks and groans, which came from Nisabie himself. "Arabian!" said the genie to him, "misfortune has now instructed me, and I recognise your destiny and my own. I trusted in the oracles, but they have deceived me. Long have I expected you; but as your power was disguised under so weak appearances, I did not recognize you, and imprudently delivered myself to your victorious

rious arm. Do not abuse your success; I am crushed under these ruins, and in this situation my existence would be dreadful. Cause me to be transported to the dungeons of Caucasus, that I may at least enjoy the sympathy of others in distress!"

"Genie!" replied Habib, "thou art guilty of many crimes; but I have the soul of a true Knight, and even my enemy may ask a favour from me; nevertheless, I cannot come to a decision without counsel, and will not return thee an answer, till after I shall have offered up three prayers."

Habib was as it were buried in a hole, in the middle of the rocks; and the dust was scarcely dispersed, when he saw like two stars sparkling over his head. These were the charming eyes of the youngest of the daughters of the sea. "Is it you, Sir?" said she; "how happy are we! We trembled for your life, when we beheld this mountain tumble down upon you. Take hold of my hair, Knight! and be not afraid of hurting me. I have both strength and courage." Saying this, she let down her locks to him; the end of which he seized, and was drawn up from the subterraneous passage.

Habib's first care was to thank his deliverer. "I have done nothing," said she, "to deserve your thanks; but would willingly make
you

you the happiest of mortals ! At the same time she stretched forth her hand to assist him in passing from rock to rock, till at last they arrived on the outer rampart of the ditches of the palace of steel, the usual residence of the genie Nisabic.

They were scarcely arrived when they perceived the two other sisters on the neighbouring rocks. " Come sisters," exclaimed Ilzaide, " he is here !" Nothing but a strong and sincere passion could have secured our hero from the many attacks of Ilzaide, so much the more dangerous that they were innocent. But he was already vanquished by his destiny, and the Queen had nothing to fear.

Yet the conquest of the Green Island was not complete. The castle of steel was inaccessible ; the fortifications were guarded, and the gates and bridges shut. " I am yet ignorant," said Habib, " how I shall be enabled to succeed in this bold enterprize. There is an impregnable fort, against which human strength can be of no avail. I have no longer confidence in myself, but in the decrees of the fate by which I am conducted. It may be possible, that in confessing his defeat, Nisabic has only been artfully laying a snare, in order to draw me into a new combat ; and dangers may yet await me here, to which you must not be exposed. Return to your own element, and offer
up

up prayers for the knight of Dorathil-Goase ; at least, let your distance from the danger render me entirely easy on your account."—"No, we will not leave you," replied the daughters of the sea ; " whoever is with you, is beyond the reach of danger."—" Were you always at my side," added the youngest, " I should brave the tempests which rend the rocks."

Habib, with the sabre in his hand, approached the draw-bridge. " By Solomon !" cried he, " and in virtue of this talisman, I order this bridge to fall down." It instantly turned upon its hinges, and the passage was laid open. The warrior cut with his scymetar the two chains which assisted in raising it, and penetrated into the court of the fortress.

In the middle of this court stood a pillar, on the top of which was placed an iron cage. This monument was covered with talismans, and had the following inscription written upon it. *Thou canst not be destroyed but by the power of Arabia.* Habib struck all the talismans with his sabre, and a sudden noise resounded from the centre of the subterraneous abodes, even to the summit of the vaults. The pillar was broken in pieces, and the subjects of Dorathil-Goase, who were confined in chains, at once rushed from their dungeons. The cage was now on the ground ; and Habib perceived within it, a very extraordinary object, whose species

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he could scarcely distinguish. It was a naked woman, whose countenance was concealed by her hair. "Who are you, madam?" asked the hero.—"Sir!" replied she, "deliver me from this prison, and give me some cloaths, that I may appear with decency before you. This cage is shut by a talisman, which the savage Nisabie always carries with him; endeavour to open it; restore me to liberty, and I will never cease to bless God, Mahomet, and you."—"You would not forget the illustrious Solomon," replied the Knight, "in whose name I break in pieces every bar." At the same time he struck the bars of the cage with his scymetar.

The three daughters of the sea, after dividing their girdles, covered the prisoner with them, in such a manner, that she could appear in presence of the Knight, without offending her modesty. No sooner were the subjects of Dorathil-Goase delivered from their chains, than they prostrated themselves before the unknown lady, and shewed her every mark of attachment and respect. Habib being ignorant of the reason of this, said to them, "What is this you do? Who is this lady?"—"Alas! Sir," replied one of them, "She is the Lady of the Beautiful Tresses. She is a relation of the beautiful Dorathil-Goase, and, before the revolt of Abarikaf, was our Queen."—"O heaven!"

ven!" exclaimed the Arabian Prince, "a Queen, and a relation of Dorathil-Goase! How shall I restore to her all that she has lost?"

"There will be no difficulty in that," replied the person to whom he proposed the question. "The tyrant, together with the treasures of the Queen, hath accumulated all the riches of the island in this fortress, and since you are now master of it, you are master of its wealth. The women whom you see at the bottom of the court, and whose situation prevents them from approaching, were engaged in her service. They discovered too much attachment to her after her misfortunes, and a prison has been the recompence of their fidelity.

"Bring hither," said Habib, "all those who were attached to the person of your Queen, and let her again take possession of a palace in which every thing belongs to her."

"I myself was in her service," replied the one whom he interrogated, and in a place of trust. "You shall be reinstated in it," said Habib, "if she thinks it proper. Meanwhile surround her with every thing which can contribute to her conveniency: And if you know the rooms of this castle, after you shall have spoken to those who are to engage again in her service, you will accompany me, in order that
I may

I may be able to conduct her to the most magnificent apartment."

All the people, who were to compose the establishment of the Lady of the Beautiful Tresses, were assembled in a moment. Habib presented them to her, and requested her to accept of his hand. "You are restored to all your rights, Madam," said he, "and to the government of this island. Grant to the Knight of Dorathil Goase, the honour of conducting you to your palace."

The Lady of the Beautiful Tresses cast down her eyes, and allowed herself to be led to an apartment prepared for her by the genie, and to which she had preferred the cage, from which she had just been delivered. Every thing in the apartment was magnificent. Riches of all sorts were accumulated in it; and the lady immediately found more than was necessary for dressing, in a becoming manner, both herself and all her court.

The three daughters of the sea had followed her, and, as the companions of the Arabian Knight, requested the favour of being permitted to arrange her beautiful locks.

"Alas!" said she to them, "they were the cause of my misery; yet, as even in my misfortune, they were my only resource, I cannot reproach myself with the excessive attachment I have had for them; and therefore, with much

pleasure, I commit them to your hands." The Lady of the Beautiful Tresses left her toilet, with her locks twisted in the form of a tiara upon her head, and adorned with strings of pearls and rubies, while other two hung down her back, reaching below her girdle.

Scarcely was she dressed, when the attendants came to intimate to her that dinner was served up. Habib took her by the hand, to lead her to the table. She invited the lovely daughters of the sea to dine with her; and, for the first time in his life, the Arabian Prince was seated with ladies, and the first time for these six months, sat down to a repast which was not earned by his own industry, or that of others. The kitchens and butteries of Misakobhe had furnished every thing.

The Lady of the Beautiful Tresses was in the bloom of youth, of a stature which was majestic and perfectly elegant: her looks, which were full of animation, breathed an affecting langour. A heart, whose feelings were not already engaged, might easily have become enamoured of her; but none could resist the interest that her beauty and misfortunes inspired. Habib looked at her with the utmost tenderness; Ilzaide accidentally caught the motion of his eyes, and really affected, without suspecting it, became jealous, without being conscious of it.

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The entertainment passed in mutual attentions; and when it was finished, the company retired into a chamber, where Habib besought the lady to have the goodness, unless it was too troublesome to her, to give him the history of her misfortunes. A sigh arose from the lady's heart, and drawing her hands over her beautiful eyes, to wipe off the tears, she thus began.

See Vol 4

ARABIAN TALES.

Continuation of the History of Habib and Dorathil-goase ; or, the Knight.

WHILE the Arabian Knight was employed in confirming the tranquillity of Dorathil-goase, every preparation was making in the palace, and in the city of Medinaz-il-ballor, in order to receive in triumph a victorious deliverer and avenger, who was soon to be its sovereign. The charming Queen amused her tender impatience in hearing Ilzaide repeat the actions she had witnessed, and even the very minutest conversation which that young lady had been able to remember of her dear Knight.

As night had come on, it was by means of superb illuminations that Habib arrived in the apartment where he was expected. One might paint the royal magnificence displayed around him ; but his tender and respectful transports, and those of the delicate Queen, being beyond all expression, could not be represented.

Never passion, which had been the work of destiny, entered into hearts so well fitted to be united to each other; never had so many beauties and exterior graces been joined to so much merit and virtue.

Habib was transported with the excess of his good fortune, and Dorathil-goase cried out, "I can give you, my dear Habib, only my heart, my crown, and my hand; what trivial recompence for so many services! what price for so many toils, and virtues so heroic!"

The same evening which witnessed their interview, beheld likewise the ceremony which was to ratify their union. The same night saw lovers and spouses happy; and the next morning sun observed the transports of their felicity, and the joy of all the Isle of Medinaz.

But the good fortune of Habib did not make him lose sight of the obligations he had come under. The Prince Dal-illha, the husband of the lady with the beautiful hair, was still doomed to languish in the prisons of the Black Isle; and that unhappy country, though no longer infested with the crimes and the presence of Aberikaff, must yet be exposed to a very great disorder.

He gave his word of honour to the Lady with the beautiful hair, that he would deliver her husband. He is the peace-maker
marked

marked out by the ruling stars of all the states of Dorathel-goafe. He will not employ any other means than those which Fortune has put in his power, in order to undertake and prosecute his adventures. The three daughters of the sea are with Dorathil-goafe, who begins to crown them with her favours. He addresses the eldest :

“ We have here,” says he to her, “ some vessels which I could put to sea, in order to pass to the Black Isle, but I prefer your invention, which has so happily supplied us.

“ When an affair is regulated by Fortune, she delights to make the success of the business depend on the most trifling means, that man may know to whom he ought to ascribe glory of it.

“ Try, ladies, to find our raft, if it be not easier for you to construct another. I shall take no rest till I have dried up the tears of the Lady with the beautiful hair, and remedied the abuses which disturb the repose of such of my subjects as yet remain in the Black Isle.”

The three sisters received with joy that proposal. They found themselves sharers in the glory which Habib enjoyed. Ilzaide was somewhat grave, since she had seen the marriage of the hero ; but as the affection she bore him was sincere, she still loved him with all her heart, although she saw that he belonged to

another, against whom she had nothing to charge.

Habib invited his beautiful Queen to the council which he held with the amiable companions of his adventures, and it was resolved to set out as soon as the raft shall be ready; but Dorathil-goase, upon her roch, proposes to hover over the vessel, to watch its course, and to give notice of dangers, in case it should be exposed to any, and to take as a companion Il-baccaras, one of the genii who was most attached to her, and whom she regarded most, attended by two other genii.

Next morning the boat was ready, and Habib upon the sea, at sun rise. The harnessed dolphins seemed to double their strength and swiftness, and the whole coast of the Black Isle was in view.

Il-baccaras observes with satisfaction, and makes Dorathil-goase likewise observe, that the coasts are entirely disengaged from that cloud of black vapours, which, during the preceding days, rendered the view horrible.

Habib landed with the greatest ease, and seeing some inhabitants disfigured with leanness wandering upon the shore, called them, and begged accounts of their tyrant, Abarikaff.

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“He has been vanquished,” answered they, “we must believe it from the frightful cries which all his friends have raised. Two days ago we were obliged to flee to the mountains. Instantly the most horrible sea-monsters covered all our coasts. In the fury with which they were agitated, they tore one another, and the ground is still dyed with their blood, which they shed upon it.

“The rest of us, for a long time past, the poor slaves of all these monsters, have sought to escape their fury, and that hateful spectacle. Their roarings and howlings, repeated by the echoes which surrounded us, were still resounding in our ears, and continuing to terrify us, when, all on a sudden, we thought we perceived the gleam of some flashes of lightning, and the noise ceased. We spent the night in that state of inquietude and terror into which we had been thrown; but this morning we perceived nothing but the tainted vapour which the blood of all the monsters had diffused.—Happily, the heat of the sun has exhaled it; the winds have dissipated it; otherwise this retreat had been uninhabitable.”

While Habib was talking with the inhabitants, the rock, at a regular height, hovered above the isle, whose unfortu-

nate inhabitants, terrified by so many prodigies, raised their eyes towards that object with an air of uneasiness.

“The Knight encouraged them; you see nothing here,” says he, “that is hostile to you. I am the husband of Dorothea, your queen and your sovereign. The object which is in the air is a rock, upon the back of which is my wife, who comes with me to give you that assistance which you have need of, and to establish order and peace among you. But where is the palace which Abarikah inhabited?”

“Sire,” replied the inhabitants, “we are astonished at this matter. It was in that plain, and we now do not see even its ruins. Every thing respecting it was visionary, as likewise the forms which it daily assumed. For on the earth it was sometimes a dog of a frightful size, in the air a huge bird, and in the sea a whale.” “He had taken prisoners, what is become of them?” “Sire,” said the inhabitants, “if they be here, they must languish very much; the tyrant prevented them from death, but he did not give them the proper means of life.”

“Did you know the prince Dal-ilsha?” replied Habib. “Yes, Sire, we have heard of him. He loaded *him* too with chains, on account of his wife’s hair, which he and his friends

friends wished to make themselves masters of. He, however, has never consented to give it to them."

"Go," said Habib to them, "disperse yourselves every where around. I will reward him who shall find me that unfortunate prince."

The inhabitants obeyed, and found Dalilsha, stretched upon the grass, near the spot where the dungeons, built by Abarikaff's enchantments, were situated, in the neighbourhood of his palace. They hastily constructed a litter, and brought the emaciated and almost dying prince to Habib.

The daughters of the sea crowded around the affecting object of compassion. Dorathil-goase observed the concern which that object occasioned. Solicitous to know the cause, and encouraged by the presence of her hero, against every species of fear, she let down her roch, and alighted near the groupe, whose activity engaged her attention.

Immediately she mingled her anxieties with those of the three sisters. Il-baccaras likewise joined his sympathies to theirs, and powerful elixirs inspired so much strength into the husband of the lady with the beautiful hair, that he could rise, act, and speak, and thank them for the relief he had met with.

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He received intelligence of the deliverance of his wife and his subjects; acknowledged his obligations to the Knight, who was present, and to the husband of his relation, Dorathil-goase, and discovered to them both, his gratitude and satisfaction that he had the pleasure of seeing them; insomuch that, from impatience, he had almost thrown himself into the arms of his wife. Dorathil-goase and Habib must now provide for the government of the Black-Isle. That charge devolved to Il-baccaras. An opportunity was now afforded of rewarding the daughters of the sea for their services, and the Arabian Knight availed himself of it, by giving the eldest as a wife to this new viceroy.

Ilzaide heartily rejoiced at her sister's good fortune. She could not conceive that one could desire to marry any other than a hero. She really amused herself with respect to the nuptials of her sister, without abandoning her own darling project of marrying a hero.

The isle had been ravaged during the reign of the rebel Genii; its sovereigns consulted with the new Prince, whom they had appointed, in order to restore the people to allegiance and happiness; and Dorathil-goase, after these precautions, resolved to visit the isles subjected to

to her dominion, to bring back the Prince Dal-ilsha to the Green Isle, to pass by the Blue Isle; that she might, on rejoining her husband, concert plans to open a communication by sea between two isles, now under her dominion.

Next morning Habib and the two sisters put to sea with the raft. The roch was in the air; Dal-ilsha, refreshed a little from the distresses he had long endured, accompanied the Queen; and alacrity contributed, with the usual calmness of the season, to render their voyage successful.

The two Sovereigns, and their tributary Prince, found the inhabitants of the Blue Isle occupied in rebuilding their houses, and impatient to find a shelter from the troubles which had lately reigned among them, under the protection of those wise regulations which they had enjoyed before the rebellion.

A fishing-boat, the only vessel in the Blue Isle, was dispatched by the lady with the beautiful hair, in order to assure them that she would share with them the treasure found in the Tyrant's steel-castle, as soon as she was able to put to sea a vessel which she was constructing.

Dal-ilsha acknowledged the penetrating sagacity of his wife. Habib and Dorathil-goose applauded.

applauded it, and they all determined to repair instantly to the Green Isle.

The tears are to be dried up. The lady with the beautiful hair is to see again the husband who has been so cruelly separated from her. The two charming cousins are to pour forth, in each others embrace, tears of tenderness, and to communicate the gratitude which they felt to their valiant deliverer.

They must sail to the White Isle and to the Yellow Isle. The two relations will not separate, and it is probable that this shall be the end of their voyage.

When the voyagers had arrived at the White Isle, Dorathil-goase, who made all the circumstances of her adventures and travels continually be rehearsed to Habib, descried the summit of Caucasus, which penetrates the clouds.

“Heh!” says she, “is it yonder our faithful Habib resides? Ah! Habib, you ought not to have carried me so far, if, after discovering the retreat of our best friend, I must return without paying him a tribute of gratitude for the many services he has done us. Leave your boat with the daughters of the sea; mount upon the rock with us, and, in order to vary our pleasures, let us go taste the sweets of friendship.”

This

This desire of the beautiful Queen met the most ardent wishes of her husband, and the voyage was undertaken.

As the King approached the steep shore which borders the sea towards Caucasus, Habib pointed out to the Queen the spot, where, after issuing from the caverns, he was assisted by the daughters of the sea. The tender-hearted Dorathil-goase shuddered at the idea of that horrible abode, which was excited by the situation of her lover.

When they were above Caucasus, he shewed her a part of the deserts they had gone over.

"I am glad," said he, "that my lover sees at what price I purchase my happiness. It is so great that it makes me forget all it has cost me."

Mean while the aerial vehicle passed over the top of Caucasus. The rock which carried it lowered its flight, and descended at the entrance of Il-haboul's cave. That good genius had been apprised that an object was perceived in the air, which appeared to move towards him. Indeed, whom else could one visit, in a spot so impracticable and uninhabitable to men?

A prominent rock covered the entrance. According to his custom, he perfumed the air with enchanted vapour, in order to
make

make it lose the extreme coldness of these frozen climates. One of his messengers soon informed him, that Habib and Dorathil-goase were the guests whom he was to receive, and acquainted him with the re-union of the two lovers.

He presented himself before the Queen, assisted her in alighting from her roch, pressed Habib's hand in a friendly manner, expressed to the prince Dal-ilsha, and to his wife, the satisfaction he felt on seeing them, and conducted them into the innermost apartment of his mansion, and set them down to a table, already prepared for them.

The roch, produced upon Mount Caucasus itself, was no stranger there. Il-haboul soon got intelligence of the most important circumstances of his young pupil's successful expedition against the rebel genii. He already knew the most part of them. For some time past, the gates of his cave looking towards the sea had been continually open, in order to receive prisoners, sent in the name of Habib. The guilty Abarikaff, and all the rebel chiefs, were of the number.

When he had learned of his guests what was most important for him to know, and when he had enjoyed with them the sweets of friendship and confidence, after conducting Dorathil-

thil-goase and the Lady with the beautiful hair into a place properly furnished for their reception, he took Habib and Dal-ilsha aside, and addressed the former as follows :

My dear pupil, for I shall hereafter honour myself with the name of your governor ; you have hitherto fulfilled your noble and laborious destiny. It remains for you now only to satisfy the duties and wishes of nature. There is a very distressing part of your history, which you must now hear.

Habib expressed astonishment and uneasiness : "Continue," said the Genie, " to shew yourself worthy of Dorathil-goase, of the Great Salamis, your father, of the favours of heaven, of the particular protection of the prophet Solomon. Arm your soul with fresh courage. Fortify it against the excess of sensibility. He alone can resist and overcome misfortune who bears it with unshaken fortitude.

After this preamble, Il-Haboul informed his pupil of the report which the twenty Knights had made to Salamis, at their return ; of the despair of that tender and virtuous father upon hearing of the death of his son, the only object which rendered life desirable to him.—That Prince's grief had been so violent, that his eyes had been changed into two rivers of

tears, whose acrimony had deprived him of his sight.

Become incapable by this loss, of aving them, as usual, by his skill, his activity, his resources, and courage, a tribe which had been formerly subdued by his arms, had erected the standard of rebellion against him, and had engaged others to espouse their quarrel. Those who remained faithful had already lost several battles, and, if he were not relieved instantly, he would be in danger of falling into the power of his enemies.

At this recital of Il-Haboul, a change took place in the soul of Habib, which was the seat of the most vehement as well as the noblest passions, but he had been previously armed against them.

“ Give me advice, my dear tutelary Genie, and you shall see that I know my duty.” “ My advice, replied Il-Haboul, is this :

“ You have the means of failing. Set sail instantly for Arabia. Your father’s eyesight is obscured, but his eyes are not destroyed. The remedy which will cure them ought to be applied by the hand which has been the cause of his malady, that of Dora-thil-goase.

“ The secret of it lies in the treasures of Solomon,

lemon, and you ought to go and seek for it there. Access to them, with respect to you, is attended with neither difficulty nor danger. You have the key at hand. It is the word written upon the talisman; besides, the Prophet's workman has every privilege with him."

"But," said Habib, "if I and my wife depart, what will become of Dal-ilsha and his? Could they follow us, since they are so necessary in their states; and who will put an end to the uneasiness which our absence will cause in mine?"

"When you were advancing with so much difficulty towards Caucasus, how, my dear Habib, did I send you assistance? The same means are in my power to conduct to the Green Isle the Lady with the beautiful hair, and her husband. The same slave of the Prophet who shall conduct them on the rock, will communicate intelligence of you to Il-Habous-hatrous, your grandfather, and to your viziers, and you shall proceed with safety on your way to Arabia.

"I cannot accompany you thither. My business detains me here, the more as my employments have been more than doubled since your expeditions commenced. It was impossible for me likewise to allay the anxieties of

your virtuous father, by giving him intelligence of you.

“ Since you wish to regulate your conduct by my advice, you shall not go down to your father’s territories. You shall carry your wife to our little asylum in the mountain. As there is nothing there to attract research, it was regarded during the troubles occasioned by the rebellion. The furniture which Dorathilgoase carries along with her, will serve there for her accommodation; and give yourself no uneasiness with regard to the manner in which the little daughter of a Genie can live in a spot where there is fish, game, and fruits.”

“ You will be obliged,” added the Genie, “ on entering Solomon’s treasury, to hang up to a trophy, the scymitar with which you were allowed to fight against his enemies. It is not a common sword of battle; and you do not wish to take any advantage over your antagonists, except that which cares, experience, and strength, acquired by toil and courage, bestow.

But you shall not go to the camp without arms. It appears you shall have a battle, and I will give you two compleat suits of armour, in the Parthian style, like that which I wore when I presented myself at the entrenchments of your camp. Horse harness and barbs
shall

shall be added, and you may use them as your prudence shall suggest."

"Dear Il-Haboul," said Habib, "I feel the strongest emotions; my life depends upon the moment when I shall bring assistance to my father. Open to me for once the gate which leads me to the talisman, who will let me see the author of all my joys. One moment's delay is an enormous burden upon my heart; and I doubt not my dear Dorathil-goose sympathises with my emotion.

No doubt the charming Queen must have been very much disposed to enter into the views of a husband, all whose affections she shared. Preparation was made for the voyage.

Habib went down into the cave, where the arms of Solomon were deposited. None offered to dispute his entering. When he approaches the trophy, in order to fix to it the scymitar, he observed, upon the vizier of a head piece, two flat opal stones, resembling in bigness the eyes of a man, bound together by a thread of gold. They shone with a brilliant lustre. He considered them to be the talisman mentioned to him, took them up, and retired, mortified that he could not remain longer in a place where he could derive so much instruction. But the sentiments of filial affection extinguished in him every other

passion, and he only waited the departure of Dal-ilsha and his wife to fly where his affection and duty called him.

Another circumstance affected him : He had left the daughters of the sea in the White Isle ; he made the husband and his wife engage to stop there, and take them along.

Next morning the two rochs mounted into the air, and took contrary routes.

Towards the evening of the third day, the children of Salamis could discover his tents. The bird which carried them alighted at the fence which barred the entrance of the retreat frequented by Habib and Il-Haboul.

The happy couple entered. The Genie who conducted the roch relieved the animal of its burden, and left it to be led by instinct to seek its food. Habib and Dorathil-goase resolve to wait the break of day ; and, as soon as it appeared, he prepared to avail himself of it.

Habib must enter into his father's tents unknown, and save him and Yamira from the danger of a too hasty discovery. Immediately he prepares his disguise.

He found, by chance, among his lumber, a pair of old slippers, which served him to work in. These were his shoes.

He covered his shoulders with a goat skin,
and

and fastened another round his middle. These served him for cloathing.

He rubbed his face and neck over with a deep yellow stuff, which hid his complexion; frizzled his hair and beard, and, with a dagger at his belt, and a stick in his hand, with a little basket full of fruit, he passed the barriers, and arrived at the gate of the tent in which his mother's slaves lived.

He found there a large and convenient stone, and, with his basket between his legs, he sat down to rest upon it, and even pretended to sleep.

Several slaves passed, but he saw not the one in whom he was to confide. At length she appeared. He called her by name, for she had been his governess. "Zooks! do you know me, young man?" said the old woman; "Yes, replied Habib; and if you will come with me behind this great tree, I will tell you a story which will highly entertain our masters. Put my basket into your tent, and if you be not satisfied with what I shall tell you, both it and the fruits shall be yours.

The slave, more curious than greedy, took the fruits, and went behind the tree, which almost touched the back of the tent, and concealed the interview, she was now to have with

with him. "Come, speak," said she, "what have you to say to me?"

"Assure me that, if what I tell you gives you very great pleasure, you will not exclaim, nor make the least noise."

"Think on the juggler!" said the old woman. "Thou must be very eloquent! This does not appear from thy mantle nor thy shoes. Hast thou then made many ladies cry out by only speaking to them?"

"No, my dear good lady, if you don't be on your guard, you will be the first."

"But," says the old woman, "only look at the vagrant fellow with his basket of plumbs, who calls me his good lady, and yet does not provoke me! Have done, will you? and give me this mighty pleasure which I wait for."

"You love the poor man Habib very much, don't you?"—And you come here to make me weep?—On the contrary, if you love him, comfort yourself.—He lives."

In saying that, he held her, and prevented her from crying out.

"Hush! hush!" said he, "my good lady, and make not the least noise. I myself am Habib. I will shew you the sign which is on my neck, and that which was on my breast;
and

and I will sing you the little song which I made for you."

"How! does the sound of his voice penetrate me?" said the old woman; and Habib shut her mouth with his hand.

"Take care, you will make a mother die with surprise; I come to deliver my father from the hands of his enemies, and you will make me fail in my design, if they know who I am."

"Hush! hush! command yourself, in the name of God, my good governess; shew me a tent where I may conceal myself. If I cannot enter by the gate, I shall creep under the wall; and I will shew you how to behave, that the news of my return, which you will report, may not occasion any revolution, and may be kept secret among us four, which is requisite for the safety of us all."

The good slave had almost been suffocated; however, she could not speak more, for she wept. There was no person in her tent, and she brought her pupil into it. There, after he had given her instructions with regard to the manner in which she ought to inform his mother, he endeavoured to find out a method of remaining concealed, and his good governess went to watch the moment of opportunity to speak to Yamira, who scarcely ever left Salamis.

Habib

Habib remained alone, and indulged the most sorrowful reflections upon comparing the formidable condition of his father's camp in former times, with that in which he had now found it.

Single barriers no longer surrounded it, but entrenched palisados; and if any military preparations are making at all, in that part which he crossed, they were only for a defensive war.

It is impossible to imagine the hero's impatience to embrace his father and mother, comfort them, to restore fight to the respectable author of his life, and to come to blows with the ungrateful cowards who had taken advantage of the infirmity of their sovereign, to revolt, and even to endanger his liberty by their extravagance.

Happily, to interrupt these distressing thoughts, the good governess must soon return.

Sleep had, for some time, shut the eyes of the Emir, and Yamira had retired into her own tent to enjoy refreshment and repose. The governess followed, and shut herself up with her. "Madam," said she, "you have much confidence in my dreams. I have had mournful ones for a long time past, and unfortunately they were true; but that which I am going to relate to you has filled me with consolation and hope.

"The

“The twenty Knights who had accompanied our child into the desert were cowards, and afterwards liars. Our dear Habib is alive. He is well. I have kissed the marks which he has upon his breast, and upon his arm.”

“And when you dreamed you kissed these marks can that signify the Knights were liars, and our child alive?”

“Oh! madam,” replied the old woman, “I leaned upon him; he locked me to his heart, which beat hard. It was not the heart of one dead, Madam, I assure you.”—“But when and where dreamed you this dream?”
“Just now, Madam; but take this draught of fresh water; I will tell you more of it.”

Yamira had the complaisance to drink. “Well,” said the old woman, “I do not hesitate now to speak to you more clearly. Don’t die for joy.

“I did not dream. I saw and tenderly embraced our very Habib. He arrived at this house, which he calls his little retreat; and see the basket of plums he has brought me. He entered the camp under the appearance of a poor man, and his face was bedaubed with earth. He does not wish to discover himself to any person but his father and us. That is very essential to the interest of his father; you know

know our Habib is wise, and what he says should be done."

In spite of the glass of water Yamira was much affected. She cast her eyes upon the basket which contained the fruit, and could only cry, 'See plums from his garden!'

Then the governess diffused some essences. "Recover yourself, Madam," said she, "a great happiness is about to follow, to recompense all our sorrows. My Habib desired me to look this night at the sky, with the greatest attention, for I should not see a star which was not in our favour.

"But where is he?" said Yamira, somewhat recovered. "In my tent, behind that large twig basket, which came full of Chiraz-stuffs. Take courage; recover yourself, Madam. Come, see where he is. We will shut ourselves in with him; we will comb his locks, and wash his face; and I am much deceived if we do not find him more handsome than ever."

Yamira made an effort which supported her to the tent of the governess. There, after precautions against surprise and alarm, the basket was removed, and Habib fell at the feet of his mother, who was seated upon the bed of the governess.

Recourse

Recourse must be had to essences again, in order to recover both mother and son from their common swoon.

At length they revived in each other's arms. "Oh! my dear Habib," said Yamira, "what favour of Heaven has restored you to us?"

"She, Madam, who was promised to me by the stars. You see before you the happy husband of Dorathil-goase, the King of the Seven Seas, the unworthy instrument of the great Solomon, the conqueror of the enemies of God, and of his prophets; but who would be miserable amidst all that fortune, if he did not bring with him the physician which can instantly restore sight to his father."—"Sight to my dear Salamis!" cried Yamira. "Yes, Madam," answered Habib, and that physician is—my spouse. She herself, commissioned by the decrees of Heaven to effect infallibly, this marvellous cure."

"Your spouse!" exclaimed Yamira, "where is she?" "In my garden hut; she waits there for an Arabian dress. Provide two of them, under which she may disguise her sex, and I may be unknown.

"We propose, Madam, to introduce to my father, in the eye of the whole camp, an Arabian physician, and his slave. Give orders to one of Emir's grooms, whose discretion you can most depend upon, to follow me with three

mules to my little retreat, where I am going immediately, that he may open the gates on our return.

“Announce to the slaves that you have sent to call a physician, and that a tent must be prepared for his lodging. We will arrive at sun-set, and you need engage only the governess in our service.

“Thus far, Madam, prepare my father, by some story which may elevate his spirits on my account. Inspire him with confidence in a skillful man, who needs only to see his eyes, and apply his fingers gently to them, in order immediately to restore his sight. I shall not, if possible, make myself known to him till after the operation.”

Habib's proposal was executed ; and he went off to his retreat, going before his father's groom, without speaking to him.

When they approached the pales, he called the groom by name, who was struck with the sound of his voice.

“Don't be astonished,” said he, “I have spoken with the voice of Habib, because I am he. You will see, when you are entering, something which will surprize you still more, the Queen, my spouse. Prepare yourself for what we shall appoint in favour of your Emir, my father.”

The

The groom thought he was dreaming ; but the business with which he was charged soon convinced him of the contrary.

Habib put upon two mules arms and riding-furniture, which he got from Il-Haboul. He and Dorathil-goase put on their disguise.

The young physician was mounted upon the best mule. His slave, on foot, conducted one of the mules ; the groom the other.

The arms were covered with the skins of lions and tygers, which were lying in the hut ; and the little troop arrived at the camp about the twilight, and were admitted.

Mean while, Yamira and the Governess were attending Salamis, who had now awoke. They accosted him in a tone less melancholy than usual. The good Emir appeared satisfied.

“ Heaven,” said he, “ has humbled me. I was too much elated by its benefits, and it has withdrawn them, that I may know my insignificance. I bless it, my dear Yamira ! since I see you are as resigned as I am.

“ Though bereaved of my glory and my power, and of my sight, I will brave that slavery which threatens me, since you will aid me in supporting it. My cowardly enemies fear not my lance, but they will fear that of the great Prophet, and we shall be revenged.

He will unite us to our Habib; and we shall be happy."

"Oh!" said the Governess, "after the dream which Madam and I have dreamed, I am certain we shall see our Habib."

"What dream!" said Salamis. "Who ever heard of a dream of two persons?"

"We both dreamed, however, and each of us the same dream. We saw Habib; He was handsome; he was a King. He had a Queen, beautiful as the Houris.—He loved his father and us with all the native tenderness of his heart; and he intended to come hither and let us see him, and——." "See him!" cried Salamis, "that will not happen on earth. My eyes are shut—for ever."

"You shall be, perhaps, agreeably deceived in this respect," replied the Governess. "They speak of an excellent physician. If the apple of the eye be entire he restores sight in a moment, and that too, without occasioning pain."

"I have been but too much the dupe of quacks and astrologers." "This man is neither. He offers to pledge a thousand pieces of gold, before he undertakes it. If he do not succeed, and occasions the least pain, he will give his money." "Let him pledge then," said Salamis. "I wish to gain the thousand pieces of
of

of gold for those of my poor subjects who have been robbed of their flocks. It will only cost me a little patience. The fellow shall suffer for his villainy."

That compliance on the part of Salamis was all that Yamira could procure. Habib and Dorathil-goose arrived. When they were introduced into the Emir's apartment, the groom deposited the arms covered with the skins.

The operation on the Emir's eyes was now to be performed; but the curious were disappointed, and removed. A supper was ordered to be prepared, which the Governess alone must wait upon; and the groom was appointed to guard the gate of the tent, to prevent any person from coming in.

Yamira announced the physician to her husband, and, at the same time, put into his hand a purse full of gold.

"Weigh that, Emir," said she. "See if the stipulation of the physician be sufficient to cure you, and prepare to dispose of the gold, in case the operation should fail.

"But as you are Sovereign, he reckons your life should not be endangered on such low terms; and, to institute a sort of proportion, he begs you will allow him to pledge his head."

“ My dear Yamira,” said Salamis, “ do not you make me dream, as you and the Governess have so often done ? Is not this three persons dreaming ? ”

“ I hope, my dear Emir, that there will soon be five persons dreaming, and the most charming, and the least deception we can make—but here comes the physician.”

“ Come hither ? ” said Emir. “ Are you certain you can cure me ? ” “ As certain as I am of my existence.” “ You have the voice of an angel, and not of a physician. Have you brought me a favour from Heaven ? I did not expect any from it, and I expect none but from it.” “ You mistake concerning my essence ; but you explain my commission.” “ I know not, but your words enchant me, and inspire me with hope. Look at my eyes.” “ I see them. Allow me to touch them, and apply my thumbs to them.”—“ I feel an agreeable warmth.—Oh ! what a fine sensation ! It produces a kind of swimming in my brain, and vibrates through all my nerves. Methinks my whole body is animated afresh.”—

“ The operation, it should seem, is finished. Open your eyes, Sir : The rays of the sun will hurt them less than before.”

“ Heavens !—I see,” cried the good Emir ; and, before he looked at any thing, he struck
his

his forehead on the ground, in order to return thanks.

He rose, after he had prayed : “ Where is my physician,” said he, in a transport of joy and gratitude. “ Where is the messenger of God ? ” — “ I am he. ” — “ Celestial visitant ! ” — “ No celestial am I. Oh ! my virtuous father ! I am Dorathil-goase, your daughter, to whom Fortune has sacrificed you. I am the spouse of your dear Habib. ” — “ Of Habib ? Come hither. Support me, — Yamira ! My son is mar — is alive — is married. — Where is my son ? ” “ At your feet,” cried Habib, throwing himself down. “ Oh, Heaven ! ” cried Habib, “ I feel thou hast given me strength, but I have need of much to support my happiness ; ” and he remained almost lifeless in the arms of the young spouses.

But this was only a momentary suspension. It opened the sluices of two torrents of tears, which were ready to burst from his eyes.

These mixed with the tears of his children, and with those of Yamira, his wife, and the old Governess, transported with affection, hoped to add her tribute of tears.

Nature maintained her rights ; and affection suspended, for a long time, the movements of curiosity.

At

At length Yamira recollected that she must take some nourishment, and the governess, as she was directed, waited on the table.

The father was at the head, between his two children, and Yamira opposite to him, enjoying a groupe, formed by the re-union of the objects of her affection so completely happy.

Her respiration had been long checked by sighs. Her mouth opened only to utter complaints. Her heart had been plunged in bitter sorrow, and her mind tormented by fear. The tears which she shed were wasting, and she was dead to every sort of pleasure, while she lived only to feel the stings of grief. Misfortune seemed to mark all her steps.

All was changed in an instant; and the flood of tears which she shed was turned into delicate joy. An inward enthusiasm seized her, though her lips did not express it.

“Open thyself to pleasure, O my heart! It is no longer time to shut thyself against impressions which thou must resist. Open, this instant, and furnish abundance of tears.

“When every tear I shed was accompanied with a cry of grief, did I then think I should, one day, find so much pleasure in tears?”

O Laughter! thou art a deceiver, thou knowest not how to paint the happiness of the
soul,

soul, thou can'st claim no kindred to its sensibility.

“ Go mark the foolish joy upon the countenance of those inanimates who court it; but get thee gone from those who can taste the sweet luxury of tears.

“ Dorathil-goase! Habib! Ah! How beautiful are yours! How they honour the celestial forms of your countenances!”

Yamira would have continued her verses—for the satisfaction she felt recalled the sentiments of her youth—but the groupe which was before her was now separated.

The repast was short. The governess had retired. And it was time Salamis should learn from his son himself, how Heaven had restored him to his father.

The youthful hero related his history from the moment he departed, and set out for Caucasus. He described the conduct of the twenty knights, till they abandoned him in the desert, exposed to the coldness of the climate, to hunger and thirst, and to the ferocity of wild beasts.

He gave an ingenuous account of his travels, even of his own unpardonable fault, as he termed it, in the caves which he was obliged to pass, and likewise its consequences.

He proceeded to mention his interview, which doubtless had been predestinated, with
the

the daughters of the sea, whose assistance had alleviated all his toils, and in some sort saved his life.

In short, he described the happiness he had enjoyed, till the moment that fortune had reunited him to his dear Dorathil-goase.

He told the circumstances, which leading him to Caucasus, had given him an opportunity of hearing from Il-Haboul, the misfortune and extremity to which his father and his mother and his tribe were reduced, and his sudden departure to Arabia.

Salamis heard all without interrupting him; but as soon as he had ended, "Do you not intend," said he, "to take vengeance upon the cowardly knights, who had resolved to complete your destruction."

"Father," replied Habib, "I believe that would be in vain. I leave them to their remorse, and the vengeance of Heaven. Such monsters are too much below me, to make me hazard myself in the attempt."

"What you say is magnanimous," replied Salamis. "You think like a hero, but you should likewise think like a king."

"Born avenger of guilt, villains deserve no indulgence."

"Must I say it? Since their infamous treason ;

son, their cowardice has been the desolation of our tribe; and there is none who dare oppose the enemy.

“ They are fullied by a thousand acts of injustice: the crime which they committed against you and me remains, reigns in their hearts, and you expose the tribe to danger in suffering them to live.

“ Besides, since you are to appear, their felony will be manifest, and you must sacrifice them to the law.

“ I might add, did I not know how much you are above fear, that they will be very dangerous enemies to us.”

Habib was convinced, and begged his father to instruct him in the particulars of the revolution which had taken place in Arabia, and which Il-Haboul had only announced to him, and whose dismal effects he had also perceived.

“ O my son,” replied the virtuous Emir, “ I wish to punish the monsters, whose existence is destructive to humanity; and though I force you to do violence to your character, in order to secure to your subjects, how disagreeable it is to me to lay before you their shocking picture, to banish from your heart the sentiment of benevolence towards them, which ought ever to animate the breast of a Musselman!”

“ When my eyes were deprived of sight, and the Arabians could no longer triumph with me, and by my means, I was only a nuisance upon the earth. The Emirs who were subject to me forgot that they owed to me their elevation ; and they all deserted me. They quarrelled among themselves, and despised even my counsels.

“ They accomplished under me, by my conduct and courage, the subjection of the numerous and formidable tribe of Kleb, all composed of infidels, worshippers of the sun and stars. We were obliged to reduce them to slavery, in subjecting them to a tribute, which they support with reluctance.

“ There arose among them a warrior named Zir, a man of a gigantic size, of extraordinary strength, ambitious, factious, enterprizing, and cruel.

“ He excited his friends to revolt. They took up arms ; and while the Emirs were idly disputing the honours of command, he vanquished them, dispersed them, and drove away their flocks. Those whom he has not yet entirely subdued, are wandering in the surrounding deserts.

“ Delivered from enemies, who could disturb him, the formidable Zir has besieged my camp,

camp, in order to accomplish the most important part of his project.

“The tribe of Benihelal, from whom our Holy Prophet derives the most essential services, is most odious to the infidels; Zir wishes to reduce it to that slavery from which he has freed his own, and to extirpate every branch of it.

“Hitherto, the favourable situation of our camp, situated between two steep hills, the discipline which I have maintained, the means which I have used, in order to render attacks difficult, and surprises impracticable, have all retarded our defeat: but we are now daily consuming ourselves, and the remains of our flocks can scarcely subsist around us.

Unless you had arrived, and Heaven interposed to restore you, we had been either slain, or been the most miserable slaves.

Though the enemy, who know our situation, do not endeavour to storm us in our camp, they every day present themselves at our barriers, and upbraid, by challenges, the cowardice of our warriors. None of my men dare repel their insults. It should seem, the tribe of Benihelal is composed of women and children.”

That recital was cutting to the heart of Habib. His father abandoned; his tribe degraded, were ideas which he could not support; but the shocking abuse which the chief of the

tribe of Kleb committed, filled him with rage.

“ O my father,” said he, “ I hope that the first rays of the sun, will see the commencement of our vengeance.

“ Under these tyger-skins which attracted your attention, there are suits of armour of uncommon form, which were given me by Il-Haboul at my visit to Caucasus. Your groom will get ready a war-horse, and I will go to the barrier, and accept the defiance of these insolent men, if they present themselves. If they do not, I will go to the tents of Zir and challenge himself.”

“ What will become of Salamis,” cried the generous old man, if he do not accompany his son in so noble an enterprise ! Here are two suits of arms under the goat-skins !—Is this one here for my wife or your’s ? Is there an Arabian worthy to put it on, or able to wield this lance ?”

At the same time he brandished his lance in the air, in a manner that inspired terror. Notwithstanding its enormous weight, it was like a reed in the hand of a boy. “ Oh ! Mahomet !” said he, “ thou hast restored two chiefs to thy beloved tribe ! What accession of power and valour !”

Yamira and Dorathil-gaase, instead of giving themselves up to tears, were delighted to see
their

their spouses assist each other in putting on their arms, and making trial of their weight and temper.

When they were clad in the armour, they embraced each other. "Thou wast once my son," said Salamis, "and I was thy father;—Now we are brothers and rivals for honour.

"Why should we have to combat with slaves? Let us, however, reflect that, in serving our great prophet, we shall have our glory connected with his."

Salamis called his groom: "Take," said he, "two of my best horses, harness them, and bring them to your tent: let them be ready at day-break; for it is then we shall mount them.

"God, you see, has given me strength with my fight. My son and I will go to-morrow morning and accept the defiance of the false knights of the army of Zir.

"When we go out of your tent, follow us at some distance; and, if any one ask you in the camp, who we are, it is, you may say, two stranger knights, who have come to offer their services to Salamis."

The groom retired to execute these commands, which, by means of the darkness and repose that reigned in the camp, he effected without being observed.

The guards of the Emir's tent saw two knights go in and come out, conducted by a man who, they knew, belonged to Salamis, without taking any notice of it.

At day-break the two warriors, in complete armour, having embraced their wives, went out unobserved. They arrived at the groom's tent, on horseback, and waited within the barriers, that the champions of Zir might repeat their accustomed bravados.

They waited not long. There appeared six, armed at all points, and followed by a small troop, which were, no doubt, attached to their service. One of them dismounted, and addressed the guard.

“People of Arabia, are you so foolish as to remain here ignominiously shut up like the cattle which you are consuming? Do you intend to die here of hunger, with a blind man?

“The chains which we offer you are honourable. We design them for the bravest people on earth, and, in submitting to them, you shall have only a common lot. Receive them, and you shall be a pillar of the throne of the most mighty Emir Zir, our glorious sovereign. Leave an old impotent man, who can share with you only infirmity, want, and shame. We will join you to our tribe, and you shall there forget the disgrace of your own. What are you
you

you doing with a man so much deserted, to whom there is not left one single knight who is capable of encountering the weakest of ours ?

“ Slave thyself, and son of a rebel slave !” said Habib, “ thou liest ;” and, leaping from behind the palisade, he launched with all his strength, one of his gauntlets against the visor of his head-piece.

“ See my pledge for battle,” said Habib, “ dare to withstand, on foot or on horseback, a knight of the great Emir Salamis.”

Meanwhile, the gallant husband of Dorathilgoase overleaped the barrier, and closed with his adversary before he had time to mount or to take his shield.

Habib threw away his, disdaining every advantage, and the combat instantly began ; but it was soon decided. Every stroke of the son of Salamis penetrated the armour of his antagonist, who was stretched dead at his feet, before the other knights of the tribe of Kleb could arrive, to bring relief to their champion.

The first who came rushed upon Habib, contrary to the law of arms, in order to push him down with his horse. The gallant son of Salamis sustained the shock, gave him a mortal wound, and threw him to the ground.

Salamis issued from the barrier, encountered the third, and unhorsed him. His son, to

whom the groom had brought his horse, joined him, and they both rushed against the three remaining warriors of the tribe of Kleb.

They would have fled, if they had not been awed by the presence of their tribe. Terror, however, seized them. They were thrown down; and the terrible blows which they received killed them.

Salamis and his son went in again to the camp. Every knight in the tribe of Beni-helal pressed around them half armed. Joy, mixed with jealousy and shame, appeared in the countenances of these dispirited warriors; and they wish to know who these two heroes were, who had gained over six, a victory in their favour, so prompt, and on such unequal terms.

The two heroes did not lift up the visor of their head-pieces; but bowed respectfully to those who loaded them with encomiums. Nor did they speak. The groom who spoke for them said no more, than that they were two gallant stranger knights, who had come to offer their services to the Emir, into whose house they begged to be introduced; that they might be known to him, and acknowledged as his friends.

The two heroes remounted their steeds, and set out for the tent of Salamis. The groom went before them, and entered first, to announce

nounce them, and instantly they were mysteriously introduced.

They threw themselves into the open arms of Yamira and Dorathil-goafe. The iron which covered them seemed to soften, and to yield to the closeness and tenderness of their embraces.

A victorious knight is a ravishing object to his lady. How many titles did they add to those sweetest and most endearing of all caresses? The two happy couples then yielded to love, which, when refined by virtue, never approaches excess.

Their wives now stripped off the armour of our heroes, and served them up a repast, which they had need of. Salamis learned that the tent was surrounded with the curious of all ranks. He bade tell them, that having rested badly in the night, he had need of repose. Meanwhile he gave orders to proclaim in the camp, that he would hold a council of his knights before mid-day prayers.

The report of the physician's arrival was spread abroad; but the physician and his slave had both disappeared. It was thought that the Emir, not having confidence in the operation which was proposed to him, had sternly dismissed the man who had offered to attempt it.

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On the other hand, every one asked at what time, and by what gate, the two Knights in complete armour, had entered a closs camp, and penetrated to the Emir, without being observed by any one, even by the guard.

While they conjectured on these two circumstances, Salamis, Yamira, Habib, and Dorathil-goafe, enjoyed the sweets of repose, which they had much need of ; and all who were to meet at the council prepared themselves to see the novelty which was there to be exhibited. None neglected to appear at the hour appointed.

Salamis received his Knights seated on his sofa. He covered his forehead, that he might conceal the fire which had lately reanimated his looks.

As soon as they had all assembled, and had sat down, he spake to them as follows : “ Emirs and Knights, who constituted the glory of the tribe of Benihelal, before it had incurred the wrath of the great Prophet, I did not expect ever to be instructed in the cause of this our great calamity, nor to see the end of its afflicting progress.

“ Putting always my hope in God, I am resigned to his will ; and he has just now let me know it.---At the same time, he has revealed to me the dreadful crime which some of that tribe have committed. They have provoked Heaven,
and

and drawn upon us the scourges with which we have been chastised.

“ O ! Emirs, and above all, ye Knights of Arabia, who listen to me ! you harbour amongst you false and cowardly hearts, souls blackened by the darkest treachery, and the most criminal of all felonies.

“ From the moment they became guilty Mahomet turned away his face from us, Heaven changed, and the stars became our enemies, and we were abandoned to infidels.

“ I, though innocent, yet as being your chief, was struck blind, inasmuch that, being rendered incapable of action, I saw my counsels despised. You are no longer confident of your strength, nor dare you face the enemy. You have become an object of ridicule to them. Those who formerly always depended on their own efforts have felt their courage fail, and skulked behind the entrenchments.

“ The tribes which were subject to us have withdrawn themselves, without being able to avoid the contagion of the misfortunes, drawn by the crime upon the tents of the Arabians. Their enemies, as little courageous as we, but more imprudent still, divided among themselves, have suffered their brothers to fall by the sword of their revolted slaves ; and those who have not had recourse to rebellion, have fought,

fought, in the most frightful deserts, the miserable resource of an ignoble security.

“ We, arrived almost at the height of misfortune, have at length attracted the looks of compassion; and Divine Justice expects no more from us than the punishment of guilt, which it inflicts with reluctance upon the innocent, in order to remit it to the enemy’s camp.

“ Do you consent to deliver immediately to the punishment which they deserve, those who are about to be convicted of having drawn upon the faithful Mussulmans of Arabia the dreadful misfortunes by which they have been desolated ?”

The Emir pronounced that speech with a tone of firmness and authority which they did not expect, in that state of abasement in which they supposed him to be. The assembly were astonished. Some looks were cast upon the ground, but an unanimous wish was visibly manifested, that the horrible crime which Heaven pursued with vengeance should be instantly punished, by the death of those who should be convicted of it.

“ One wishes for evidence,” said the Emir. Then, rising, he made Habib come out from behind the curtain which concealed him.—

“ Appear, my son, and convict the nineteen Knights here present of the falseness of the reports

ports which they made of your death to me, and to all the tribe."

Then addressing the guilty Knights: "Cowards, and cruel deceivers, dare to deny that, chosen from esteem, and appointed by me to guard and defend your Prince, adding guilt to pusillanimity, you resolved to abandon him, in order to shelter yourselves from shame and our vengeance. You left him, after depriving him of every resource while he slept, and, taking away even his arms, you exposed him at once to hunger, to thirst, to the fury of the elements, and to the rage of ferocious beasts!"

Habib presented himself. The Knights were thunderstruck.

"Ye Knights," continued Salamis, "of the tribe of Benihelal, the judgment and execution of these criminals belong to you. It is your part to avenge the children of Mahomet upon those who have dishonoured his favourite tribe, and brought the rod of Heaven upon it and all the rest."

The guilty Knights spoke not a word. Indeed, what could they have alleged in their defence?

They were instantly surrounded, and bound in chains. Their armour was torn off them piece by piece. The executioners seized them, and led them out of the camp. Their heads were cut off
with

with a sabre, and their bodies given to the beasts of prey.

Rabir had escaped the infamy of this punishment by death, soon after his return.

The thought of the crime to which he had consented did not permit him to rest, and occasioned his death, which, in any other view, one would consider as premature.

After rendering to their Sovereigns the justice which they could, the Knights were eager to testify their joy upon the return of Habib.

While Salamis spoke, the importance of his speech had arrested their attention, and prevented them from remarking the fire which beamed in his looks.

At their return, Salamis addressed them all one by one ; and they observed, with surprise, that he had recovered his sight. “ You must have heard,” said the Emir, “ of a physician who was introduced to me, by the grace of God and his Prophet. His means were successful. But that is not the only favour we have received.

“ The victory which my son and I gained this morning is the pledge of all those we are to expect. Valiant Arabians ! no stain of guilt is any longer upon you. Resume, with your former confidence in your forces, all your accustomed

customed bravery and ardour ; and prepare to march against the tents of Zir. I wish to have with me only my Knights ; my other warriors will remain, and take care of the flocks, in the distant pastures to which I wish them to be conducted. The camp too, must be well guarded.

“ Let those of our tribes who are wandering in the desert be informed, that fear shall dwell to-morrow in the tents of our enemies, and is about to be banished from the hearts of all those who shall repair again to the standard of Salamis.

“ In the mean time, since we have been able to re-unite formidable forces, which can strike terror into our enemies, and spare us the distress of a too bloody victory, let all the Arabians who continue to worship the true God rejoice, and make all the Arabians who worship the true God rejoice with me, if they can, on account of the favours which I have now received.

“ The return of Habib, and the happiness of recovering my sight, are not the only favours done me. It is the Queen of the Seven Seas which are at the extremity of the east.--- It is Dorathil-goase, the wife whom the stars have promised to my son, whom Heaven has commissioned to come, and restore me the strength of my best years, and the power of raising towards the firmament of heaven my eyes, which were once darkened.

“ Let this be refounded in all the countries subject to the laws of the Alcoran, that thanks may be rendered to God and his Prophet.

“ Let religious festivals be every where appointed. It is not the body but the soul which ought to rejoice at the return of our bliss, announced by such singular favours and astonishing miracles.

“ Let the transports of our gratitude break forth and re-echo through all the tents of Zir, and shake every heart that remains attached to him.”

Thanksgivings were unanimously and publicly rendered in all the camp of Salamis, with that solemnity and splendour which they could derive from his situation.

Dorathil-goase received the homage of all the tribe of Benihelal, and the camp resounded with the acclamations which usually attend festivals and public rejoicings.

The camp of Salamis had the appearance of the greatest prosperity, and the happy news were spread abroad, and drew thither, in succession, the Knights of the other tribes, whom misfortune had dispersed.

Salamis rejoiced, and engaged Habib and his wife to receive them favourably. He himself prevented their apologies and confusion, in attributing to the chastisement of Heaven the conduct which was pursued with respect
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to him. In five days, the Emir saw himself surrounded by a numerous body of Knights, impatient to wipe off, by fates of valour, the shame with which defection on the one hand, and inactivity on the other, had covered them.

Zir could not be ignorant of that revolution. The defeat of his six warriors had prepared him for it.—Three of them remained dead on the field of battle. Three were prisoners in the camp of Salamis, who communicated to their tribe the news which had reached their prison, and Zir was struck with one astonishment after another, when he heard of the sudden cure of Salamis, and the return of Habib with a Queen whom he had married. He saw who were the two warriors who had fought with his Knights, and reproached himself with not being at the barriers of the enemy, to sustain a shock by which his friends had received such a calamity.

The opinion which he entertained of himself led him to think he would have come off victorious; and he resolved to repair the honour of his arms, by giving a defiance to Salamis, at the head of his camp.

His sister Yemana, a wife and beautiful Princess, though she knew the uncommon strength and courage of her brother, was not of his opinion.

"My brother," said she to him, "you view my opinion, perhaps, as the effect of my attachment to principles different from yours.—Whatever be the strength of him whom we have so long called the great Salamis, though I allowed something to Fortune, I should believe that you are able to make her balance in your favour; but I ascribe much to the stars.

"Their malignant influences have crushed the tribe of Benihelal, which, with all those under his power, have been abandoned to you, and you have conquered them.

"But, my brother, Heaven changes, and the influence of the stars changes along with it.

"One misfortune, and one happy event, are always followed by others, and we never seek for the true cause.

"Consider the happy events which, almost to a prodigy, have been accumulated in favour of our enemies, and think on the means of repairing your fortune, and that of the tribe of Kleb, of which you alone are the true resources, without hazarding your glory."

"I shall think on these, my dear sister, when I have gained the victory over Salamis. His glory troubles me more than his power.—I saw him laid low; he has risen from his ashes.

"He has raised up a son, to put another obstacle, if it be possible, to the extent of my fame.

"All

"All Arabia is too narrow for me; judge if I can support the idea of two rivals. My sister, your stars may take what direction they please, but, if they be contrary to me, I will make them turn pale with fear for the champions which they shall prefer to me."

While Yemana and her brother held this conversation, Emir Salamis, at the head of his vassals, advanced towards the tents of the tribe of Kleb, which were only three leagues distant from his.

They could soon go over that space. Zir, who was warned of their approach, brought out near an equal number of warriors; and the two armies were almost within the reach of arrows.

Zir, distinguishable by his size, proudly provoked his prancing steed, in the front of his squadrons. Salamis wished to give the defiance, and combat him: "No, my father, no!" cried the young warrior. "Heaven, by preserving and restoring me, has committed to me the charge of avenging you."

"You are too young, Habib," said that tender father. "Your limbs have not yet acquired sufficient strength to cope with a giant."

"Ah! gallant father!" said Dorathil-goose, "can you doubt that the hero whom you have produced is not worthy of you! Remain satisfied with the glory which you have gain-

ed. Charge my Habib with your quarrel, and you shall see that no giant is a match for him."

Habib then quitted his Parthian lance, and took up an Arabian one, in order to conform to the manner in which his enemy was armed. He advanced at the ordinary step of his horse; and, lifting his visor, he raised the shout of defiance.

Zir advanced; and, assuming a tone of irony, "You have," said he, "a very fine voice.—Are you a lady?"—"You shall know," answered Habib boldly.

"Ah, I know thee, my child. I have seen thee upon the knees of Yamira. Thou hadst very much gracefulness. Thy father has not sent thee to fight with me; he must know I love youth. Go tell him I wait for him, and that I never measure my strength but with men."

"My father," replied Habib, "is not to fight with a revolted slave. I learned, upon the knees of my mother, to despise insolent persons."

"But, young man, I am about to make your mother go into mourning a second time; and you ought to consider she will never quit it. Go, I say, seek your father."

"However vain he may be on account of his ancient triumphs, will not the trophy of
my

my arms, if he can gain them, magnificently enough adorn his tent?"

"I have told thee, slave, that my father cannot do thee the honour to accept thy defiance. Thou hast a thousand times been led forth to battle, singing the victories which he has gained over people more valiant than thou art. Thy defeat can add nothing to his glory. Pray take not the trouble to send my mother a suit of mourning. I cannot send such a present to thine. It is well known thou never couldst know who she was. But I promise an ample one to thy sister, Yemana."

Presumptuous!" said Zir, pushing forward on horseback, "I have been a thousand times led forth to battle, singing the victories of thy father! The tribe of Kleb was under slavery, and slaves are compelled to sing. Thy mother, thy adventurer, thy Queen found in the deserts, shall to-morrow sing mine. They shall bear my chains, and bend at my will. I will drench with their blood the same earth which shall have drunk thine and thy father's." Saying this, he drove his lance against Habib.

The young Prince perceived his aim. He made his horse step quickly aside, and covered himself immediately. The lance passed him, and dropt at the distance of thirty paces.

Habib attacked Zir, and, elevating his lance: "Thou hast dared," said he, "to pro-

nounce

nounce the name of my mother and of my wife. Thou hast insulted them, as a coward insults the ladies. Thy sister is very weak, and she will be still more so after thy death, which will give her every right to my compassion. Then, tapping him thrice upon the shoulder with his lance : " Go," said he, " seek thy weapon where thy awkwardness has made thee throw it. Couldst thou not have fastened it to thy wrist, since thou launchest so much at random ! With arms I despise thee, and without them thou art only an object of derision to me." Zir, transported with rage, ran to his weapon, snatched it up, and, returning upon Habib, launched it against him with all the force which fury could give to his natural strength, which was uncommon.

Habib, by an artful motion, saved his body, putting his leg under that of his horse. The lance passed at a foot and a half distance from his saddle, and the point pierced a tree some yards off.

Then Habib threw down his lance ; and Zir became more furious, by a piece of ceremony which he reckoned a proof of disdain, drew his scimitar, and poured upon his adversary a shower of strokes, countless as the hail.

The strength of the two champions was, perhaps, equal. Not so their self-command, nor their dexterity. All the strokes were
watched

watched and shunned, whereas his adversary did not aim one which did not break off some part of the strong armour of Zir. He was vulnerable now in all parts, and the moment he raised his arm to strike the son of Salamis, a back stroke from the hand of that hero prevented him, and wounded his arm. Zir now wished to seek his safety in flight, but, by a second back stroke, his head fell at the feet of the conqueror.

The two camps, and even the ladies, were spectators of the combat of Habib and Zir.—The Knights on both sides heard the words, and remarked the actions and demeanour of the gallant son of Salamis with sentiments of admiration: “What frankness” said they, “what self-command! what dignity! what skill! what strength and graces united:—Nothing can withstand that hero.”

But if their sentiments were undivided in judging of the combat, different, indeed, were the emotions which the issue of it occasioned.

The tribe of Kleb were confounded. They considered themselves conquered by the loss of one man, and the valour of a single hero. All the Knights returned to the camp, as if by concert, in order to take measures to withdraw their best effects from pillage, a necessary consequence of the entire defeat to which they saw themselves

themselves exposed. The common people dispersed themselves in small companies through the country, and endeavoured thus to escape a slavery more insupportable than that from which they wished to free themselves. That part of the army of Salamis which he himself commanded moved regularly on, to avail themselves of the advantage which the son of their Emir had gained, and of the disorder which they observed.

As for Habib, full of confidence in his fortune, his forces, and courage, he entered into the camp of the tribe of Kleb, in the train of his warriors. None offered to oppose him, and he proceeded to the tent of Yemama.

The Princess, accompanied by fifty of her guards, had seen the combat from a distance, mounted upon a convenient and elevated *bedage**, which had been made upon her *betnacka*. The moment she had seen her brother stretched upon the ground, she went to the camp, and approached his tent, to take away effects which she considered as valuable to her.

She received them from the hands of his friends. Then Habib came to her. The guard
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† The ladies are mounted upon female camels, which are named *betnacka*. A carpet rolled into a round form is put upon their back, in the middle of which there is a commodious place for a lady and her slave. This is called *bedage*.

with which she was surrounded put themselves in condition to defend her.

"Who are you," said she to him, "who resist a conqueror, my brother, the favourite of Heaven! Preserve your life, which you would vainly hazard. I would rather be a voluntary slave than a Princess subdued by force of arms."

Then turning from Habib, "Gallant Emir," said she to him, "he who has overturned the cedar will disdain to lavish his blows upon the feeblest branch of that majestic tree now fallen."

Mean while she alighted from her *betnaka*, supported by her footmen, and seized the hand of Habib, saying to him: "Prince, you see a destitute lady, who trusts in your virtues, and delivers herself up to your discretion."

The hero received her with testimonies of respect: "Never, Madam," said he to her, "did the son of Salamis learn of his father to take advantage of a lady's misfortunes. I restore your estate to you in his name, and I flatter myself I shall be applauded for this. You are free, Madam! and Princess of all your tribe. Made sovereign of this people, cure them of their inquietude; shew them their duties. My father, good Mussulman, has no higher ambition than to make his subjects happy;

happy; even those who have blindly revolted from him.

“Assist me, Madam, in checking the disorder which I see here. It would increase the pillage, which I wish to stop. Appoint a guard, while I go to recall your warriors, and even the women, whom fear has dispersed. Command like a sovereign, and let your tents assume their former lustre, their dignity, and all the ornaments of which they were stripped.”

Yemana, confounded with a conduct so heroic, being less surprised than any of the rest, because her soul was more elevated, assumed the tone of a sovereign, as Habib had directed her, and gave all necessary orders to establish order and tranquillity in her camp.

The warrior of the troop commanded by Salamis, and which marched before the body of the army, came to their young Sultan. He stationed them near Yemana, and sent others to put a stop to the pillage, and take the spoil from those of his men who were already loaded with it. Salamis saw the scattered companies of the tribe of Kleb arranging themselves quietly under their tents, at the moment in which orders were given to pursue them.

He learned that this was the effect of the good order established by his son. He entered into the conquered camp, with Yamira and Dorathil-goase, and was conducted to the tents
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of Yemana. When the Princess of Kleb saw them arrive, she rose to meet them and the Emir with the air of a suppliant. Habib prevented her humiliation : “ O! my glorious Sovereign,” said he to his father, “ I have promised your favour to the Princess of Kleb. She possesses all the great qualities necessary for government. If her brother deserted his duty, and offended us, she had not the smallest share in this matter; and, I assure you, she begged your favour with so much grace, that I promised it to her in the name of my mother, and of my dear Dorathil-goase.”

Prepossessed so happily in favour of Yemana, Salamis approved all that his son had done in her behalf. He knew that she had none of the faults of her brother; and that she was even disposed to submit to the precepts of the Alcoran.

“ I ratify,” said he, “ with joy, Madam, all that my son has done in your favour, and I think this indulgence so inadequate to your merit, that I shall embrace every opportunity of increasing it. Meanwhile Yamira and Dorathil-goase embraced each other with every expression of the sincerest affection. They wished to bring her to the tents of Benihelal, in order to make her forget by caresses, the loss of a brother to whom she was attached.

She must, however, give orders for his obsequies, observe the ceremonies of mourning, according to the custom of his tribe, and use means to establish order among his men. For she had been appointed to maintain it.

Habib, in order to co-operate with her in these measures, left with her a hundred knights at her command. The venerable Emir, after having taken leave of her, returned with his family to the tents of Benichelal, where he was received with songs of triumph.

The name of Habib was heard re-echoed on every side in songs that celebrated his victory over Zir.

"What has my husband done," said Dorathil-goase, "which one ought not to expect from the son of the great Salamis?" "People! you mistake, when you eat excellent fruit, if you do not, in tasting it, refer its excellence to the tree which has produced it." Nothing was seen during ten days, in the tents of Benichelal but festivals and rejoicings. The Arabians, dispersed by the fear of falling under the tyranny of Zir, were assembled around their ancient Emir. Their camps were brought near his, and he was again at the head of sixty-six tribes. Heaven had restored him his former vigour, and rendered him capable of commanding them with more authority than ever.

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When a festival of ten days was ended, Yamana, at the head of the chiefs of her tribe, came to render homage to her sovereign. She was still in mourning, and the more handsome for it. She was received by the Emir and Habib with all the respect due to her sex and quality; and by Yamira and Dorathil-goase, with all the graces of the most animated affection, and frankness.

Salamis had a brother's son, named Saphe, a young warrior of the most promising hopes. The Emir conceived a plan of giving him as a husband to Yemana, in making him the Emir of Kleb. Yemana accepted on her part with gratitude, this new favour; and the payment of the tribute was the nuptial present.

New rejoicings celebrated that union which had put the tribe of Kleb beyond every appearance of slavery. The knights who attended their princess were astonished at a favour so little expected.

It is thus, said their new sovereign, that a true Mussalman avenges himself. From that day her subjects shewed less dissatisfaction with a law which promised to establish such virtuous regulations.

Henceforward the tribe of Kleb will renounce their ignorance and ferocity. Heroes, like Zir, will no longer be admired, whose only

merit is their strength and violence, and who think one cannot be both great and beloved. When Yemana and her new husband had retired to their camp Dorathil-goafe and Habib felt some impatience to return to their states, and to give assistance to their subjects, who had scarcely recovered their tranquillity since the defeat of Abarikaff.

Salamis knew too well the duty of a sovereign, not to enter into their views, or to require them to sacrifice the happiness of their subjects to their own private gratification.

The departure of Habib and his wife was retarded. He must return to the solitary abode, and leave it secretly by the same means which had conducted him thither.

Salamis and Yamira would have accompanied them, that they might all have been longer together; but they would have attracted too much notice. There are many things of which the people ought to be ignorant; but they love uncommon things, and lose sight of their duty.

The young spouses spare the virtuous husband and his wife their tears, and, having agreed with regard to the means they should use to maintain a correspondence, which rendered separation supportable to all the four, they mounted a camel, and conducted by the confidential usher, they went to the little solitary habitation; from which next morning, before day-

day-break, the Roch resumed its flight towards the heights of Caucasus.

They will see again the faithful Il-Haboul, and crown him with joy, by the recital of their adventures. Habib will bring back the talisman which he has got in the treasures of Solomon.

At his entrance into that mysterious spot, a hieroglyphic, which he had not remarked, caught his eye, and threw him into a profound meditation. Here were emblematical figures. Upon a very clear and shining sky an eagle was in the attitude of darting to the disk of the sun; while upon the earth a snake seemed to creep up to the nest of a bird and devour its eggs.

Habib returned pensive to his instructor, and gave him the image which had just now attracted his attention.

You give me the picture, said Il-Haboul, but the meaning must be found. Methinks I have found it, said Habib.—It represents me.

“In rising too high, we are in danger of becoming blind by prosperity, and of losing sight of our true interests.”

“I know that my old pupil,” said Il-Haboul, “will never open the gate of the treasures of Solomon, without reaping some advantage.—What pity that one should learn truths one by

one, and not be able to grasp them all at once !”

After the two spouses had devoted two days to friendship with the respectable chamberlain of the prophet, the Roch resumed the way towards the White, then towards the Yellow Isle, where, by the attention of the old Genie Il-balhis, some marks of prosperity began to appear.

The two spouses came at length to the little court of the lady with the beautiful hair and Dalilsha. Every thing there breathed abundance. The two daughters of the sea had been conducted thither, and were waiting, with much impatience, the return of the hero to whom they had so kindly promised their service, and particularly Ilzaide, who hitherto had never experienced langour. She was astonished to find every where him whom she so eagerly wished to shun.

Habib and Dorathil-goase spent some days with their relations ; and went from them to Medinazil-ballor, taking Ilzaide along with them, by a route in which the dolphins could not follow them.

Every thing wore the appearance of happiness in the principal isle of the estates of Dorathil-goase ; and the return of its sovereigns compleated it. The two spouses, always lovers, added to their present satisfaction that
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of endeavouring to open new sources of felicity to their subjects.

Il-Hatrous-abous, on his part, rejoicing at the good fortune of his family, remarked with pleasure, the progress of his grand project towards its accomplishment.

Every day witnessed the legitimate union of some one of the Genies with a child of Adam, and passing under a law the most advantageous for them.—In appearance, however, to the limiting of their power.

Soon will one of the daughters of the sea espouse a relation of Dorathil-goase. They speak even to Ilzaide of marrying her.

“To whom?” replied she! “there is not a knight here. I must be conducted to Arabia. It is there I shall find one.

“My dear child,” answered Dorathil-goase, “we wish much to carry you thither, where we shall see our good relations. But you were born in the sea. Accustomed to that element, how shall you be able to traverse a country where nothing is found but plains of sand?” “Love is contented with every thing,” replied Ilzaide with spirit, “it commands the elements themselves. If the knight, your charming husband, had believed he could brave them, you would not have possessed him to-day. I challenge, in point of courage and generosity, all the cavaliers in the world to find his equal.

. *Epilogue*

*Epilogue of the Editor upon the Story of Habib
and Dorathil-goafe ; or the Knight.*

It is impossible to refrain from making some reflections upon the story which the Arabian compilers of "The thousand and one Nights," have put into the mouth of the beautiful and lively Scheherazade. The editor is about to make his remarks, while the Sultan of the Indies reposes.

This work is executed upon a very moral plan, partly in verse, and partly in prose that possesses all the animation and colouring of poetry. It would be rather a poem than a simple tale, were it not decidedly a romance of chivalry, uniting amusement and instruction, which ought to be the object of this, as well as every other sort of romance.

Its plan is to exhibit a knight adorned with every qualification and endowment of body and mind which can render him accomplished. And the hero thus adorned is a knight-errant in reality.

The same means are employed for the instruction of this hero which are employed in Telemachus, where a being of the order of spirits personates the character of Minerva under the name of Mentor.

His

His body is inured to fatigue, as Rousseau advises in his *Emilius*; but as a true knight ought to be devoted to both God and his lady, the Alcoran is the first object of attention to our young Arabian.

It ought to be remembered, that Rousseau proposes very gravely to make his pupil study the adventures of Robinson Crusoe.

This is realised; and our pupil is made in every respect a Robinson Crusoe, as far as the country which is the scene of his adventures will permit.

Rousseau wishes to inflame the hearts of his pupils by pictures of imaginary beauty.

The lady who is the object of our young Arabian's affections is not an imaginary one: but he is enamoured with her by a simple recital.

This gives us no reason to infer that M. de Fenelon, or the author of the *Emilius* were acquainted with the Arabian manuscript, where the stories are found; but confirms us in the persuasion that, in every age and country, men have nearly the same ideas on the same subject.

The Arabian author, eager to arrive at the conclusion, sooner than our moderns, put his hero upon the stage sooner than they do. His poet makes verses instantly, and his pupil receives

ceives no instruction of which he does immediately perceive the advantage.

This little romance must have been composed some time after the victories of Saladin, and perhaps by a poet of his court. We find in it a greater mixture of European and Arabian ideas on chivalry than could have entered the mind of a man who knew the opinions of only one of these two parts of the world.

The matter is not here of an object purely natural, whose effect is to excite analogous sentiments.

When the Arabian employs all his care to accomplish his pupil, he exhibits him almost perfect; for he does not conduct him so young to that height.

He places on the one hand his father near him as his model; on the other, with sufficient artfulness, he sends him to make a tour to study the hieroglyphics of Solomon, in order to shew that perfection is only the fruit of maturity and application.

The character of Zir, being opposite, serves as a foil to set off the brilliancy of his.

But as it is necessary to give scope to all the virtues of chivalry, when fidelity in love is to be displayed, it is not an impassioned fool who is put upon the stage, as in Grandison, to cover it with gloom.

There

There is exhibited a young lady quite lively, whose character forms an agreeable contrast to whatever is too serious in the others.

She is amorous without knowing it, and her passion is of a mild tone, which does not render her troublesome to any body, not even to herself. It is a shade of sentiments which displays the merit of the hero, and every person is lost in it.

The Clementina in Grandison forms a very interesting picture, and its effect is truly penetrating.

The author has not been aware that in exposing the virtue of his hero to a danger, which he was certain he would overcome, he was to put the sensibility of his readers to too severe a trial, and that it would unavoidably happen, that many would be interested for Clementina, and condemn even the virtuous principles which had rendered her unfortunate.

During the episodic amour of Richardson's romance, every other concern is extinguished. The character of Miss Biron takes entirely the lead, and that of his hero becomes uninteresting, and even disagreeable. We find the means of destroying where we seek for those of heightening it; and the principal fable is less suspended than annihilated.

There are some who pretend that, if Grandison had travelled six weeks in close company

pany with Ilzaide, even without having any obligations to her, he would not have been able sometimes to preserve himself from smiling at her little remarks.

With regard to the two other principal characters in these romances, Grandison and Habil, there is no comparison *. The former is a hero quite accomplished, and the latter is one to be formed.

Hence the one cannot commit even the smallest fault. The other is guilty of one, for which youth and love excuse him.

Happily for him it is always in his eye, and makes him naturally modest, as he is enterprising, valiant, and cautious.

We do not pretend to compare this little romance to works of the highest merit and reputation, with any other view than to mark the relation that subsists between them. This is only a faint sketch, which points out the happy strokes of the pencil, where it resembles the large pictures, and has some affinity to their design.

The

* Grandison is the English Emilius;—but an Emilius completely instructed. His discourses are continual precepts, and his actions are examples. Miss Biron is the mistress of his affections; but one would prefer Dulcinea of Tolbosa to her, as soon as he became acquainted with the amiable, delicate, virtuous, unfortunate Clementina.

The Arabian author of the story of Habib was rather a poet than a teller of stories; and we see him stop, at times, in order to indulge his talent. He had more learning than any of the rest, and without intending it, he has swelled "the Thousand and one Nights." His invention has another cast, and he evidently aspires to be distinguished among his companions, for the novelty of his ideas, and the grandeur of his images.

His demon-machinery, which spreads a languor over his work, is different from theirs. We can catch his general idea on spirits and genius. It is necessary that demons should approach deity, in order that they may, in the end, become men. He has a manner peculiar to himself, like a magic rod. Besides, it is not the part of an editor to decide the merits of this fable, though he thinks it cannot disgrace any collection intended to amuse the public.

The Sultan of the Indies shewed some discontent upon finding that the story of Habib was finished. While it lasted, Dinarzade seemed to be all attention. "Ah! my sister," said she, "the verses which you rehearsed to me pleased me much by themselves; but they have another charm when you connect them.

"I confess that I, who laugh at random, could not conceive why the laughers displeased

Yamira, the mother of your knight.—I can account for it now :—Since you have made me taste the pleasure of tears, I can say with her, that I have not shed one tear which was not so sweet that I would have wiped it off with regret.

“ There is another thing which I could not comprehend in your story. It is, why Zir, the enemy of Salamis, who had a sister so amiable, could brook the injurious reproach of not knowing who was his mother.

“ The explanation of this,” replied Scherazade, “ would have led me into a story too long, of which I shall have occasion, at my leisure, to recollect the circumstances.

“ Be quite easy with regard to that, my sister,” said Dinarzade. “ It is not that which excites my curiosity, but I recollect one which I beg you would not forget.” “ What is that ?” said Scherazade. “ You remember, my sister,” said Dinarzade, “ a certain Maugraby, by whom we both have been frightened when we were children.

“ Did not they say to us every day, that, if we were naughty, the Maugraby would take us ? It is this Maugraby of whom I wish to hear you speak at present. It is reasonable that the pleasure of hearing his history should now indemnify me for the many frights he formerly occasioned me. I run the risk of only a few troublesome dreams.” The

The beautiful Sultaneſs, who obſerved that the curioſity of her ſiſter did not diſpleaſe the Sultan, undertook inſtantly the recital of the following ſtory :

Hiſtory of Maugraby ; or the Magician †.

THIS Maugraby, Sire, was the moſt deſpicable wretch on the face of the earth. Satan §, to whom he had entirely devoted himſelf, had laid open to him the treaſures of his riches, as well as thoſe of his malice, and had rendered him moſt powerful in wicked works, ſo that he never had a more faithful ſervant, and his name, which ſpread terror during his life, is to this day accuſed ||.

This execrable fellow ranſacked the earth, in queſt of conqueſts for his maſter, by turns practiſing the moſt flagitious wiles, and the moſt ſtudied fineſſe.

When a married pair, eſpecially among the rich, ſaw themſelves without children, this *Maugraby* found means to introduce himſelf, to offer his aſſiſtance, and to render his offer acceptable, in removing the cauſe of ſterility.

† *Maugraby* : This word ſignifies barbarian, or more properly barbarous.

§ *Zataneic*, it is eaſy here to recogniſe Satan.

|| They ſtill ſwear by him in Provence, in Languedoc, and in Gaſcoigne, *Maugraby* ; or, in other places of France, *Maugrebleu*.

When by chance he had been successful in causing an heir to be born to a Royal house, he then re-doubled his zeal and address.

Habid-il-Kaleb reigned at this time in Syria, and held his court at Thedmor, his capital.—Born an idolator, he had been brought to the light of the Mahometan religion by Bein-Habas-Mortazer-Billaz, eight Caliph, who having made him quit the name of Sankir-Balleyn, had caused him adopt that of Habid-il-Kaleb.

This Monarch could gather together under his standards an army of three hundred thousand foldiers; and his guard, which he kept constantly about him, amounted to seventy thousand. His capital was adorned with monuments of all sorts of architecture; the rarest magnificence glittered through his palace, and all the trees of which the fertile country of Damascus boasts embellished his gardens.

He had sixty wives, selected from among the most beautiful virgins of the east, but his power, and the objects of pleasure wherewith he was surrounded, had become insipid to him. He was advancing in years, and, in spite of his efforts and his prayers, he was without posterity.

Maugraby seized this occasion to come and offer him his interested services. He presented himself at the gate of his palace, in the disguise of a rustic, blind of the right eye, bleared
in

in the left, exhibiting altogether a most ludicrous figure.

He had a small basket under his arm, and cried with a loud voice, "Apples, apples, to make women fruitful." The slaves of the palace laughed at the merchant : "Why do you not cry plumbs rather than apples," said they, "that perhaps would do better."

In the mean while, the Grand Vizier arrives at the palace. He came to treat with the King concerning affairs of state ; he hears the cry of Maugraby, and calls him. "What sell you there," said he to him.—"My Lord, it is a fruit to render women fertile."—"You should soon," answered the Vizier, "be richer than all the monarchs of the earth if you possessed such fruits."

"I should not be so rich as you imagine," said Maugraby. "My tree produces but one apple in the year, but it produces it of a kind most excellent and beautiful."

"Doubtless you carry it in the basket which you have over your arm?" replied the Vizier. "Pray show it me?"

Maugraby obeyed, and discovered the apple, concealed under leaves ; and the Vizier seemed to regard it with pleasure, when an eunuch, who acted the part of a buffoon in the palace, took up the discourse.

"Seignior," said he to the minister, "do

not purchase any thing of that half-blind villain. He sees none with one eye, and looks askint with the other. Do you not perceive that he is blear-eyed? His eye taints whatever he fixes it upon." Then, addressing himself to the blind of one eye, "Tell me, merchant of wonders, do you not possess a secret to make *me* too prolific."

"No," answered Maugraby, "but you have got a beautiful nose. I possess the means of rendering it fruitful: choose you to make the experiment?"

"Willingly," said the eunuch, "for I am tired of my condition."

"Take this filbert," replied the vender of fruit, "apply it to the tip of your nose, as if you wished it should lay hold of it, saying, '*for the price which it costs me, and from the place whence it came, I accept with all my heart the gift of Maugraby;*' (take notice that this is my name.) Since you pretend to be droll, you shall be more so than ever."

The buffoon, imagining she was about to furnish himself with an opportunity of rendering this half-blind fellow still more ridiculous, lays hold of the filbert, and places it on the tip of his nose; there it fixed itself, and there it exhibits the fantastical figure of a little nose, which had taken root on a large one.

All who are present break forth into loud
fits

fits of laughter. The filbert is converted into a carbuncle, and takes root upon the right side, where it had been placed.

The eunuch having been guilty of the folly of pronouncing the words dictated by Maugraby, they had their effect immediately, and the buffoon remained exposed to the ridicule of all those whom the noise had gathered together.

The Vizier, a witness of the adventure of the filbert, goes to report to the sovereign the infallible virtues of the apple, of which prudence suggested the necessity of making a purchase at any price.

“Sir,” said he to him, “it is by no means the first time that Kings have had recourse to the aid of magic, to procure to themselves what they cannot otherwise obtain. The wisdom of your motive will be able to justify an imprudence. You have to no purpose employed the astrologers retained in your court. Their labours have hitherto been useless. A man presents himself, more skillful than they; you ought by no means to despise his services.—The interest of the state demands it of you, since he undertakes to secure your succession.”

Habid-il-Kalib was more than staggered at what his Grand Vizier had just informed him of. He sees himself at last flattered with the accomplishment of his most sanguine wishes.—

He

He gives orders to bring the merchant of the apples and the buffoon immediately before him.

The latter arrived first. "We bring you, Sire," said he to the King, "a mischievous one-eyed fellow. With him it is no sooner said than done. If he bring here a full basket of apples, all your damsels may go in quest of nurses."

The figure of the buffoon, become most completely ridiculous, now that his nose was got with young, joined to the oddity of his conversation, disturbed the gravity of the King. At last the Prince recovered himself, and caused Maugraby to enter a private cabinet, into which the Grand Vizier alone was admitted a third.

"Merchant," said the King, "show me that apple?"—"There, Sire, never, in point of shape, smoothness, transparency of skin, colour, and fragrance, has the King beheld so beautiful an apple."

"When one offers such precious merchandise to sale," said the King, "he must be able to express himself in a manner to procure regard."

"Vizier," said the King to his minister, "cause orders be given the Grand Treasurer to send a robe and a turban, suitable for the man who comes to negotiate with me."

The order dispatched by the Vizier admitted of no delay, and instantly, in a remote part of the

the cabinet, Maugraby is attired as a man of importance ought to be, admitted to a private audience with a mighty Sovereign.

“ Now that we are going to bargain,” said Habid-il-Kalib, “ give me your apple, and if, as you assure me, I shall by means of it be blessed with children, I will cause four thousand sequins be counted down to you.”

“ I deposit,” replied Maugraby, “ into the hands of your Majesty, a diamond of the value of ten thousand sequins ; if the fruit which I am about to give you produces not the effect I have promised, the jewel shall be forfeited by me ; but I cannot give my apple in exchange for gold, of which I have no need.”

“ And what other price may you put upon it,” replied the King. “ You are sensible of your wants, Sire, and I of mine.” “ I have a grand, an important succession to bequeath. I have no heir.” “ The means by which I can procure you one are insufficient for myself.— Here then are my terms, and I think them not unreasonable : If the first child you shall have be a daughter, she is yours ; if a boy, he is mine.”

The king was rising into choler at this proposition ; but the Grand Vizier took him gently by the arm, and persuaded him to retire with him to a sofa, which was at the further end of the apartment ; there, in a manner not to be
overheard

overheard by the stranger, he discoursed with him to the following purport :

“ The proposition which has been made you, Sire, is highly insolent, and the man who has dared to hazard it with such temerity deserves death ; but he offers you the only means of not dying without issue ; and though you have consented to give up your son to this man, provided you have one, what force could he employ to constrain him to keep his promise, who can bring into the field an army of 300,000 men ? He wishes for an heir ; he will come here in search of one, and, if he conceive an affection for your child, you will not oppose yourself to this, that he load him with treasures, with which he says he is embarrassed. Dissemble then, Sire, and finish your business ; the promises of great men are but words.”

Habid-il-Kalib, blinded by his selfish desires, suffered himself to be convinced, and prevailed with, to enter upon a bargain with Maugraby.

He agrees to give up to him the first male child which he might obtain by virtue of the apple, and in an instant it is surrendered to him ; but it is necessary to instruct him how to use it.

“ Sir,” says Maugraby, “ in order that the fruit may produce its effect, your Majesty ought to marry a young virgin. You shall enter
ter

ter the bath along with her, and then pass to the nuptial bed. You shall cut the apple in two. You shall give one half to your wife, and, having eat the other, you shall pronounce aloud the following words : ‘ *Sovereign powers, who has infused the virtue into this apple, cause it display itself in our favour, and grant us a child.*’

Having thus spoken, the stranger made the most profound respect, and added, as he was retiring, “ Sire, if you have but a daughter, I promise you a second apple. Depend upon my word of honour, as I ought to rest upon that which your Majesty has pledged to me.”

Habid-il-Kalib was intoxicated with joy at the sight and fragrance of the apple. “ Behold, Sire,” said his Vizier to him, “ what a bargain your Majesty would have made had you rashly ordered the man who dared make a proposition so apparently insolent to be put to death. By these violent means, indeed, you might have possessed yourself of the apple,—but it would have been of no service in your hands, for want of knowing how to use it.

The King agrees with him, that he was happy in possessing it ; but, eager to make trial of the secret, he instantly gave orders to the chief of his eunuchs to search throughout Thedmor for such a damsel as the stranger had described to him.

“ She

"She is found," replied the chief of the eunuchs. "There is nowhere throughout your dominions a young lady more beautiful, more wise, more worthy of giving an heir to your crown, than Elmennour, the daughter of your Grand Vizier."

"I am enchanted," said the monarch to his Vizier, "that you possess a treasure which is so necessary to my happiness. Go prepare your daughter to give me her hand; never shall I have formed a connection of which I have had cause to conceive such flattering hopes." The Vizier lays his hands upon his head, in token of his obedience, and retires. Maugraby was still at the gate of the palace, where the crowd was gathering around him and the foolish eunuch, who prayed him to deliver him from the ornament with which his nose was enriched.

"I shall not do it, fool," replied Maugraby: "I would ruin you: is it not your trade to make others laugh? you would frequently run the risque of missing your aim; at present, in order to secure success, you have nothing to do but show yourself."

As jesters, by profession, are not much beloved, he occasioned such extraordinary peals of laughter on the part of the curious multitude, that Maugraby made his escape, and the buffoon

buffoon fled into the palace with his nose in a trumpet.

The Grand Vizier returns to his palace somewhat mortified, by the commission with which he is charged; Elmennour is his only daughter, by whom he meant to make his fortune in some other way than by giving her to a monarch already advanced in years, to whom she would be the sixtieth and first wife.

He dreads to be the cause of the most violent grief to his daughter, by disclosing to her to whom she is necessarily destined; his inquietude, his distress, his confusion and chagrin, are manifest in his countenance; Elmennour, who knew her father, perceives that he is the victim of some inward torment, and acted so well that she drew a confession from him.

"Why! my father," says she to him, "do you afflict yourself about an alliance in which I see nothing but what is honourable to you, and advantageous to me?"

"Habed-il-Kalib is thrice my age, but he possesses virtues which I esteem; my heart is free, and I shall, without pain, resign myself to him.

"Should this wonderful apple, of which you inform me, procure us a son, from that time the sixtieth and first wife becomes the chief of the whole, and I shall have the satisfaction of having made you

the father-in-law and grand-father of kings; my submission, therefore, will establish your prosperity, and I shall have the pleasure of securing you against these reverses of fortune to which a courtier and a minister is exposed.

“ Go, tell the king, that your daughter Elmenmour finds herself much flattered with the honour he does her, in condescending to look upon her with an eye of preference.”

The Vizier excuses himself for the inquietude he had testified on account of his love; and pleased to have found no obstacles in the inclinations of his daughter, he goes to give an account to the king of the satisfaction with which the orders, wherewith his majesty had charged him, were received.

All prepare themselves for the marriage, where royal magnificence displays itself;—after a series of ceremonies and banquets, the hour of proceeding to the nuptial-bed arrives; the apple of Maugraby is divided with caution, and each of the newly-married pair eat their portion, after that Habid-il-Kalib had scrupulously pronounced the words, which were necessary to secure the effect of the charm.

The feasts which had been instituted for the solemnisation of the king's marriage with the beauteous Elmenmour, were scarce at an end, when the first symptoms of pregnancy appeared, and were shortly succeeded by such as left

no

no room to doubt the certainty of this so much wished-for event.

The nine months are at last expired, and El-mennour brings forth a prince beautiful as the day. The infant is given to a chosen nurse, he enjoys the greatest health; he grows to the fight, nor has he any of these diseases which are so dangerous to infants, upon their very entrance into the world, and every thing about him gives so much satisfaction, that nothing could have recalled to the king or his vizier the daily less tormenting idea of Maugraby, had not the nose of the buffoon, from time to time renewed the remembrance of him..

But ere long, they had reason to conceive hopes still more and more flattering in all respects, when they beheld that the years rolled on, and that the prince, who was circumcised and named *Habid-il-Rouman*, was daily improving both in mind and body; they divert themselves with the ridiculousness of the eunuch's visage, without thinking of him who caused it; or, if they think of him at all, it is as of a man, who being seen in an advanced age, ought no longer to be reckoned among the living.

The time arrives when *Habid-il-Rouman* is sent to school: the care of the young prince is committed to a Cheik, who surpassed in wisdom all throughout the kingdom, who was at

the same time Amame of the grand mosque, and at the head of all the seminaries of learning at Thedmor. This venerable old man kept him continually under his eye, never permitting him to associate with any, save the young princes of the blood, the sons of the vassals of his father's crown, and of the other grandes of the kingdom.

The young Habid had attained his fourteenth year, surpassing all his contemporaries in his progress in learning of every sort, as well as in the exterior advantages of strength, stature, and shape.

He was the idol of his father and mother; the hope of the nation on account of these amiable qualities, which daily unfolded themselves, when all of a sudden, an accident happens to confound the felicity, the security, and almost the hopes of all.

Maugraby, clothed in a decent manner, in a dress which partly resembled that worn by the lawyers, and partly that worn by those who are devoted to the service of the mosques, comes to demand an audience of Habed-il-Kalib, a prince of very easy access; he conceals, with his hand, the eye of which he was blind; and the usher, new in office, does not know him.

The officer, after having obtained permission, brings him before the king, who was then seated on his throne, having his Grand Vizier with him,

him, and the chief of his eunuchs behind, with the ordinary guard of the palace.

Maugraby approaches; he makes three profound bows, he raises himself, and discovers his odious face, which forces from the monarch an exclamation of surprise.

“Who are you?” “What would you?” exclaims Habel-il-Kalib, confounded beyond all expression; “who hath given you permission to come into my presence, without being announced?”

“I know,” answered Maugraby, “that they whose right is clear may come to demand justice of you, should it be even against yourself. You have been my debtor for thirteen years and upwards: the child which you have had by Elmennour is mine. I have allowed you to enjoy him long enough; you have educated him after your own manner, it is necessary I now instruct him after mine, and when I shall have performed my duty as a master, as you have discharged that of a father, I shall be able to return him to you.”

The king bit his lips, his eyes sparkled with anger; the Vizier constrains him with a look, and thus speaks:

“Whoever you be, O stranger!” says he to him, “you render yourself guilty of the most punishable imprudence: dare you come to demand of a mighty sovereign, that he give up to

you an only son, who is the property of the state?——

“Vizier,” interrupted Maugraby, “I have nothing to do with your harrangue. I speak to the king; not to you.”

“Presumptuous!” says the Vizier! “here—guards! instantly off with the wretch’s head!”——The guards surround Maugraby: they bind him, and conduct him to a court of the palace, set apart for executions.”

Habid-il-Kalib places himself at a window, to feast his eyes with the sight of that head which was to him so odious; one stroke of a sabre severs it from the body; it bounds against the earth; and when the king thinks to glut himself with the sight of a dead enemy, he sees nothing but a pumpkin divided in two!

They approach the body; they perceive not one drop of blood;—it is no longer the same body,—it is a sack filled with the chaff of rice dipped in brimstone, which takes fire, makes a crackling noise, and sends forth a smoke, which infested the whole court;—soon after all has disappeared, and not one legible trace remains of the execution, which they came to perform.

Habid-il-Kalib and his minister remain astonished; the day is passed in fruitless deliberations, and the king forms the resolution of going next morning to implore assistance at the mosque,

mosquē, by offering up fervent prayers to God and his prophet.

As the king, at the earliest dawn of day, was going on foot, and without sandals, as a greater mark of humility; though he was surrounded with his guards, a Dervise placed himself suddenly in his way, and stands before him face to face.

“King,” says he, “know me again, I am Maugraby; I come to demand of you my child.”

“Ah! accursed magician,” exclaims Habid-il-Kalib, may Heaven deliver me from thee! and at the same time, he gives orders to his guard to rush upon the counterfeit Dervise and suffocate him on the spot.”——

The guard obeys;—there not being room enough upon the body which they smite, to receive all the blows which are aimed at it, they trample it under foot; but they soon perceive, that this counterfeit body which they wish to destroy, is nothing but a sack of peas loosed at at both ends, and which scatters on the spot all the pulse which is contained in it; they roll on all sides, and, in a short time, not one of them remains exposed to view.

The king, intimidated by this last spectacle, abandons the design of going to the mosque, and returns to his palace.

There,

There, after having consulted with his Vizier, they both agree that it is necessary to send immediately in quest of an astrologer, who lived at Thedmor, and who had the reputation of being skilled in magic, that he might set this art in opposition to itself.—They tear the astrologer from his studies, and bring him by force to the palace; he arrives, and is informed of the wonders to which they engage him to oppose others, which might be able to destroy them.

This sage was a vain man: “Sire,” says he to the king, “I am going to enchant a cord; when the magician shall present himself before your majesty, it is necessary that an expert hand pass it quickly round his neck, and if the hand be dexterous enough to tie a second knot, before he be able to pronounce three words, the magician is in your power; resume the design of going to-morrow to the mosque, and I will accompany you thither.”

The king soon found the man, whom it was necessary he should have to cast the running-knot, and to do it in less than the twinkling of an eye;—a great juggler by profession.

They cause him make an experiment of the trick, which they expect of him; a slave whom they lay hold of, and who endeavours to defend himself, is secured, and bound with three knots, before he could pronounce the name of
Mahomet;

Mahomet ; they entertain no doubt about the success of the invention for the day following.

Habid-il-Kalib, on horseback, is on his way to present himself at the mosque. The astrologer and the buffoon are along with him.— They behold no human figure present itself to the view ; but, all of a sudden, an ass of a huge stature, escaped from a stable, before which the King was passing, presents itself before him, and cries to him, with a frightful voice, “ Give me my child ; I am Maugraby.”

The dexterous buffoon had played his best game, and had given the cord to the astrologer to hold ; but, in a moment, the huge ass sinks into the earth, and the spectacle which presents itself to their notice is that of the buffoon transformed into a little scabby ass, without a tail, and without ears, which fix themselves, the one to the posteriors, and the other upon the head of the astrologer, who held in his hand the end of the pretended magical cord, passed round the neck of the blanched colt.

The King was too much astonished ; the guard and the people were too much surprised, for any one to be tempted to laugh at this metamorphosis, as sudden as it was singular.

By degrees, however, the buffoon resumes his wonted shape, without any one perceiving it.

it. The dust, which was raised from the earth by the prancing of his feet, had prevented them from observing the operation of the change. The tail and the ears of the sage in like manner disappear.

“Sire,” then says Scheherazade, interrupting his recital, to address himself directly to the Sultan of the Indies, “the Syrian astrologer perceived that he had to contend, without knowing it, against the wisest, as well as against the most dangerous magician who was then upon the earth.”

Such was Maugraby. Satan, to whom he was a most faithful slave, had himself set open to him the forty-eight gates of science, of which there existed a deposit in Dom-daniel, at Tunis, before that this place, celebrated throughout all Barbary, had been demolished, and committed to the flames, with all that it contained, by Zanate Kalife*.

Maugraby was then, continued the Sultaneſs, among the most skillful magicians of his time, as is the light of the moon during the night to that of the feebler stars. He wished to chastise the astrologer, who had set himself against him, and the foolish eunuch, his associate, in a manner

* Zanate Kalife was sent by the Califs of Arabia to the conquest of Mauritania and of the barbarous nations. These idolatrous people were entirely given up to magical superstitions, for which they kept public schools in the place called Le Dom-daniel.

manner which might render them ridiculous without instructing them.

During the momentary change to which he subjected them, all the spectators might have seen that he had treated them like asses, but they did not perceive the ridicule which had been put upon them, and maintained to those who spoke to them of it, that their eyes had been fascinated.

Habid-il-Kalib, Sire, dejected by the inefficacy of the last attempt which he had just made to deliver himself from the persecutions of Maugraby, resolves to pursue his journey to the mosque, and there to implore the assistance of God and of the Great Prophet.

One of his officers is dispatched before hand to give notice to the chief of the Amames to gather together the ministers of religion, and thereby give more efficacy and solemnity to their prayers.

The chief of the Amames was the venerable Cheik, to whom the education of Prince Habid-il-Rouman had been intrusted. The Cheik obeys the orders which he has received, dresses himself in his robes of ceremony, and proceeds towards the mosque. He leaves his pupil with some of his fellow-students, diverting themselves in a court, all the gates of which were carefully shut.

These

These were feeble precautions against Maugraby. He is perched upon the top of a large tree, in the middle of the court, transformed into an owl.

He watches the moment when the young Prince comes in his turn to crouch beneath the tree, whilst his companions are hiding a handkerchief, which he must seek for. The dangerous bird of night then lets fall upon his head a single drop of water, from a small phial which it held in its beak, and transforms him into a mouse.

The little animal, impelled by a natural instinct, runs quite terrified from beneath the tree, and is going to seek a place where to hide itself. At that instant, the play-fellows of Habid-il-Rouman saw distinctly, in the middle of the court, a large owl making a stoop at a mouse, which was attempting to make its escape, and which it bore off.

Habid-il-Kalib, distracted with inquietude, and tormented with fear, is returned to his palace, and gives orders to send for his Grand Vizier, that he might consult with him upon the part he ought to take in these circumstances of embarrassment in which he was involved.

Before the arrival of the minister, he casts his eyes towards a bureau. He sees upon it
an

it an open paper, filled with written characters. He looks upon it, and reads :

Maugraby to Habed-il-Kalib, King of Syria.

“PRINCE without honour! It is not I whom thou wishest to rob of that which is due to me, by refusing me the child whom thou gavest me. It is that power whom thou didst invoke in eating the apple. Thy son is his property, and I have taken him, to deliver him up to that power to whom he properly belongs.”

Whilst the King held the dreadful paper in his hand, the Grand Vizier arrives ;—he reads it. They are thrown into the utmost consternation. While their minds are thus agitated, they give orders to the chief of the eunuchs to go with the guard in search of the young Prince, at the house of the Cheik, to whose care he had been confided.

There they find all in confusion. The venerable preceptor of Habed-il-Rouman was violently tearing his beard, and his white hair, as he heard the recital of the youths who were around his pupil ; the manner in which he had vanished from their eyes, and the circumstance of the sudden appearance of an owl, and of a mouse, which this owl carried off.

The Cheik repairs to the palace, there to mix his tears with those of the King, the Vizier, and the inconsolable Elmennour. The

paper which communicated the intelligence is no more to be found ; but its contents, which had announced to them the loss they had sustained, remain deeply engraved upon their memories. “ Oh ! Heaven ! ” exclaims the King, “ to what barbarous power have I abandoned my son ! To what dreadful evil is it that my imprudence has exposed him ! ”

The Grand Vizier inwardly reproaches himself : “ It was I,” says he to himself, “ who procured access to this abominable magician, and counselled the trial of his fatal secret.—I have been the cause of wretchedness to my Sovereign, to my daughter, to myself, and also to an innocent child.” Elmennour, stifled by her sighs, could only pronounce these words :—
“ My son ! my son ! my beloved son ! ”

The Cheik does not interrupt these first effects of grief. At length he embraces an opportunity to speak : “ We are all guilty,” says he to them, “ and therefore it is we are chastised of Heaven ; but, think ye, will its justice suffer a Mussulman, faithful to the laws which were imposed upon him by circumcision, to fall into the power of any other being than that of the great Prophet, whose seal he bears ? My amiable pupil, Habed-il-Rouman, has in his heart the seeds of every virtue. He is a plant of the fairest form, which lifts up its branches to the stars, and the dew of Heaven will wa-

ter

ter it, wherever it may be planted. Can any power rob him of the providence of the Eternal, who has him for ever in his eye? Let us then open all the mosques, and, against a supernatural and infernal power, let us arm that power which nothing can resist."

The words of the Cheik afford some hope of consolation, by reviving a little the hopes of the afflicted family, and public prayers are ordered in Thedmor, and throughout all Syria.

Meanwhile, the young Habed-il-Rouman was in the most deplorable situation. The barbarous Maugraby had transported him into the midst of a desert: There he restores him to his proper form; and presents himself before the Prince, blind of one eye, bleared in the other, loathsome, as he first appeared before the gate of the palace at Thedmor. "Do you know me?" says he to the terrified Prince.

Naturally gentle, Habed-il-Rouman answers him who interrogated him in such a brutal manner, "No; I do not know who you are."

"You are about to learn," replies the cruel magician, giving him at the same time a blow on the ear. "I am Maugraby; have you never heard me spoken of?"

Habed-il-Rouman perceiving himself struck, for the first time in his life; he, the son of a king; he, who had never till now been addressed by any one, even though there might have

been occasion to reprove him for a fault, but with the most delicate respect, is seized with the utmost astonishment. He deliberates with himself for a moment, and rubs his eyes, to dissipate the disagreeable reverie in which he believes himself wrapt. Maugraby divines the cause of his silence.

“ You do not dream,” says he to him. “ Attend to the question which I propose to you.— I am Maugraby ; have you never heard me spoken of ?”

“ Yes, I have,” replies the young Prince ; “ from my mother, and oftner still from my tutor, I have heard the history of an apple, which was brought to my father by Maugraby.”

“ What sayest thou here of *thy* father and *thy* mother ? Thou art born of the kernal of my apple,” answers the magician.

“ I assure you,” says the young Prince, “ that I am born of my mother ; that Habel-il-Kalib is my father, all the world tells me.”

“ All the world lies,” answers Maugraby, giving him a second blow severer than the first. “ Thy pretended father and thy pretended mother are good for nothing but to be mules for my stable. Let us see if thou belongest to the race from which thou pretendest to be descended.”

At the same time, Maugraby takes up some rain water in the hollow of his hand, from a
rock

rock which is within his reach ; he dashes it in his face ; he transforms him into a mule, and instantly gets upon his back. The poor Prince is forced to employ his legs in running, for he pushes him on with a shower of stripes.

Habed-il-Rouman was ready to call the whole earth to his assistance, and to invoke that of the great Prophet ; he can articulate nothing but sounds that are terrible to himself.

Meanwhile, the cruel magician gives him no rest, either by day or by night, till he had reached the place where he meant to stop.

They are at the foot of a frightful mountain, whose summit seems to hide itself among the clouds ; a desert, more dreadful than all those which they had passed, environ them on every side. There the magician alights, and ties his mule to the branch of a strong thorn, growing upon the brink of a fountain, which issued from the crevices of the mountain.

“Curfed beast !” says he, still beating upon the back of the unfortunate youth. “Thy education has enervated thee ; we shall see immediately if I can instruct you how to become more worthy.” Meanwhile he approaches the fountain, to draw water from it.

The fatigued, exhausted, and bruised body of the mule, into which the unfortunate Prince of Syria had been transformed, unable any longer to support itself on its feeble legs, falls

to the ground. Maugraby approaches him, and sprinkles the water on his head, at the same time pronouncing aloud these words : “ *Subject of Satan, in the name of Satan, resume thy form.*”

Immediately the poor Habed-il-Rouman can discover that his arms and hands are restored, though disfigured with blows, and covered with blood. The magician plunges him in the stream, the coolness of which somewhat invigorates the spirits of the poor languishing wretch ; and then his relentless persecutor, after having seated himself, his back leaning against the rock, addresses him in a tone somewhat less severe : “ Say, Habed, whose son art thou ?”

“ Alas !” replies the young Prince, with a feeble voice ; “ I am the child of that apple ; of that kernal of which you have spoken to me. I am your’s, since your heart compassionates my distress !”

“ You have done well to answer as you ought.—I have caused you lose in the stream the last drop of that odious blood, which is derived to you from a man and a woman, who have been guilty of the blackest ingratitude and perjury ; who, instead of recompensing me for the good I have done them, are intent upon my destruction. On my account, you have endured the punishment of their wickedness ;
you

you have been exposed to the common law, which subjects children to the vengeance due to the demerits of their parents. It is with regret that I have suffered to fall upon you a share of that vengeance which was the just reward of their infidelity. Be wise and be convinced, and you shall find in me a father, who will love you without weakness; who will instruct you with the most assiduous care, and who, without suffering you to be infatuated by the idea of that power and grandeur, to which all around you are continually reminding you that you was born, can associate you with a power of whom all the sovereigns in the world are jealous. On these conditions, will you consent to be my son, Habed?"

"Alas! Yes," says the young Prince, who dreaded that he would in a short time be no more, because he regarded the state of absolute debility in which he found himself as the forerunner of death.

"We go then, my dear child," says the magician, "now that I have appeased, by my rigorous treatment of you, the omnipotent power whom your pretended father hath irritated, both against himself and you, to invoke him together, that at his name this mountain may open, and afford us an easy passage into a region of delights, where you may find every assistance necessary for the re-establishment of

your

health ; where you may find the joys peculiar to your age, and, in a word, that instruction which you never could have derived from an ignorant Cheik, who has made it a law to himself, to believe that all the secrets of nature are included in a single book, which is nothing more than the tinsel of a dream."

Habed-il-Rouman was dying, and he wished to live. "I will do all that you would have me," says he to a man, who, after having shewn himself so cruel, so formidable, seemed willing to conceive for him sentiments more gentle.

The magician then rises. He takes from a purse which hung by his girdle a little book, a small wax taper, and a brick ; he gathers together some dry leaves, and sets them on fire ; he casts some perfumes into the flame, pronounces some words of invocation and conjuration with a hoarse voice, and concludes thus : "*Omnipotent Satan ! king of the whole earth ! two of thy children wish to go and take repose in the region of delights which flow from thy munificence. At thy name may the earth open, that they may have access to this place.*"

The young Prince, wholly absorbed in contemplating the misery of his condition, was scarcely able to follow, in his mind, the words which still sounded in his ear. All of a sudden, the earth trembles beneath him, and he falls into a swoon ; but the magician comes up
to

to him, and makes him smell an essence, which instantly restores him to life ; and, giving him his hand to assist him in getting up, he conducts him towards a cave, which had just opened in the entrails of the mountain. The taper, which the magician held in his hand, guides them through the windings by which they were obliged to pass, until they arrive at a superb plain, under a serene and delightful sky, upon a country whose fertility displayed itself in the vigour and beauty of the plants which covered it, and in the abundance of little rivulets wherewith it was watered.

Land skips, the most picturesque and beautiful, everywhere present themselves to their view.

They see flocks grazing throughout the fields, and running sportive from place to place ; the feathered tribe wing their flight through the air, but none of them seem wild, their pleasures or their wants occasioning the different cares wherewith they appear agitated.

“ What is your opinion of the country which lies before you ? ” says Maugraby to the young Prince.

“ That it is very beautiful,” replies Habelil-Rouman. “ It is well ! my son,” says the magician. “ It is to you as it is to me, if you be wise, and what you now see is nothing to what is to come.”

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At that instant, they discover a palace of extraordinary grandeur and magnificence. "To whom, think you, does this house belong, my child?" says Maugraby to him.

"Doubtless to you," answers the young Prince.—"Yes," replies his conductor, "it belongs to your father, Maugraby, and it shall be yours, provided your conduct be such as he may have reason to approve.

"When I treated you with such severity, my child, you never could have suspected that I loved you, and that I had such great things in reserve for you. Children mistake those who care for them for their best friends; it is not thus that one ought to begin with youth; it is necessary that it be instructed to fear, before it be taught to love.

"When you lived with the King of Syria, all your foibles were suffered to pass unnoticed, so that by the time you arrived at man's estate, you might have conceived the idea, that you was at liberty to turn the whole kingdom upside down, if you choosed it, and that after all you ought to be thanked for doing so."

"Here it is necessary you be convinced, that you cannot commit a single fault which shall not be followed with the severest punishment, nor do any good which shall not daily bring along with it its proper reward. Behold then how one treats those whom they love; their disobed-

disobedience ought not to be pardoned, any more than their want of confidence.

“ You imagine, perhaps, my dear child, that we will find numbers of people in this vast palace, which you behold. When I foresaw that I must bring my son to this place, to educate him under my own eye, I drove all hence, to prevent his being exposed to the adulations of a single sycophant.

“ You will want for nothing here, because I know that I can put my hand to every thing. Loving you from your birth, before you had any cause to doubt of it, I have put myself into a condition, when you shall be inclined to profit by my instructions, of being able to supply to you the place of all those servants, of whom I have thought proper to deprive you till you should be better attended.”

It is impossible to describe the ideas which sprung up in the mind of Habel-il-Rouman, upon hearing this discourse, which Maugraby intermingled with severity and caresses, and threats and promises, and especially when he heard in how unfavourable a manner he seemed anxious to speak of the education he might have received at the palace of Thedmor.

All was new to the young Prince, both in the actions of which he was the object, and in the nature of the promises which he heard made. Constrained by fear, rather than induced by

by any other motive, he dissembled his embarrassment better than he could expect; and he might have remained in this situation for a considerable time, had he not just then entered the seemingly solitary habitation of Maugraby.

The architecture of it was altogether grand, noble, simple, and magnificent, but this was by no means calculated to attract the notice of a young Prince, whose eyes were accustomed to behold magnificence. He was somewhat surprised, however, to find the gates open, and a sentinel over them.

From colonnades to peristyle, from peristyle to vestibule, from saloon to saloon, he conducts him to a pavilion, whose angles were adorned with four fountains of water, more transparent than crystal.

A *Jet D'Eau* issues from a table of green marble, which stands in the center of the work, and, after having played round the vase of its basin, looses itself beneath, by the chinks which receive it.

A gate, whose height was proportioned to the elevation of the edifice, admitted the rays of the sun, which fell obliquely upon the fountain, and exhibited the appearance of a moving rainbow.

The curvature of the pavilion was ornamented with superb sofas. Four lofty windows, which

which lighted it, contained each a gold cage of exquisite workmanship, inhabited by birds of the most vivid and beautifully variegated plumage, which poured forth the warblings of their little throats, in notes most exquisitely harmonious, and sported themselves amidst the flowers and odoriferous shrubs with which the floors of their dwellings were garnished.

“ My child, behold your study !” says Maugraby to his pupil, “ if it appears to suit you ; for, as I make you master here, you have your choice. Recline yourself upon one of these sofas. Do ! take your repose, whilst I prepare supper for you. You will recover your strength.

“ Contiguous to this there is a room of baths. I am going to warm them with a fire of wood. Questionless you bear upon your arms and body the remains of contusions, the consequence of the treatment you have experienced. Let us do our best to remove, by degrees, both the pain and the marks.

“ But, my son ! amidst the pleasures which surround us, it is not unhappy that something recalls to us the remembrance of pains that are past. I leave you for a moment. I am going to put every thing in readiness which is necessary for you.” After these words, Maugraby departs, and Habed-il-Rouman lies reclined upon a sofa, where he would have wholly resigned himself to the bitterness of reflection,

had not the harmonious melody of the birds, which bade adieu to the setting sun, diverted his melancholy.

Just then his master re-enters with a basket of rich fruits. "Choose," says he, "and eat." Then he disappears.—Some time after, he returns. He conducts him to a neighbouring saloon, where all was delicious, and, after having himself undressed him, he causes him enter a bath of nicely attempered heat, amidst an air perfumed with spices of the sweetest smell.

Maugraby enters the bath, there to wrap up his pupil in silk clothes, of the most exquisite fineness. He gently presses the contusions, which behoved still to be painful. He soon removes all sense of pain, and dissipates the inflammation, so that the marks could scarcely be discerned.

"Were my child at Thedmor," says the magician, "they would have abandoned him to the care of a slave. Ah! how much more virtue is there in the hand of a father! It is more cautious and gentle than that of any other.

"You are now well, my dear son! Let us go to the saloon, where you are to sup."—Meanwhile he makes him dress himself in slippers, and a robe of silk. After having combed and perfumed his head with the
greatest

greatest care, he conducts him into another apartment, illuminated with an hundred wax-tapers, which blazed in the most magnificent girandoles. He causes him repose himself upon one of the most voluptuous sophas.

“ I shall not always accommodate you so luxuriously,” says he to the Prince, “ but I love to make a regular repose succeed a great fatigue. Take a moment’s rest. I am going to prepare your repast ; all things are already under my hand. I have myself collected the pulse, and killed in my poultry-yard what is necessary for us. I am a most expert cook, and you will learn to be one for yourself.” With these words he retires.

Habed-il-Rouman is more astonished than ever at all he sees ; but the fatigue and the bath have disposed him to rest. He falls asleep.

Whilst he is reposing, a table of a delicious repast is spread before him, consisting of game, fish, and seasoned rice, and a sideboard, placed near the table, is loaded with fruits, preserves, and exquisite wines. Maugraby awakes him : “ Come, Habed,” says he, “ it is time to eat.” The young Prince seats himself. At his age the edge of appetite is keener than at any other. His host sits opposite to him, and serves him with the minutest attention, continually seeking an opportunity to say the most agreeable

things to him, and in a manner which the very tone of his voice rendered flattering.

This alteration in the voice of his ravisher is the first thing that strikes the young Prince of Syria. By little and little, he ventures to look at the man who speaks to him; the change which has taken place in his countenance is still more to his advantage than the embellishment of his voice. It is that of a venerable old man, whose eyes sparkle with an extraordinary fire, but all whose other features are agreeable.

"But," all of a sudden, exclaims Habel-il-Rouman, impelled by an ingenuous transport, "you are not surely that blind villain by whom I have been carried off, transformed into a mule, and so mercilessly beaten."

"Oh, my child! I appear exceeding ugly, exceeding blind, to those whom I ought to regard with an evil eye; but to an obedient son, such as you will be, I am always such as you behold me. Do you acknowledge me then for your true father?"

The lustre, which at this instant appears in the eyes of Maugraby, does not suffer Habel-il-Rouman to hesitate in his reply: "Oh assuredly!" says he to him, "you are my father." At these words the magician rises, and goes to embrace him, in a transport of tenderness. "Ah! says he, "I strongly suspected that blood would speak. Go, my son, into the
apartment

apartment which is allotted for your repose.— I hope to find in you a great consolation to my old age; and I shall not die without leaving behind me an heir, whose power shall exalt him above all the potentates of the earth.”

Having thus spoken, Maugraby takes the young Prince by the hand, and conducts him to a chamber, where the most sumptuous bed was prepared for him.

“ Take a sound sleep,” says he to him, “ tomorrow I will show you my little arrangements in this place; and when you shall be sufficiently reposed we will discourse together on what concerns your education.”

Here the beautiful Sultaneſs interrupts herſelf a ſecond time. “ Admire, Sire,” ſays ſhe, “ the infernal ſubtility of this deteſtable Maugraby! Who would not believe but he tenderly loved this young man? Who would not think but he ſincerely meant his happineſs?— But he wiſhes to ſubdue him by fear, and entice him by pleaſures; and, if he can by theſe means render himſelf abſolute maſter over him, to corrupt his ſoul, and render him as wicked, as devoted to Satan, as himſelf.

He performs about him the ſeveral offices of a ſlave, a cook, and an inſtructor. He devotes himſelf to all. But to become, by engaging his confidence, the entire maſter over him to whom he ſeems to ſacrifice himſelf, he

spreads for him the most artful snares, and retires to meditate others.

Meanwhile the young prince of Syria, to whom the use of wine was unknown, feels his head giddy with it, and falls asleep.

At sun-rise, his host, full of the most studied attentions, comes and opens the curtains of his bed.

“Come, my son,” says he, “the beautiful morning invites us to walk, here we do not suffer it to pass unenjoyed; we are going to take, each of us, a bow and arrows: You are an Arabian, and my Moor. We ought both of us to learn to be serviceable to each other.

“Having taken a survey of some of the curiosities of our solitude, we will search in the air, on the earth, and also in the waters, for what our appetite demands; it is necessary we should perform the task of mutual good offices with pleasure.”

While Maugraby was speaking, he assisted Habed-il-Rouman to put on a dress suited to the walk and the chase.

They are on their way; the sky appeared pure and serene. Thick clouds, supported by a chain of mountains, bordered the horizon on every side. As far as the eye could reach, the mild rays of the sun seem to animate every object, and the refreshing zephyrs fan the air with a gentle agitation.

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“ It is necessary that I inform you,” my dear son, says Maugraby, “ in what part of the earth we are. This small plain is surrounded, on all sides, by the summits of mount Atlas : It was a dry, inhospitable desert.

“ When I undertook to fertilize this place, to make it my residence in ordinary, it was nothing but a heap of sand covered with vapours, such as these which you behold in the horizon ; all hope of vegetation was banished hence ; here there was not to be found a single reptile or a single plant of the smallest species. The winds raged with irresistible fury, and turned up eternal clouds of sand : The climate was insupportable ; there was not a single drop of water ; and the united power of all the sovereigns upon earth could not here have formed the least establishment.——

“ But there is nothing impossible to those who, like you and me, have had the good fortune of being subjected, from the instant of their birth, to that Great Spirit who disposes of all the secrets of nature ; when they have attained perfection in all the sciences, by which a man can exalt himself to the knowledge of his secrets.

“ By an aid so powerful, I had soon extracted from the most fertile vallies which cover the face of the earth, whatever was necessary to enrich this plain with all the wonders of vegetation ;

gitation; and I caused issue from the bowels of the earth the springs which were necessary to water them. The same power furnishes me with all the advantages which we now enjoy."

Whilst Maugraby wholly engrossed the attention of his pupil by the recital of the wonders with which he entertained him, they found themselves upon the brink of a living and transparent river, whose streams seemed plentifully furnished with fish; an antelope suddenly appears on the banks of the river, Maugraby puts it in motion with a wave of the hand, and sends an arrow after it, which stretches it upon the green turf.

Habed-il-Rouman, stimulated by emulation, sees a young roebuck, which was bounding from thicket to thicket, he takes his aim, the arrow pierces its side; the wounded animal reels and falls. "Admirable! my son," says the magician. Mean while he approaches the river, and pierces a fish, which was sporting itself on the surface of the water; Habed plunges into the stream, and dexterously seizes the fish, which the current was hurrying away."

"We will leave here," says he to the young prince, the produce of our chase, I will return to take it up; we have no need to load ourselves, as this would embarrass us in our walk."

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“ I am going,” continued he, “ to show you to-day one of the objects particularly consecrated to our use ; it is that of the poultry-yard.

“ As the nature of my situation obliges me frequently to absent myself from this place, you will find there what will amply supply you with necessaries, when you shall be too much engaged with your studies, to be at liberty to follow the pleasures of the chase.”

“ To-day we will pursue no other object but this ;—we have more than one walk to make together ; and it is proper that each day be marked with a diversity of pursuits.”

Having thus spoken, the fawning magician conducted him to a volery concealed in the midst of a wood, composed of trees of every kind ; the mixture and variety of flowers and fruits with which their branches were loaded, produced a charming effect.

The volery formed a square of an hundred paces, and an hundred feet in height ; it was covered over with enamelled gold of filigrame-work of a delicate green, and of a texture so exquisitely slight, that one behoved to be very near to be able to perceive it.

Among the plants and trees which constituted the ornament of this place, he had selected those chiefly whose fruits and seeds are grateful to the taste of whatever bird from all
parts

parts of the world: round the trees, whose height would have otherwise rendered all access to the nests extremely difficult, there were placed easy, winding steps, whereby one might climb to their very tops.

A fountain rose in the middle of the volery, and fell back into a vast basin, lined with green turf, from whence it distributed itself, by small canals on a level with the ground, through every part of the volery.

Favoured by this continual humidity, and by an unclouded sun, the earth, of itself fertile, was covered with a luxuriance of plants, the most proper to furnish food requisite for the variety of birds collected into this delightful abode.

The magician saw, with pleasure, the effect which this sight had upon the altered mind of his pupil; it was necessary to banish from him the recollections which might still remain, that he might readily and entirely subject him to his own sentiments, and make him enter into his mischievous designs.

Impelled by the ardour of youth, Habel-il-Rouman climbs to the top of a cedar, to unnettle some young ring-doves; he puts two pair into his bosom, and descends satisfied with his prize. Could he have done this at Thedmor his happiness would have been complete; but in spite of the caresses of Maugraby, the
mind

mind of the young prince is under continual restraint.

“ It appears,” says the magician to him, “ that you wish no more of this, my dear child. When you was on the top of the cedar, you must have perceived the palace, it is very near us, carry the pigeons thither ; go lay aside this dress, which must have incommoded you in the journey : I go myself to collect our spoils, and I return in an instant to get ready our repast.”

Habel-il-Rouman returned alone, and would perhaps have given himself up to certain reflections, but the path which conducts him to the palace, leads through an orchard thick planted with trees, unknown to him, and loaded with various kinds of fruits, of admirable beauty.

He gathers of the fruits, and finds them exquisite : He eats of them, and cannot satiate himself. At last he carries off some of them : He re-enters the pavilion of fountains, and deposits his little burden. One would have believed that the birds in their cages were glad to see him again, so great was the joy they demonstrated, ; such was the variety and harmony which they mingled in their notes.

The prince of Syria finds a dress as rich as it was charming, he puts it on, after having rid himself

himself of his own : At this instant the magician arrives.

“ Ah !” says he to him, “ you are dressed, my child, without my assistance ! There is nothing amiss in your having put on this dress ; but I am sorry that I have not spared you this trouble.”

Accustomed as Habel-il-Rouman was to flattery, this makes him blush : because his soul, prepossessed with love to his father and his mother, still refused to surrender itself to the caresses and studied anticipations of his wishes, with which he felt himself oppressed.

The magician observes the fruit upon a table : “ Ah !” says he, “ here is fruit ! I will wager you have been eating some of it !”

The prince blushes. “ Think you,” replies the magician, “ that I mean to reproach you for it ? You are my child ! every thing that is here, within the reach of my power, is your’s.

I am not one of those fathers who appropriate all they have to themselves, who keep their children at a distance, under pretence of instructing them, to deliver themselves from the trouble of looking after them, and prevent them from participating in their pleasures.”

“ My son is here as much king as I am ; if he is continually to perform my pleasure, it is incumbent upon me to instruct him in his duty,
and

and upon him to render the performance of this duty pleasant.

“Hear me, Habed ! I interdict you from eating these fruits, because they would rob you of your appetite, which is the first and the best seasoning of the repast which we are shortly to make together. Repose yourself upon a sofa ; this is by no means a day of application here ; divert yourself with the singing of the birds ;—your cook is too eager to serve you to cause you wait long.”

The young man, in a state of uncertainty and distraction, continues meditating, as it were in spite of himself, on every thing he had been saying to him.

Scarce half an hour is elapsed when the repast is served up : The fish, the venison, the pigeons, all are delicious.

The magician shows himself so attentive, so obliging, so insinuating, that the charms of his discourse, of his actions, and of his manners, begin to triumph over the innocent creature whom he besets with snares. The young prince is inclined to believe that the man, who calls him his real child, might in reality be his father, by means of the apple of which he had made such frequent mention ; and before the repast is concluded, he has drank to the health of Maugraby, by the name of *Father* ; “but,”

says he, "Elmennour,—is she not still my mother?"

"No more than she was your nurse," answers the magician: I forbid you to think of these people, who, in order to get rid of you, abandoned you to an old dotard, who kept you under continual restraint, and taught you nothing but folly.

"When they gave you a bird, my son, they imagined they made you a suitable present; for me, I have made you master over an hundred thousand: They repeated in your ears that you was formed to command, and they kept you under continual subjection to an old white-bearded fellow, who obliged you to pore incessantly over a book, which is replete with absurdities.

"Your pretended father, to give himself an air of importance, kept about him a guard of seventy thousand men; and for thee, poor little unfortunate! they left thee in the midst of a crowd of children, from the midst of whom I carried you away.

"Oh my dear child! I wish greater revenge upon these two wretches, whom you believe to be your father and your mother, for the evil they have done and wished to do you; for their want of faith; for their perfidy, for their frightful ingratitude towards me.

"I

“ I have loaded them with benefits ; thrice they have attempted my life ! When I shall have made them better known to you, I shall, perhaps, have much ado to restrain your vengeance.”

It was evident, that in spite of the speciousness of his reasons, Maugraby had gone too far ; for though he had spoken in a tone as affecting as vehement, the young prince feels a something in his heart, which makes him cast his eyes upon the ground, and forces from him some tears.

The crafty magician perceives it ; it is necessary that he dissipate the ideas which he had recalled, and allay the sensibilities of nature which he had roused. A glass of an exquisite liquor, a potion as intoxicating as it was rare, is the stratagem he employs. The young man is soon sensible of its effect on his head ; and the pretended father, with the tenderest attention, places the victim of his cunning on a sofa.

When he awoke, the innocent youth is assailed of new by all these endearing caresses, which give a relish to flattery. He falls from the snares of a luxurious entertainment into the arms of sleep, which had been provoked by a variety of means ; and the rising day prepares a new scene for him.

They set out upon their walk. Three courts are opened for him ; one containing those animals which are called domestic ; another those that are called savage ; and a third stored with those known by the name of wild beasts.—The first caresses him in a thousand different ways ; the second obey his voice ; and the last, which are never mentioned in common but as objects of terror, come and humbly crouch at his feet.

“ Behold ! my son,” says the magician, “ the superiority of a man of science. All the beings in nature are subject to his voice. The dog which guarded the gate of your Cheik with his white beard, would have bit him had he approached too near it, though he should have recited to it the whole Alcoran. But I—I will here instruct you in a single word, which will make the cedar, the tallest among all the trees of the forest, to bow down before you. You conceive at present that I am instructing you in things of no importance.”

Habed-il-Rouman re-enters the pavilion of fountains, struck with wonder and astonishment at all he saw.

He serves him at dinner. His care of him is exemplified in the minutest instances. After these unremitting assiduities, he leaves him, as it were, to himself.

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In the afternoon, he engages him in the library. It is here he makes him take a view of all these resources by which he might advantageously fill up his hours of leisure. From music, even to the study of astrology and the occult sciences, there is not a single species of knowledge which this immense repository, of which he was then taking a survey, does not furnish him with the means of acquiring.

“Man is nothing without science,” says the magician. “He is inferior to the animal creation in strength and dexterity, and can only boast himself of the slender superiority of being able to express his sentiments in a variety of ways, without knowing, for the most part, what he says, whilst that which he calls a beast continually expresses itself with uniformity and justice. It is here you will commence your studies; here you will profit from all that I have collected, from all that I know, and I will direct you where you ought to finish them, when I shall be satisfied with your progress.

“It is necessary, in the first place, to learn to express yourself with facility; afterwards to study the art of unfolding your ideas with perspicuity and order. Here every object that can possibly call forth these ideas, will present itself in succession before your eyes.

“But, my dear child, you cannot attain the knowledge of these things but under my eye,

and with my assistance, till you have rendered yourself perfectly agreeable, by your entire submission, and unremitted toils, to him who sports himself here with all beings, and this you can do much more easily than you amused yourself with the little bones, in the dismal kennel in which your old Cheik confined you.

“That I am going to lay before you certain subjects for your investigation and discovery need give you no alarm. The acquirement of science is by no means so difficult as is generally believed, since the elements which it presents are simple, and since the objects upon which it should proceed are obvious to examination. Nature is not an inexplicable mystery, unless to those who have not known how to explore her secrets, as we are going to do.”

Habed-il-Rouman possessed a lively imagination, and was particularly capable of intense application. His curiosity was strongly excited, and he plunges with eagerness into the midst of those toils and dangers which he wished him to undergo on account of his education.

Then the master and the pupil fix the order in which the subjects were to be treated, and the hours divided; and their studies commence with an incredible ardour on both sides. It was necessary to tear the young Prince from the objects which engrossed his attention, to be able to make him take the
amusements

amusements of hunting and fishing; and his understanding, by its own natural vigour and his unremitting assiduity, was become insatiable. He made, especially in mathematics, the most astonishing progress.

Maugraby congratulated himself in having at last found a person capable of seconding him in his projects, the extent of which it was not yet time to unfold; but if he meant, in process of time, to render his pupil as wicked as himself, it was necessary that he continue to keep him in a degree of inferiority in knowledge and in power; and when he perceives that Habed, left to himself, is going too far, he throws in his way an object of distraction.

"Come, my dear child," says he, "let us leave the astrolabe and the compass. We have had enough of study; let us go take a view of our stables."

Habed-il-Rouman obeys, and is surprised to find, in a place so remote, a greater number of fine horses than he had ever seen at the palace of Thedmor.

"You should amuse yourself, my dear son," says he, "with a ride on horseback. Choose which you please. I shall soon fix upon one for myself, and we will take this exercise in company."

As soon as the Prince had made his choice, the magician saddles and bridles the horse; he
puts

puts only a thread of green silk into the mouth of his own, and they both set off, at the same instant, at full gallop.

For three years, at Thedmor, the young Prince had been accustomed to ride on horseback every day. He kept himself in his seat with firmness and grace. His governor pointed out to him the most natural, and the easiest means to govern the animal which he rode.— In a word, he taught him to speak to the horse so as to be understood. Behold Habed-il-Rouman somewhat advanced in the study of mathematics, in which he made astonishing progress; meanwhile, as his taste continued to point this way, it was necessary to contrive some other means of engaging his attention.

Maugraby had a number of elephants; when the young prince saw these majestic animals, he was desirous to enjoy a sight of the wonders of their instinct.

After he had sufficiently amused himself with the traits of intelligence and obedience in the elephant, Maugraby conducted him to his kitchen, the mysteries of which he might then unfold to him, without fear of surprising him.

Nothing was more simple than the preparation and the seasoning. He gives orders to take the skin off a dead antelope, and to cut it into four parts. He only gave a stroke with a wand,

wand, and pronounced a single word, and all was done.

He cast the portion which he wanted into a cauldron, and says to it : *Cauldron ! do your duty.* The fire obeyed the same command ;--in a word, he had the appearance of doing every thing, and did nothing.

“ I show you here,” my dear child, “ an art which is necessary to you ; you will do, in my absence, what you see me do, by pronouncing only these words : *In the name of the Sovereign Spirit, obey the child of the house.*

“ I announce to you, that when you awake, to-morrow, you will not find me ; I have duties which urge me ; I must perform them ; every thing on earth acknowledges a subordination ;--there is but one pleasant,--it is the subordination of a son ;---it is your's :—at present, mine obliges me to leave you here alone, yet be persuaded I leave with you my best wishes ; suppose to yourself, therefore, that I am daily directing you to do whatever can contribute to your advancement.

“ Pursue all your studies, my son, and your exercises, diversify them with amusements, and take care that you do not suffer too intense an application to injure your health, when I am not here to administer a remedy.

“ As for the rest, traverse the whole delightful tract of which we are the possessors, at
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the name which I have given you, all the gates, which you shall meet with will open themselves.

“ When you shall take the pleasures of the chace, the water which shall seem to oppose your passage will open itself before you ; the child of the house is master of the house.”

Having thus addressed him, he puts him to bed, embraces him with demonstrations of the most affectionate tenderness, and pretends to leave master over all him whom he resolves to load, for his own particular benefit, with chains of the most rigorous captivity.

The next day Habed-il-Rouman rises with the sun, and divides the day exactly as it had been prescribed him ; he lays aside his calculations and instruments of astronomy to take up one of music.

He speedily sets out for the chace, he prefers living on his game, to the barbarous sport of robbing the poor birds of their harmless young.

He collects pulse and fruits ; and possessing a memory and intelligence equally acute, he serves himself as expertly as the magician himself could have done.

The occupations of the young prince were so varied ; his curiosity gratified, and alternately roused by such a diversity of objects, that, if there existed in his mind any remembrance of
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the events which had befallen him at Thedmor, they tarried no longer than a dream.

Above all, he could not forbear regarding with contempt the occupations with which he was amused,—his studies, and the small advantage which he derived from them.

His very nature would not allow him to feel for the magician the sweet emotions of tenderness; but reflection spoke in favour of the gratitude which was due to his constant and anxious cares, and to the apparent beneficence of his conduct.

It was impossible to testify his gratitude for the favours he had received in any other way than by an exact obedience, in conforming himself to the plan of conduct which had been laid down to him. This was the part which Habed-il-Rouman uniformly acted; and he spoke to himself as follows:

“Thou wouldest have been very willing,” said he to himself aloud, “to have incessantly pursued the study of mathematics, and natural philosophy: But thou hast been prevented from doing it; and thou canst express thy thankfulness for the favours which thou hast received in no other way than by a blind obedience.”

Ah! how fortunate, that the young prince thought justly and spake audibly! his dangerous spy, Maugraby, was at his side; but invisible: he had feigned absence for no other purpose than to penetrate the intentions of his pupil;

pil ; when he imagines he has sufficiently tried him upon this point, he re-appears."

It was morning when Habled-il-Rouman opened his eyes to the first rays of the sun, which was ushered in by the singing of birds. His crafty master assists him to dress, at the same time bestowing upon him the tenderest caresses, to which the prince makes the best returns in his power, and they resume the routine of their daily occupations.

Not to mention the benefit he derived from his studies,—the pupil,—taking a pleasure to show that he had well improved the time appropriated to amusement,—makes it appear what an adept he is become in shooting with the bow and arrow.

If he manages a horse, he is completely master of all his motions, he strikes with his lance whatever he aims at either at a greater or less distance, and with a single stroke of a scymetar he splits an apple at full speed. He has, in other respects, made himself master of all the places into which he wished to enter, and has obliged the wardrobe to supply him with a fresh assortment of dresses, as far as he thought he ought to go ; in a word, he has taken the use of all things, without going to excess in any ;—who is there who knew this better than the wily magician ? but he pretends to see all and to hear all with pleasure.

Two

Two months are elapsed, and Maugraby has not let fall a single word concerning his journey. At last the moment arrives when he must bring his grand enterprize to a conclusion.

One circumstance (and no man can foresee all circumstances,) must oblige him to drop his mask,—and, should he be known, either Habel will renounce all the ties which bind him to him, or he will cease to be that innocent victim which the magician must present to his master Satan, that he may thereby procure still more of his countenance and favour.

He must, therefore, make haste to render him a fit offering for the guilty Spirit in that place where he receives the tribute which his impious worshippers pay him; the tribute of souls whom they have stolen by stratagem from the worship of the Omnipotent Creator, and from the protection of Mahomet.

The temple destined to receive these sacrilegious homages is under the sea, which washes the coast near the city of Tunis. You penetrate to it by nine gates, which are in Dom-Daniel; and each of them conducts to a staircase of forty hundred steps, by which you descend.

All the magicians who are employed in the windings of one or other of these nine fatal gates, are bound to present themselves at the

temple at certain fixed seasons; each of them descends thither by that gate with which he is best acquainted; and Maugraby can introduce himself by all the avenues.

It is there that Satan, or his representative, hold divan with the faithful; and deliberate upon the means of introducing more evil than there is, upon the earth, under the continual semblance of good.

It is at the foot of this awful throne that the innocent and simple Habed-il-Rouman must be presented, there to make, without knowing it, an entire sacrifice of every kind of innocence, to renounce the whole law of God, and to become, by compulsion, a blind instrument of the cruelest and most detestable tyranny; even while he was persuading himself that he was advancing in the paths of understanding and virtue.

But it was necessary to pass through Dom-Daniel to reach the foot of the throne of Satan; and to be able to enter by this way, it was indispensable to have attained the knowledge of the twelve first books, making a part of the forty, which are called the Gates of the Occult Sciences.

No one man can explain them to another; he must himself find the key which opens into their secrets.

These

These twelve first books teach how to perform enchantments; that is to say evil;—but none of them can give the information necessary to destroy enchantment; this last secret is shut up in the thirteenth book, which may be unfolded to those who ought to do sometimes evil, at another time apparent good, to promote the interest of the master to whom they have abandoned themselves; but it is absolutely necessary that they be presented with the key to it, or be informed how to search for it.

The magician will speedily be obliged to make a real journey, which will remove him to so considerable a distance from his place of residence as to render it impossible for him to take a view of what shall be done in it; but he will depart with tranquillity. As every thing in it exists by his enchantments, every thing is under their dominion; and the artless Habel-Rouman appears to be more so than all the rest. His openness of temper, and his ignorance in the arts of magic, annihilate his fears on account of that intelligence and genius which he knows he possesses. It is true that he is going to prepare him to take one step towards the science of enchantment, but he would not be able to derive any benefit from it in a solitary abode, where all things are already enchanted.

“ My dear son,” says he to him, informing him in the first place of the journey he must make.—“ I am going to leave you for a time, but for how long I do not precisely know ; but the tenderness of my love makes me hope it may not be very long ;—where I go, I shall be daily taken up with what concerns you ; remember my advice, which my love for you hath suggested. It is as jealous as it is strong ; it demands the most rigorous compliance with the counsel which it gives, and cannot bear the idea of disobedience.

“ Take the full enjoyment of all that is here, as you have hitherto done ; you do not yet know all the resources which the place you inhabit affords : That which remains for you to see is, perhaps, more entertaining than all you have already had access to examine ; but I wish that chance may direct you to find them out, to give a poignant relish to your walks.

“ Hitherto, my child, I have restrained you when you appeared to give yourself up to too intense application. I was afraid lest you should become sedentary ; but your health, of which I have been particularly careful, is confirmed ; and the moment is arrived when you must redouble your application.

“ On my return thither, I will conduct you to a place where science will open her gates
before

before you ; let us go into the library, and I will put the key of it into your hands.

“ Behold this row of books, you will reckon forty volumes. I recommend to you the study of the twelve first ; but it is necessary that you make yourself as entirely master of these works as if you had yourself composed them ;—they will teach you a multitude of secrets, to the knowledge of which you must arrive without any help from another ; but I absolutely forbid you to put them to any use in my absence ; and I demand your promise, that you will abstain from this.

Habed-il-Rouman promises to do all he demands, and the magician, having embraced him with tenderness, takes his leave. A short time after, a slight earthquake is felt, and announces to all others, as well as to his young pupil, that his governor was doing violence to this element, to depart from his recess.

Behold the young prince of Syria once more alone ; but by ordering him to study, he has been furnished with the best means of avoiding the irksomeness of solitude.

He takes up the first of the twelve volumes ; it immediately engrosses his whole attention, but he soon discovers, that the knowledge of it is submitted to calculations ; he applies them, and his first efforts are crowned with remarkable success ; the more he labours, the more

his facility increafes ; and what would have been the work of a year to a man of more than ordinary capacity, is to him the bufinefs of a few days. When he had finished the ftudy of twelve books, he wifhes to go on to the thirteenth, delighted to add to the knowledge he was acquiring ; but here it is impoffible for him to decypher a fingle line ; all the fkill he had acquired in calculation is here at a lofs.

It is to no purpofe to torment himfelf to find out the meaning of what he fees ; it is impoffible.

At length it occurred to him, that when he ftudied under his old mafter the Cheik, this man faid to him : “ Do not puzzle your head, my dear child ;—addrefs yourfelf to the great prophet ;—pray him to open your underftanding,—and then fet yourfelf again to work.” He did not fail to do that which his mafter had enjoined him, and that had always enfured him fuccefs.

Since Habed-il-Rouman lived with the magician, all his ideas of religion had been wholly difperfed by the effect of the converfation, the actions, and the fubtilties of this man. A happy neceffity engages the young prince to return to his former way ; he calls to mind the form of a prayer which the Cheik had prefcribed to him, and repeats it with his whole heart :

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He was then ready to go to bed; he lies down and falls asleep.

Between waking and sleeping, a spirit stood before him under a human form. "My child!" says the phantom to him in a gentle voice, "all your application will not be able to conduct you to the knowledge of the reading in which you are engaged: see here the key of the book.

"The first line, read from left to right, will offer you a meaning such as this:" *This first chapter was composed in the third moon of the month Nisan.* "It seems to present a meaning; but this is not its real use in this place.

"First count the letters of which it is composed, submit each of them to calculation; and the number of it will correspond to the line which you must search for; range them in order, and you will have the whole chapter, which consists of just as many lines as the first contains letters.

"You shall observe the same method with all the other chapters, to the end, and there you shall finish your reading; these things are of use to you for the business which is before you.

"When you shall have finished your work, you shall go to the chamber of the magician; there you will find a statue of white marble, you shall give it a blow on the right cheek, while

whilst you thus address it :—*Perform thy duty for the child of the house* ;—it will step to one side, the wall will open behind it, and you will see things which you ought to know.”

After having listened with attention to this long discourse, Habed-il-Rouman finds himself perfectly awake,——it would have been impossible for him to sleep again,——the tapers were still burning in the saloon,——he runs thither.

He goes to the library to examine his book, and instantly sets himself to work with such rapidity and success, that the day, which was beginning to dawn, found him arrived at the point he so much wishes to attain.

In the course of his reading, one chapter in particular engaged his attention. It treated of the manner how to find out if any animal whatsoever was a man enchanted,—if he was not deceived, the method was clearly explained.

The prince of Syria then reflects upon the vast number of wild and domestic animals which he had seen in the Menagery. Alas ! says he, these lions, these tygers, which cared for me, are perhaps of the same species with myself !——I will try to make one of them speak ; this operation is not contained in the twelve books, whose secrets I have promised not to make trial of, but I will do nothing without

without having first obeyed that beneficent spirit, who has ordered me to go to the chamber of the magician.

Having made these reflections he arose. Before he approaches the apartment of his dangerous master he has the precaution to take along with him a brick, a wax-taper, and some perfumes.

He finds the statue, and by it a door is opened,—it gives him access to an aviary filled with parrots, jays, magpies, starlings, and black-birds, which all cry out, each in a different strain,—“who is there?—who is there?”—Then one spoke one word, another another, of which he could form no meaning.

Certainly, says Habel, there is not any enchanted human being in this place, because all these birds do speak. Mean while he observed a large Hara * of the Indies bound by the foot, with a chain of steel; this bird kept silence;—the young prince approaches it, and addresses it in these words :

“Why have they chained thee? Is it because thou wouldst be mischievous?—The bird hung down its head in an attitude of sorrow: “Speak then, like the rest!” said the

* Hara of the Indies, in Arabic Dara; the name of all the parrots.

young prince. "Art thou a man changed into a hara?"

The bird continued to hang down its head, and put on a countenance which seemed to implore compassion.

Ah! says Habel-il-Rouman, I am not sent here in vain;—Mahomet, to whom I have addressed myself, would not suffer me to be deceived.

Mahomet! Mahomet! Mahomet! cry all the birds, beating in the mean time with their wings,—and the hara, without speaking, shook its wings more violently than the rest.

Here is something extraordinary, says the young prince; it is necessary that I attempt to make the hara speak, that I may know whether or not it be a man: "Come, bird, suffer me to pluck three feathers from your head;" and immediately the hara stretches forth its head.

Habel-il-Rouman, having put the three feathers into his bosom, kindles a fire, lights the taper, burns the perfumes which he had brought with him, and casts the three feathers into the fire, saying: *If thou art a human creature, I restore thee thy speech.*

"Alas! I am," replies the hara, with a mournful voice, "and a most culpable one, seeing I have suffered myself to participate in the crimes of Maugraby;—the child of the devil;—but I am overjoyed that God has had
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compassion on me, and that Mahomet has sent us all a messenger." Mahomet! Mahomet! Mahomet! again repeat all the inhabitants of the aviary.

"Tell me, O man! since thou art one," replies the prince, "can I restore thee to thy form?"

"You will be able to do it," answers the hara, "provided God gives you the ascendancy over the flagitious wretch who keeps me here; but I have been chained by my own consent, together with that of my enemy; you must become master of his power, ere I can ever hope to resume my natural form. "Alas! young envoy of the prophet, it appears that you do not know where you are. Why has he sent you hither to work a miracle in my favour?"

The prince, in a few words, told his history, and ended by telling his vision.

"Oh Providence!" said the bird, "thou employest one of the wickedest of all beings, to bring on the day of vengeance. Young prince, my slavery is very ancient, and the hope of seeing it ended can make me patiently support the disgrace of it for more than one day. There are here men more unfortunate than I; God grant that there may be enough to be able to assist you in bursting the chain which holds me; for every day some of them wish to shorten their miseries

miserics by death. Here is the theatre of the lasting cruelties of Maugraby ; but he exercises more terrible ones elsewhere.

“ Go, my dear prince, instantly prepare a repast of light viands. In your amusements you will perhaps learn to conduct a chariot ; for I know all that our cruel enemy can suggest, in order to deceive, and to retain in error his pretended pupils. Harness the horses ; provide a phial of elixir ; march towards the east to the bottom of the mountain, you will find a statue of black marble. Give it a blow on the left cheek. In falling back it will lift up a trap door, and you will discover a cavern, into which you shall descend with a lamp. I leave it to your compassion and discretion, what you ought to do. You will, perhaps, be fortunate enough to save the lives of some unhappy persons, whose lot you shall without doubt share ; and if there be four still alive, you shall bring me out and conquer the Maugraby.

These last words thrilled through the heart of Habid-il-Rouman. He was not able to disguise his feelings ; but he did not give himself up to reflection. He came out of the dismal menagerie, where he had left, with regret, the hara in chains. He flew to the cabinet where kept his drugs ; and from the cabinet to the kitchen, to prepare a repast. He provided himself with perfumes, and went to seek a chariot
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in the coach-house belonging to the palace, where he found every thing he wished for.

He soon harnessed the horses in a place where every thing was done *at the name of the master, and for the child of the family*. But while he pronounced these words, he could not help saying within himself, "Oh great prophet! Under what infamous master am I? and of what horrible family am I the child?"

In the mean time, these reflections only gave him a greater desire to go to the place designed for him. He must prevent the return of the magician, or expect a vengeance, whose very idea made him shudder.

In a short time, notwithstanding the considerable distance, Habed-il-Rouman arrived at the place where the hara was shewed to him. He found the statue—gave it the blow.—It turned as on a pivot—and falling aside, discovered, under its pedestal, the entrance of a cave, to which there was a descent by a stair. He lighted a wax taper, and, taking it in his hand, entered by that passage.

Soon he heard complaints and feeble cries, which seemed to be extorted by extreme pain. At length he came to the mouth of a sort of pit; dead carcases, and some persons half alive, were there suspended by the feet.

He hastened to take down one; but it was dried, and reduced almost to a skeleton.

He took down another, which still breathed. The young prince opened its mouth; and let a drop of elixir fall into it. He perceived with pleasure that it lived. Then having visited the whole pit, he found five capable of receiving the same assistance; and of being rendered more or less visibly alive. He carried them one after another into the open air. He put them into the chariot, and returned with them hastily to the palace.

The elixir had operated on the way. Their spirits were reanimated by means of the free air; and when they came to alight from the coach, those who were least weakened, leaped down themselves; and the rest were carried into the vestibule of the palace.

Habed-il-Rouman ran to the cabinet of drugs, and brought some, by the help of these words, *Save the child of the house*. In a place where every thing was magical, the drugs operated instantly, and all the men recovered their faculties, with their lives. Hunger, however, distressed them; and their deliverer made them enter a parlour, where they found wherewith to satisfy it.

The avidity of their appetites, so long deprived of nourishment, must have exposed them

them to the dangers of excess; but the medicines displayed all their virtues.

At the end of the repast, the guests of Habed-il-Rouman, instead of being pale and emaciated, had become vigorous and animated.

They at length finished eating and drinking, and went, with one accord, with Habed-il-Rouman into the hall of fountains. There the prince of Syria, after having made them put off their dirty clothes, and put on new and convenient ones, begged them, in their turn, to satisfy his curiosity.

“How,” said he to them, “and for what reason were you thrown into that dungeon from which I have taken you?”

“Alas!” cried one of them, “before we can satisfy you, you must do us the favour to tell who you are, and what you are doing here; and likewise what connection you have with that ugly creature, who rules here with so much sway, that we may know whether this moment of respite which we enjoy shall not be followed by torments as dreadful as those to which we have been so long exposed.

“You deliver us,” continued he, “from a frightful condition in which, between watching and sleeping, and plunged in dreadful thoughts, we suffer a thousand deaths without being able to die. Is not this moment only that of an agreeable dream, which the magician makes

of in order the better to make us feel the misery with which he intends again to overwhelm us? Your countenance inspires us with confidence. What you have already done demands our gratitude; but we have to deal with a villain, who practices all the means of deceit."

"He is doubtless my enemy as well as yours," replied Habel-il-Rouman. He then immediately ran over a short history of his adventures, to the very moment when a mysterious dream had shewed him what he should do, and when a humane creature, under the figure of a hara, engaged him to fly to their relief.

"God and his great prophet be blessed!" replied the young man who had spoken. "A ray of the sun of justice, I see, has penetrated the gloom with which the crimes of this place are enveloped. Along with us, you will preserve yourself from the Maugraby:—his marked victim, I see, as well as we are. Ah! were we permitted to free the earth of this monster!—but, to convince you of the truth of what I have said, I shall give you my history.

The History of Halaidin, Prince of Persia.

Birminvansha, my father, at the age of seventeen, mounted the throne of Persia. He had the misfortune to see my grand-father die too soon. While he was employed in preparations

ations for his marriage with the daughter of the Sultan of the Curdes, his prime Vizeir having secretly fomented a rebellion, and seduced the guard, beset his palace. My father had only time to disguise himself, and to gain the desert, alone, mounted on the best horse which he had in his stables.

Being well aware that he would be pursued, he rode his horse too hard; for, exhausted with the fatigue of running day and night, it sunk down under him near a cave, which was cut out in a rock. My father raised him, and put him into a neighbouring grotto, to shelter him from the sun.

There was sleeping there, a man dressed like those who accompany the caravans, which travel to Mecca. He awoke at the noise which the horse occasioned in entering, and rubbing his eyes, addressed my father as follows :

“ Fellow traveller in the desert ! whither are you going ? You are happy in having found this grotto to rest in, for I do not know another asylum within twenty leagues round ;— and you appear to be fatigued.

“ I am going no farther,” said my father, who was not afraid to discover himself to a single man. “ I am.—Two days ago, I was—a king.—My prime minister has seized my crown, and I wish to save my life.” “ Your life shall be safe here,” replied the pilgrim.—

"Yes!" said my father, "if, starved as I am, I can find food for myself and my horse."

"We are not so ill provided," said the pilgrim, "I have some paste of rice and barley, bread, onions, dates, and a phial of excellent liquor. Don't be uneasy; I know where your horse will find pasture. I will carry it thither, and I will bring water in a leather bottle, and we shall fare as travellers do."

My father allowed the pilgrim to execute his good intention, who accordingly brought water, and likewise, from a corner of the cave, in a bag, an unexpected quantity of cheese made of goats' milk, nuts, and, in short, every thing which could constitute the repast of a hermit.

"Poor king!" said the pilgrim to Biminvansha, "you ought to tell me your history. I may be able to give you some consolation. I bear a great hatred to usurpers. He whom you speak of must be a villain; you are too young to have done any harm; you have been sacrificed to ambition, not to the public good."

"Pilgrim," said my father, "you have well guessed; I had reigned fifteen days, when a prime Vizier, to whom my father had entrusted all the resources of his state, abused that confidence, in order to usurp my place. He is an ambitious monster, who has veiled his heart under the mask of hypocrisy."

"O

"O hypocrisy, hypocrisy! my prince," said the pilgrim, "a frightful vice! Let me never see the dome of the holy mosque if I do not teach you how to avenge yourself upon the hypocrite." "How?" said my father. "Return instantly to your capital," said the pilgrim, "let us change clothes, and you shall lodge in the caravanfary which is at the entrance." "But, pilgrim, my horse will discover me." "Was it not a black one?" "This moment I wish it white, with a black main and tail." "You wish, but is that sufficient? Oh my king! you have not reigned long enough to know what the will of a king is: it is almost like mine: what I wish, I wish, and your horse is white. As I have left it two black eyes, it loses nothing by the colour which I have given it. Let us go see it."

My father followed the pilgrim. He saw a white horse grazing beside a fountain, in a sort of plain, between two steep rocks. He ventured to call it by the name which he had given it, and the animal came to him immediately.

"Let us sit down here, pilgrim," said my father to his host. "I perceive you have not discovered yourself to me. My father always respected such as you; and I too intended to befriend them. In my present condition I need all the assistance of magic."

"My

“ My king,” replied the pilgrim, “ can there be any thing prohibited when vengeance is to be taken upon a hypocrite ? A hypocrite is hated in hell. Oh ! it is a frightful character. It is very opposite to mine. Wherever I find hypocrites I destroy them. You conceive then some idea of my power. See how I promise to exert it in your favour. Your enemies, humbled, shall intreat you to reascend your throne ; and you shall crush them under your feet.” “ When shall I hope for the accomplishment of your promise ? ” “ In three days,” replied the pilgrim, “ if I may expect a handsome recompense ; for every one looks for a reward when he works well. “ My treasures are all at your disposal.” “ Pho ! treasures for me ! ” said the pilgrim, “ who see nothing but cheese and dried fruits. I am old, and need some consolation and help in my old age. I can receive none but in a son, and I cannot even hope for one. You may marry sixty wives, and expect from them the most numerous posterity. Grant me your first male child. You shall see that I will not deprive you of him till he shall be able to fast with me some days in the desert. Then he shall do as you do. He will not die, but be the better for it.”

My

My father recollected that, at the time when he was obliged to make his escape, it was told him, the ambassador of the Curdes had already agreed that Laila, his queen, should be married to the son of the usurper. Birminvansha had the greatest affection for her, and in his present situation, all the women of the world, and all the children to whom they could give birth, were of no account with him. What was a child whom he had never seen, and whom he had previously agreed to part with, compared with a crown, and the pleasure of revenge? He accepted the proposition. "Then," said the pilgrim, "I shall risk every thing in your favour, and abandon even my pilgrimage. We will depart to-morrow morning. And that we may be able to support the fatigue of our journey, let us empty this flagon of Chiraz wine together."

The day passed without a moment's langour. The pilgrim's conversation, on every subject, was humorous and agreeable. At night, the grotto was better arranged. The stones, which served for sofas, were covered with moss, and three lamps diffused through it a gentle light.

The pilgrim took his bag of provisions. My father expected to see onions come out of it, for dinner; but instead of them, he saw a pheasant.

pheasant, partridges, and other cold victuals of exquisite taste.

"The purveyor, in the evening," said the pilgrim, "is less economical than in the morning. Let us do credit to the pains he has taken;" so saying, he carved with dexterity, served gracefully, and invited my father to eat, who readily obeyed.

The bottle of Chiraz wine was emptied in a trice; and one succeeded another, till sleep seized both the host and his guest.

The rising sun raised them both from the mats upon which they were extended. "Let us depart, my king," said the pilgrim, "the horse is saddled; let us proceed towards your capital. "But shall you walk?" said Birminvansha to his companion. "No," said he, "I should retard your progress; but I will mount behind you." "You will sit very uneasy." "No, if you don't think so."

"Come Lightning, is not that thy name," said the pilgrim to the horse, "lengthen thyself two ribs only to make room for thy master's footman. It is the Maugraby who commands thee."

"Who is the Maugraby," said my father. "Your servant here present; you perhaps have heard of me, but you will, in time, learn that every person is evil spoken of. But one is known by actions; and you shall see how I
treat

treat hypocrites. I assure you of one thing, they shall be very obstinate indeed if they refuse to obey me."

In the mean time the horse was actually lengthened, and carried them, like the wind, towards the capital, in so much, that having set out at sun-rise, Birminvanfha and the pilgrim were at the gate of the capital at sun-set.

The pilgrim dismounted, cloathed in the groom's habit, under which my father had saved himself five days before, and led the horse into the nearest caravanfary.

Every person admired the beauty of my father's horse, and concluded his master was a pilgrim of distinction, who was disguised under a dress so much below mediocrity. The sagacious Maugraby had already provided and arranged his lodgings, and took hastily a few mouthfuls of victuals, that he might go out.

"Take your rest," said he to my father, "I must go learn the news of the city, and the palace, sound the inclinations of the people, fathom their very hearts, and judge from their present actions what they intend to do." So saying, he went out, and did not return till the evening. "What would you think of the infatuated people!" said he to my father. "They are amusing themselves with festivals on occasion of the marriage of the son of the usurper with the princess Laila. He is satis-

fatisfied; and what with eating and dancing, he has entirely forgotten you. Did we not know his weakness we should think of revenge. But it is not necessary to interest ourselves either for or against him. It is not worth while. At least he is no hypocrite. I hate nothing so much as the mask of wisdom. This night I will begin to work for you; but I must have surety. What will you give me as a pledge of the fulfilment of your promise? —You ought now to renew it.”

My father was lost in chagrin, at knowing that Laila was in the arms of another. Jealousy preyed upon him. He loved none so much as that princess.—She was the first object of his passion. Besides, he was blinded by the desire of revenge.

“ I know what you wish for,” said he, to the Maugraby. “ It is the first child which I shall have of a lawful wife; you shall have it. I promise once more; and my horse is the pledge, if you chuse it. It is the only thing I can call my own.”

“ Your horse! It is a fine creature. I accept it. I shall mount it to-morrow on our business. Let us sup, let us sleep.—Every person here shall not rest so well as we. Next morning the Maugraby went out on horseback, and did not appear during the whole day. At night he
shewed

shewed himself. "I have good news to tell you," said he to my father. "The King, his Viziers, and his emirs have all dreamed horrid dreams last night. Phantoms have reproached them for their infidelity and villainy,—threatening them in the most horrible manner.

To-day the great divan was held, and you would have laughed to have seen their consternation when they communicated to one another their dreams.

The usurper, being the most profound politician, was most cautious in speaking, but he was most alarmed. I know not the measures they will take; we shall know to-morrow.—After to-morrow we shall proceed to action.

The only other piece of news I could learn is, that orders have been given to break off the festival of the marriage of the son of the usurper with the princess of the Crudes; and it is well known it ought to have continued eight days longer. This is a small step to a revolution. Some steady measure must be adopted, to make the people return to their duty.—We shall deliberate together upon this to-morrow.

To-morrow came; the Maugraby entered at night, apparently in ill humour. "We have to deal," said he, "with people who have no steadiness but in mischief. One restless night had brought them all to a resolution to return to

their duty. They have enjoyed another peaceful one—and their resolutions vanished. I see we must strike firm, in order to bring them to a decision ; and if you can have any pleasure in seeing your enemies in the greatest agony you shall have it here. I will make them dream in your presence, without seeing either you or me. First, that the spectacle may strike their eyes, I will cover all this room with black. My slaves have orders to visit them as soon as they go to bed ; and we shall observe all that passes, seated on this sofa, and concealed behind that veil.

Scarcely had the Maugraby finished his preparations when a large black hideous figure presented itself. “ Master,” said the figure to the Maugraby, “ the King went to bed in order to pass the night with a Circassian lady of extraordinary beauty, whom a merchant sold to him this morning ;—your slaves have lulled the lady asleep, and brought off the king, whom we have here, quite drowsy.”

“ Ilage Cadahé,” said the Maugraby, “ think of acting thy part well ; let the king be brought, and placed upon this wooden seat. Light the fire, to serve you when you need it. The negro brought a pan full of burning coals, whose flame he encreased by blowing upon them.

As

As soon as the usurper was set down, the negro said to him, with a voice like thunder, "Who are you, unhappy man?"

The guilty wretch, interrogated by a voice so menacing, endeavoured to recollect himself, and consult his senses; to know if he was awake; then, in a tone which testified his terror, he answered, "Am not I the King of Persia." "Thou the King of Persia!—Slaves," said the negro, to the four who had brought the usurper, "let this slave of the father of Birminvansha have a hundred blows upon the feet with a rod, who deceived his master by a detestable hypocrisy, and employed the forces of the state, which were intrusted to him, against the son of his benefactor.—So Nakaronkir* commands. The unfortunate man, subjected to the bastinado, raised dreadful howlings, which would have alarmed all the caravanfary, if the Maugraby not had stopped their ears. He was delivered from that punishment to be exposed to another.

The negro ordered him to be set down again. "This wicked hypocrite," said he, "wishes to be a King. Let him have a sceptre and a crown.—They were both of red-hot iron."

"He does not wish for the sceptre," cried the negro; "let the crown be put on his head!"

* Nakaronkir, a spirit which Mahomet sends to guilty persons in a dream, in order to goad them to repentance.

It was brought so near as to burn his hair. He stretched out his hand towards the sceptre, to chuse the least evil.—It burned him. “Ah! mercy! mercy! mercy! cried he—Ah! Nakaronkir! I do *not* wish to be a King any longer.”

“As many hours as you are to reign,” said the negro, “so many burning coals shall you kindle on your head.”—“I will reign no longer, Nakaronkir. Oh! I will reign no longer.—Where is Birminvanfha, that he may reign in my stead?”

“It is your part to seek him,” replied the negro. “Make all your court, your capital, and your kingdom, go into mourning till that great prince be sought for every where; and, as soon as he shall be announced to you go, with all your dastardly courtiers—Go fall at his knees—with your heads and feet uncovered.”

“Ah!” said the usurper, “let this hot iron be removed, which is more tormenting by the fear than by the pain which it occasions—and I shall do every thing that Nakaronkir wishes.”

“Let him be sent back for to-day,” said the negro Ilage Cadahé. “The four slaves seized him, lulled him asleep, and put him beside his Circassian beauty, who, awaking, could not conceive why she had been allowed to sleep so long, nor to what cause she ought to attribute such a disagreeable smell of burning.

When

When the Maugraby was alone with my father, he began to put his room in order again. "I wished," said he, "to shew you how I know to serve my friends. If our king has been roughly treated, his Viziers, the commanders of his troops, have not had more indulgence given them. There is only one whom I have spared—the son of the usurper. Because the beautiful Laila has chastised him well, and he has behaved very respectfully to her."

Here my father's curiosity was much excited. "What then has Laila done, whom you applauded so much?"

"The story is already old; but prudence has not permitted it to be repeated without the palace—I myself heard it but to-day.

"On the night of the nuptials, the new married lady presented herself to receive the embraces of her husband—she allowed him to approach her, and spit in his face."

"Presumptuous slave!" said she to him, "who hast dared to accept the hand of the spouse of thy sovereign. I waited to give thee thy recompence."

The son of the tyrant, unlike his father, retired in confusion. He continued modest; and, without any explanations, "Permit me, Madam," he said, "to sleep at your feet. I respect your resentment; and the mark of it which I bear, in humbling me, does not dishonour

me. I can support the affront without murmuring; but I am afraid of my father—and I would rather die than make of you so dangerous an enemy.”

“ You have a noble soul,” answered Laila. “ I pardon you.—Pardon me, and sleep.” All the succeeding nights have passed like that one, and your spouse is still worthy of you. This, I think, is the best piece of news I could have given you,—till the events of to-morrow.

“ These must be very curious. I have not yet subjected all the guilty to the bastinado. I wish they may be to-morrow at the divan which is to meet. I shall be a spectator there under some form, and you shall hear the news,—but night approaches, and you ought to avail yourself of it.”

My father followed this counsel the more readily, that, what he had just learned with regard to the manner in which the princess of the Curdes treated the son of the usurper had given him the subject of very agreeable dreams.—As to the Maugraby, he slept, I think, with only one eye. Though he went late to bed he rose before day-break, and went out of the caravanfary before the gate was opened.

He returned that day sooner than usual. “ Oh ! Birminvansha !” said he, “ how would you have been amused had you assisted, like me, at the divan, and heard their conversations !

“ I

“ I heard the four Viziers, whom fear rendered trusty and sincere, communicate their respective dreams before they took their places. Terror was painted in their looks, and also astonishment at the similarity of their dreams.

“ They called the principal lawyers who were among them, and made them take their seats privately.

“ Their surprise too was no less. The disconsolate, and astonished air of those who made the alarming recital attested the truth of it ; and it was still farther confirmed by the arrival of the emirs, at the head of the troops.”

“ Then you would have seen that assembly, composed of a hundred persons, including ushers and inferior officers, dispersing themselves in small troops ; and everywhere they spoke of dreams of Nakaronkir. If that spirit delights in being dreaded, never was he better served than by me.

“ At length,” continued the Maugraby, “ the heads of the assembly, along with the aged, after a tumultuous deliberation, resolved that the gates of the divan should be kept shut, in order that measures might be adopted conformably to the will of Nakaronkir, who was so able to direct them.

“ They were informed that the King was indisposed. They had no doubt but that he was
aban-

abandoned by Heaven to the caprices of Nakaronkir; and every terror was lost in that which this formidable spirit inspired. Three persons were deputed to announce to the prince that he must send to search every where for Birminvanfha, and make him re-ascend the throne.

“ I followed them,” added the Maugraby. If the mind of the monarch had not been prepared by the violent shock of last night, they would have had an unwelcome reception; but admire hypocrisy and dissimulation! His hair was singed, his forehead and the points of his fingers were burned. He smarted still with the pain. The will of Nakaronkir had never been manifested with more vengeance than to him. Well! he related the adventures of others with incredible patience; and dissembling his distress and fears, spoke to them as follows :

“ I took,” said he, “ the reins of government, judging that the tender age of Birminvanfha, rendered him unfit to hold them. I intended to resign them to him, when age and my example had formed him. In taking flight, he disappointed my good intentions. But since Heaven, who knows him better than I, judges him capable of reigning, I am willing to lay aside a burden with which I loaded myself on his account. He shall know that, if some violence

lence was necessary to take the public affairs out of hands too young to manage them, I will use still greater violence to recal him to the throne from which he is removed.

“ I will make all my court go into mourning, and appoint a fast, which shall continue till I have found the King, of whom I wish to be here only the vicegerent. Let this edict be proclaimed through all city—all the kingdom ; and let a reward be announced to him who shall declare into what part of the world Birminvansha has retired.

“ This was my design before I heard the reports you have just made me. These increase the load of my affliction. Inform the divan that I will go into mourning as well as my subjects, but that mine shall be more austere. I will never appear but with my head and beard shaved, until I have the satisfaction of seeing your legitimate sovereign replaced upon the throne. I will abstain from all public affairs ; and the administration shall devolve to the Viziers.”

“ See ! my dear sovereign,” said the Maugraby to my father, “ the last stroke of the usurper’s hypocrisy which remains to be chastised by you. See with what art he endeavours to conceal from the public the marks of the fire upon his hair and his beard. Oh ! he is a profound villain ! However, do not
be

be uneasy. Let the people be moved of their own accord. Let them wish for you, long for you, and wait for you at all the gates. When the revolution is ready to commence, and when there is a universal cry in your favour, I will lend you the horse which you gave me as a pledge. You shall make your appearance mounted upon it, and suitably dressed. Ilage Cadahé, my black page, shall be your chief eunuch, and I will be your slave. It is only a matter of patience for four days. I am still ready to serve you; you are exposed to danger; and your spouse still continues to be respected."

My father consented. On the fifth day the magician made him go out by a gate of the city, dressed like a pilgrim, and mounted upon a white horse with a black mane, and made him enter by another upon a black horse like that upon which he made his escape.

A robe and turban, embroidered without magnificence, had now taken the place of the pilgrim's habit. Ilage Cadahé walked on the one side and the magician on the other; each holding, with one of his hands, the crupper of my father's saddle.

Those who first saw my father ran to throw themselves at his feet; the guards of the gates were struck dumb with astonishment; a crowd was instantly collected; my father was obliged to retire into the house of an emir; and a general

neral shout resounded, *God save our King Birminvansha !!!*

This shout was heard without the gates, where the divan was held. The King, whose burning was now abated, in a transport of joy, and with his head and beard shaved, threw aside his slippers, and came at the head of his Viziers and emirs to entreat my father to resume his seat on the throne.

I purposely avoid the detail of uninteresting transactions; the marriage of my father with the faithful Laila; the vengeance which he took upon the usurper and his adherents; and the pardoning of the son of that infamous rufian on account of his respecting the princess of the Curdes, notwithstanding her offending him.—I pass to the departure of the Maugraby.

When that monster, constantly declaiming against hypocrisy, had seen the blood of all the guilty already shed, he appeared quite happy at my father's condition. "See! you are now," said he, "secure upon your throne; you have no more need of my assistance. I depart. As soon as you shall have a son, remember me. Consider he is mine;—and justly. I have worked much. I have worn myself out, and have need of such a staff in my old age.

"Pray bring him up carefully, that he may support both mine and yours." So saying, he called for his horse, and disappeared.

My

My father, borne along on the current of affairs, and absorbed in the business as well as the pleasures of his rank, did not reflect sufficiently on the terms of his restoration; and my birth first awakened his regret.

By his own confession he could not refrain from tears when he saw that the first pledge of his love to his beautiful Laila was devoted to the Maugraby, whom he still suspected to be very wicked, notwithstanding his declamations against hypocrisy.

Every time he took the child in his arms his tears flowed afresh. My mother considered them as the effect of tenderness; but they were the marks of deep distress.

"Why weep you," said she, "for that child? He is beautiful as the day; the son of a king; and destined to reign."

"Let us not speak of destiny, my dear Laila," replied my father, "the very idea of it awakens all my fears; I possess you; and we reign.—This is fortunate—but it shall cost us dear." Then he rehearsed all our adventures.

My mother Laila was not so much terrified as he thought.—People are surely under the power of magic at the Curdes.

"Well!" said she, "what did the Maugraby mean by demanding your son as the staff of his old age? He will doubtless make him a magician

gician like himself. Is that so great a misfortune for a prince? Has he need of us for that?"

"I shall be happy to find our child possessed of understanding; he will not have occasion to seek it elsewhere; but the dignity of a sovereign is degraded when he is obliged to have recourse to the help of astrologers."

My father allowed himself to be blinded by that reflection; and I was brought up with all imaginable care. Great pains were taken to instruct me in the particulars of my history, as soon as I was able to keep the secret.

Although I did not shew it, I never heard the name of the Maugraby but with horror. I reached, however, my fifteenth year. The distress of my parents, and my own fears were beginning to vanish, when one day my father's first groom entering the palace, announced the most stately and finest horse he had ever seen and proposed to make the purchase of it.

My father had an uncommon passion for these animals. "Where is the horse?" said he to his groom, "Sire," replied he, "When I was passing near the great pond, there was a man there conducting a white horse which had a black mane and tail, and black circlets round his eyes."

"I alighted from my own horse, to observe more closely the noble animal; I signified my

desire to mount it; the owner appeared to lend it with pleasure. Never, Sire, have I found any thing so obedient, vigorous, intelligent, teachable. I spoke to it, it obeyed; one would have thought the Persian was its natural language.

“ I proposed to buy it. The owner said it was not to sell. It is for the king said I.”—
“ In that case,” said he, “ you shall have it.”
“ I took the man at his word, and he is in the court of the palace with the horse.” I was with my father when the groom made this report. I was eager to see the animal; but Birminvanha, struck with the recital, and not doubting but that the Maugraby was come to demand his reward, took me by the hand, and brought me to my mother.

“ My dear Laila,” said he, “ now is the moment of trial. The Maugraby has not forgotten us as we dreamed. He comes to demand our child, and the refusal would expose us to infinite dangers.”

“ Bid him come in,” said Laila: “ I am not afraid of a magician. My nurse was supposed to be one. She never did me any harm, though my mother’s slaves said they saw her throw locks of hair into a pail, and turn them into frogs. When he comes in I shall speak to him.”

The

The Maugraby was introduced. He presented himself with a very respectful air. My father returned his salutation as well as he could ; but constraint was apparent in his action.

“ Astrologer, or magician,” said Laila, “ for you are doubtless the one or the other, you have taken our child under your protection. You have promised to be a second father to him. You have neglected him a long time. He is of that age which needs instruction.— You will find him, however, well prepared ; and we hope that, in teaching him here, you will, every day, approve the pains which we have taken in his education. Besides, you shall be well used by every person, and particularly by myself, who have always loved the learned. We will make you Vizier, not to raise you in our estimation, but in that of others.

The Maugraby rejected these compliments. He came not, he said, to labour in educating me, nor to ask the child of another, but his own, in terms of an express agreement, of which he had the pledge. “ There is nothing in the world,” said he, “ but ingratitude and broken faith ; empty titles, and fine compliments are reckoned a sufficient recompence to a benefactor for the greatest favours.” Saying this, he took me by the hand, which I made an effort to withdraw. My mother, ba-

thed in tears, seized my robe : but it was left in her hands.

I escaped by a window, transformed into a greyhound. The Maugraby followed me by the same window, and we both went to the country.

He had a whip in his hand, with which he lashed me unmercifully, and which seemed to lengthen in proportion to the efforts which I made to elude the strokes.

I cannot tell whether the moon shone clear while I fled ;—but dying with hunger and thirst, every part of my body smarting with pain—running—fainting with fatigue, I fell into the well at the bottom of the mountain—red with the blood which streamed from the wounds which the whip had made upon my body.

Then, after having forced me to remain in it for some time, as soon as the cold water froze my veins, he drew me out, and restored me to my former shape.

I will not repeat the invectives he then poured out against me and my father, nor the flattering tales he told me, after bringing me hither, in order to make me forget the world and deliver myself to him. You have represented his stratagems. He no doubt varies them according to circumstances—to the principles

ciples he wishes to destroy, and the ideas he means to pervert and mislead.

However, I began to take patience. Then, being advised to study the books you took notice of, and being left alone, I saw myself employed in matters that might prove useful to me.

I triumphed that I was able to shew him, when he should return, I had learned all that was contained in the first twelve books, and that there was not an operation proposed in them which I could not perform with ease.— All on a sudden he appeared.

I advanced towards him with an air of confidence, and made a display of my science to him. He gave me a blow.

“Ignorant! slothful creature!” said he to me, “who canst do nothing when left to thyself. Thinkest thou that I can attend upon thee as a school-boy?”

I did not think myself in the wrong, and wished to convince him of his mistake. He gave me another blow, which almost knocked me down.

“I receive no replies,” said he, “I come only for a little, and retire. When I come again, if I be not better satisfied, I will have recourse to correction still more severe.”

In saying this, he returned into his palace, as if seeking for something, and making a sign,

in appearance, to take leave of me, he actually disappeared.

I threw myself upon my bed, and bathed it with my tears. I devoted my persecutor to Nakaronkir, whom I had heard my father and mother speak of so often.—I burned with desire to throw myself into arms from which I had received so many caresses.

My studies now came afresh into my mind. I could, by means of them, metamorphose myself into a bird; but it must be a bird of prey, that I might be able to soar aloft, and not become the prey of others.

I resolved to change myself into an eagle.—I will keep at a distance, said I, from the fowlers; I will alight only to seek food; I will visit the capital of Persia, and enter, by night, into my father's castle; I shall be found, in the morning, on the terrace of his apartment, having, in my bill, a piece of bark, inscribed with my name.

I passed the night in adjusting my plan. I rose with the sun, and wrote upon the piece of bark, which I intended to carry, *The poor Halaiaddin, prince of Persia.*

Then I thought of transforming myself; willing to remain a bird all my life; rather than to endure the misery of being subjected to the brutality of the magician.

My charm operated. I already felt my nose transformed into a bill, my arms into wings,

wings, and I saw myself covered with feathers. Full of joy and hope, I picked up my billet, grasped it in one of my talons, and took my flight.

But I felt myself firmly held by the tail, and my back almost crushed with strokes. It was the magician. He took up my billet coldly, which had dropt from my talons, and read it. *The poor Hallaiaddin.* "Poor indeed," said he, "of sentiment—of gratitude—and every kind of virtue, like his father and mother.—Thou hast made thyself a bird—ungrateful creature! but birds of prey are not admitted into my aviary—I shall find thee a place."

I was more dead than alive, and I recovered my senses only to see myself suspended by the feet among dying and dead persons, in that place where you found me. I was plunged into a dreadful condition: unable to give an account of my sufferings, and thinking that the Maugraby, more like a demon than a man, was pursuing me with a whip tipped with iron points incessantly reaching me, I ran after the spectre of death, which still escaped me. I awaked only when you drew me out of the pit.

One may judge what impression this recital made upon the mind and heart of the prince of Persia; but he did not discover it in his countenance.

He

He then addressed another companion of this unfortunate, in order to learn the particulars of his adventures.

The young man, who was about nineteen years of age, began as follows :

History of Yam Alladdin, Prince of Great Katay.

My grandfather was a barber in the city of Chiraz. He lived in easy circumstances by his profession ; for he was industrious and clever. He had more genius than the generality of barbers, and of course his conversation was courted by those who were his superiors in talents and in fortune.

A skilful astrologer, who lived in the neighbourhood, often visited us. He observed his wife hastily taking up her veil to go out.

“ Whither are you going ? ” said he. “ To give assistance to the wife of our friend the barber. She is lying in.”

“ Tell me when you return,” said her husband ; “ the names of the child, father, mother, grandfather, and grandmother. We consult only about the birth of the great, as if they were the only interesting characters on earth. Our friend the barber sometimes discovers happy glimpses of genius—a child of his must prove a more than ordinary man.” His wife promised to bring proper information.

My

My grandmother was very happily delivered of a son, whom they named Schaskar. The astrologer was informed of all by his wife.

The astrologer began his observations. He marked the precise hour of the birth. My father was born under the planet Il-Marlik *, which, at that time, viewed by help of the astrolabe, appeared very bright. In calculating the sum of the letters of all the names which he had under his eye, the sage saw that the child was to be a king, and his brilliant star shed its rays over a great part of the vast empire of China.

But the star displayed a reddish colour, which announced, at least, that he whom it ruled should meet with great obstacles in his way to fortune.

“ I was right,” said the astrologer to his wife, “ in remarking that the barber’s son would one day be very fortunate. We must go and congratulate his father and mother upon the occasion.”

My grandfather was very much flattered by the horoscope which his friend had drawn. Both he and his wife took the utmost pains in the education of my father, and the astrologer assisted them. When he was sixteen years of age, there was not a young man in Chiraz,

* Saturn.

who had received so much instruction. He was pointed out as a model to children of the best families.

“ Only look,” said they, “ at Schaskar the barber’s son. It is true indeed, that to this he joined a handsome figure, and a fine countenance : apprized of his destiny, he endeavoured to shew himself worthy of it, both in his conduct and looks. Schaskar one day was going to the bath, and happened to be there first. After passing the room where he left his cloaths, as he crossed a second one to go to the stove, though he walked very steadily, his foot slipped upon a wet flag of polished marble.

He struck his foot hastily against the flag to recover himself. It instantly sprung up, and, from the place, a vapour arose, condensed, and presented to the eyes of Schaskar a genie in human shape.

“ Leave the bath,” said the Genie, “ to the indolent.—Depart for China—take the road by the great wall. You will find a caravan at Astracan, which you shall join. Go resume your clothes where you left them, you will find with them a sum of money which shall continue to supply you on every occasion.

When you reach the great wall you shall receive more assistance ; but do not intrust the secret to any person.

My

My father went to resume his clothes, and found a purse containing two hundred pieces of gold. He put twenty of them under his mother's pillow—went out of the city—met a man driving camels upon the road which was prescribed to him—bought one of them, and hastened to arrive at Astracan.

The caravan came, he joined it—determined not to separate from it. The day on which he expected to reach the great wall he slept longer than usual.

His camel separated from the rest, without any one perceiving it. When he awoke he found himself in the midst of a desert. He stopped, thinking to rejoin the companions of his fortune. But night came, when observing the stars, he perceived that he had taken a quite contrary road to that which he should have pursued, and travelled all night to recover it.

Day appeared; scarcely did he give his camel a moment to rest, or to eat the scanty remains of its provisions. He hurried it all day, and all next night. At sun-rise he found himself at the great wall; but at that place there was no passage.

He was exhausted with fatigue, and his camel was not able to carry him farther. Ready to despair, he observed a dervise coming from behind a thicket of brambles, with a book in his hand.

hand. He, revived at the sight, dismounted, and went straight towards the religious man.

"Holy man," said he, "I am a Persian, a merchant by profession, separated from my caravan which is going to China. Tell me if I am near the gate which leads to Great Tartary?"

"You are," replied the dervise, "five good days journey from it, and more; for you cannot go by the wall. You must search for the road, otherwise you shall bewilder yourself in the marshes which are on your right and left hand—besides, have you a passport?"

"No," replied my father. "In that case," said the dervise, "you will not be allowed to pass. No strangers are admitted into China but those who come by the caravans, and have regular passports." "I am then very unfortunate," said Schaskar, sighing deeply.

"There is a remedy for every thing except death," said the dervise. "Come to my hut, which is not far distant. You will find there a little fountain and pasture for your camel.—I am doing penance here; you will accompany me; and, if you open your heart to me, some means perhaps may be found to bring you out of your distress."

My father, leading his camel, followed the dervise. They arrived at the hut, which was a deep cave, shaded by a green arbour.

You

"You have need of some food," said the dervise. "I have here the milk of a goat which I feed, a fresh honey comb which I found in a tree to-day, and some dried fruits. These are my provisions." Saying this, he put them upon a stone, which served instead of a table.

Although my father thought now that his star had misled him, he still reckoned upon the little assistance he was to find. He ate and drank, and looked at the dervise, who was fastening the camel by the leg, to let it graze.

When the officious dervise had provided for the animal, he returned to his guest with an eager and important air. "You make," said he, "a very frugal meal; you have doubtless been accustomed to better furnished tables.—The nobleness of your appearance announces you born above the vulgar."

"Alas! not," replied my father, with his usual frankness. "You are so generous; your condition inspires me with so much confidence, and I have so much need of opening my heart, that I believe it to be my duty to relate my whole history to you ingenuously."

"You see in me what astrologers call a child of fortune. I am to have a crown according to them; and if I had not met with you I might perhaps have obtained that one which Mahomet promises to those good Mus-fulmans, who, yielding to the excess of mis-

fortune, die without murmuring. I am the son of a barber of Chiraz, and my name is Schaskar."

My father, having told his name, made a faithful report of his history, omitting no circumstance; and when he came to speak of the purse which had been given him, containing two hundred sequins, he put it on the table. "See there!" said he, "I have spent more than four hundred in coming hither, and every morning it continues to be full."

The dervise gave the greatest attention to the recital which my father made.—"I know that purse," said he. "I know from whence it came to you.—It gives me to understand that I have duties to perform in your behalf, more important than those which I owe to ordinary guests: you have now made yourself entirely known to me, and I ought to discover myself to you."

"You are indeed, my dear Schaskar, a child of destiny; and I am devoted, by my condition, to the service of those whom it favours. If it conducted you hither, it likewise appointed me to wait for you."

"You have delivered me from great uneasiness. There is always obscurity attending the orders we receive. Mine obliged me to repair, in the habit of a dervise, to the wall of China, and to remain there in a place removed from every road, four days, exposed to

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My father was a little astonished, but less so that he had been already conducted to the wall of China by a prodigy.

 Q_2

servant," said he, "has told you my name; and I hope, Seignior Schaskar, to give you reason to remember it all your life.

"While dinner is preparing, I must inform you what is reserved for you by destiny, if you do not refuse the favours which await you; for unfortunately, men can always find obstacles; and often, as I have seen, give the lie to destiny by the remissness of their conduct.

"Some sacrifices are to be made. I warn you of this. The throne of Great Katay is vacant by the death of the sovereign, who has left no male issue. A new sovereign must be elected within the space of five days, with the usual ceremonies of the country. It will be in your power to be King of Great Katay, and husband to the most beautiful princess in the world, daughter of the late sovereign. Her charms and her virtues are above all the treasures which will accompany her hand.—You shall have only to speak one word, and all is yours!"

It is easy to conceive the effect which this discovery had upon my father. He had been accustomed from his infancy to entertain ideas of ambition; and he now saw himself ready, in a moment, to fulfil his destiny. It had been pointed out to him indeed by an old man in the habit of a dervise;—but he had seen the
motion

motion of the little wand; and he had heard the voice of Megine.

“Seignor Maugraby,” said he to his host, “I have not undertaken the laborious journey to the wall of China in order to refuse any lawful requisition.”

“Far be it from me,” said the Maugraby, “to desire you to commit a crime. It is only, you shall see, an act of virtue—a small sacrifice—a testimony of gratitude to your devoted servant.”

When the Maugraby had finished that discourse, a tall black figure presented itself, holding a silver mace.—“Seigniors,” it said, speaking to the master of the hut and my father, “you are served;” they rose, and followed it.

They went into a pavilion, covered with silk stuff, in a magnificent manner. The interior part was still more elegantly adorned.—The earth, covered with her carpet of green, was watered by a natural fountain, on the margin of which the pavilion had been erected, and the banks, enamelled with flowers, appeared through a small opening that had been left on purpose.

The table was covered with elegance and plenty. The sight and smell were gratified at once. The two guests sat down upon sofas of exquisite magnificence. Four slaves

appeared, at a sign which the negro with the gold collar made with his mace. Two stood by my father, and two by the master of the elegant pavilion.

Dinner passed in agreeable conversation, upon the variety of dishes that were on the table, and upon the excellence of their seasoning. When the last course was removed, the Maugraby said to his negro. "Ilage-Cadahé, we are in the open air here, let us go repose ourselves; but my guest and I are travellers, a bath will refresh us, go and prepare a convenient one; our supper must be better than the dinner you gave us; and Megine must be told that I wish to entertain my guest with company agreeable to him."

The negro retired. Sleep seized my father, and he sunk down upon the sofa, without reflecting upon what he had seen, done, or heard. Two hours after a noise awaked him.

His host was already up. "Seignior Schafkar," said he, "the bath is ready, and we shall not have far to go—it is just at hand."

The door of the tent which opened to the country was shut, and another presented itself, by which there was a passage into a place illuminated with wax tapers, where two lion's mouths poured into two little troughs of marble, cold water on the one side, and hot on the other.

"Let

“ Let us put off our clothes here,” said the Maugraby, “ and enter.” “ My father followed him, and entered his bath. When they had both entered, four young female negroes came with perfuming pans, and boxes full of rich ointments. The Maugraby and my father came out of the bath, and the female negroes retired. Four white eunuchs came in their place, bringing the most elegant and delightful habits.

Under that which the false dervise put on, my father could not recognise him. His looks assumed great dignity. He appeared to be very old; but his long white beard gave him a venerable appearance.

He put on an air of satisfaction. “ I judge,” said he, to my father, “ by the freshness of your looks, that the bath has done you good. I cannot express my happiness at having had the good fortune to have done you these trifling services.—I should be glad if you would desire greater ones.

“ We shall not meet with children of destiny every day. It is a satisfaction to concur with it in rendering them happy.

“ You have need,” continued he, “ to take the air. The promenade around here is very agreeable; but behind this hill there is a little valley, in which your camel feeds. One can reach it by a very sweet walk along
this

this fountain, which supplies us with water. When one is there, the view, which is not extensive indeed, presents a very great variety of objects. Those who can be contented with a seat of turf, may there find means of repose; and, unless the indiscretion of birds be dreaded, it is a place very proper for communicating secrets."

In giving this description of the promenade, to which he wished to entice my father, the host was conducting him insensibly towards the valley. It was not very deep, and a range of rock was the horizon. The fountain burst in cascades, from a shapeless mass of rude marble, hollowed by time. There were convenient places there for sitting, and a conversation commenced, which the Maugraby almost entirely engrossed.

He compelled my father to admire the delights of this charming solitude." "Do you imagine that I envy such as you, who are raised to the government of great empires?—you renounce,—if one may say so, the enjoyment of the beauties of Nature and the sweets of repose.

"Consider this retreat, unknown to the world. My wishes have all centred in it, ever since I came into this territory to wait for you. Believe that I am confirmed in the project of one day resuming here the habit of a dervise, under which I disguised myself to attract

tract your confidence. If I have the good fortune one day to resume it, I shall never quit it during my life.

“ See ! where I shall build my little house. It shall be cheered by the rising sun. I will remove some of these groves, which might cause too much damp, and plant the greatest variety of the most beautiful shrubs.

“ See ! here my little flock of goats shall feed—and there shall be my hives of bees !—I shall be happy !—Books, and Nature herself, shall be my study !—While you shall be upon a throne, surrounded with flattery and deceit.

“ I do not draw this disagreeable picture of your condition, to inspire you with disgust. The world has need of sovereigns ; and you are born to be one. You are young too, and have duties to discharge to society.

“ But, my dear guest, self-love, this moment, brings me to myself. I have now toiled a long time, and I am tired by working for another, miracles, whose charm has no longer power over me ; and I wish it were granted me to take repose.

“ Can you not obtain repose,” said my father, “ from beings of supernatural power, whom you seem to command ?”

“ Oh Schaskar ! you will find that one obtains nothing but by sacrifices. I shall be able to confine myself to a retreat when I have
instructed.

instructed and formed a subject as capable as I am, of discharging the duties with which I am intrusted.

“In order to accomplish an object of that importance, one must have a child prepared, to say so, from the very breast, brought up and preserved in the greatest innocence, habituated, by every exercise, to support the toils to which man is exposed, and trained up in the study of all the arts.

“He must be happily born, even the blood from which he ought to spring is not indifferent. These are conditions very difficult to fulfil; but to crown all, he must be the son of a King.”

Saying this, the pretended hermit arose, fetching a sigh, apparently from the bottom of his soul. We shall resume our conversation, my dear Schafkar, said he to my father, and proposed to walk round the valley.

My father believed implicitly all the Maugraby had said. He took him for a holy personage. While they came down, in order to return to the little plain, where the pavillion had been raised, night came, and my father seeing a place bright with illuminations, testified his surprise.

“My brother,” said his companion, “I have learned, in this state, to treat every one I deal with, according to his rank. Begin to accommodate

moderate yourself to what you must look for here. After fifteen days you will not take one step without hearing, "*There goes the King.*" You will not enter the house of a stranger, which shall not perfumed and illuminated; and, in your own palace, you shall have ceremony in abundance.

"I am going," continued he, "to present you with another scene of astonishment. You are to sup with ladies, than whom there are none more beautiful in Georgia, from which they came. There are, indeed, more agreeable objects than beautiful women; but I treat them as I do a nosegay, which I love and trample upon:—so that they cannot derange my principles."

Darkness increased during this conversation. The negro with the gold collar appeared, carrying his mace, and preceded by twenty flambeaus. "My signiors," said he, "you are served."

"Are the ladies here?" said the host. "They are seated on sofas," replied Ilage-Cadahé, and "entertaining themselves with music."

"I never interfere in such matters," said the Maugraby to my father; "My little Megine attends to them. She knows her company—and never fails."

The

The two entered a spacious pavillion, whose magnificence struck my father with astonishment. The table was placed upon an eminence, under a superb canopy. Two large sofas, of unspeakable elegance, were placed opposite to each other. The ladies took their seats on the one of these, each apart.

On seeing the master of the pavillion come in, they rose. The Maugraby advanced to them abruptly. "This," says he, "ladies, is the prince Schaskar, a friend of mine, in whose acquaintance you will be very happy. Brilliant stars like you are fit to favour a Persian—a child of destiny."

My father, in describing these ladies, said they were as beautiful as angels. He was prevailed on to sit down by one of them, and his host sat down by the other.

Eighteen slaves of an exquisite beauty waited at the table. Twenty-seven arranged upon the stairs, into three separate choirs, formed a concert. The air was sweetened with perfumes; and before the end of the repast, wines and liquors of all sorts covered the table.

The Maugraby shewed infinite attention to his lady. My father endeavoured to imitate him, and tried to enter into a conversation with his; but he could obtain nothing but monosyllables. She had, however, engaging looks;

looks; and she drank, and invited him to drink.

My father forgot the rest of the entertainment. His head was full of the fumes of the Greek and Persian wines he had drunk; and he did not open his eyes till next morning, when he found himself stretched upon the sofa, in the room where he had supped in such splendid company.

His host appeared sleeping, opposite to him. He went out softly to take the air: but the Maugraby soon joined him.

"Young man," said he, "you are a philosopher with the ladies; and you shall have an elegant spouse in the charming princess of Katay. I confess I wished to try you. You must not take it amiss, for it is my business. Let us take the same walk we took yesterday. And, consider, in my little solitude, what we shall do."

My father was still uneasy with the effects of last night's supper, and walking was quite agreeable to him. They both went to sit down beside the cascade, in the same spot where they had sitten the evening before, and the conversation of the Maugraby now assumed a more decisive tone.

“Schaskar! will you depart immediately for Katay? You know that within five days the election will take place.”

“Permit me to answer you Signior, I know not how I shall pass the great wall, how many days journey I am from Katay, and how it will be possible for me to be elected. I am quite unknown; and I ought to have all the grantees of the country to befriend me.

“The passage of the wall,” said the magician, “by a path which I know, is fifty leagues hence. From it one may go on a camel, and reach the capital of your kingdom in fifteen days.—We shall find among your friends even sons of kings.

“But if you satisfy me in what I am going to ask of you, to-morrow you shall be on the spot of election—to-morrow you shall be lodged in the adjoining palace. Three days after, you shall mingle with your rivals;—and if you be not distinguished among them, in the most singular manner, you shall never call me the Maugraby; and you shall treat me as your slave;—I swear by the sovereign of spirits, to whom all earthly power is subject.

“If I set you upon the throne of Persia, and procure for you a spouse, the most charming princess upon earth, I demand the first male child which shall spring from your marriage. I have revealed to you all my motives; and
you

you shall swear on the faith of a King, and by Mahomet, to give me the child."

My father, still stupified by the effects of the supper of last night, when he had suffered himself to be duped by the artful conversation of the Maugraby, confounded astrology with magic. He had been born in devout respect for the former; and did he did not sufficiently distrust the influence of the latter. His almost innate desire of reigning too, doubtless, mixed itself with other motives.—However it were—the oath escaped him.

The eyes of the Maugraby sparkled with joy. "Embrace me," said he to my father, "sovereign of Katay!" Then turning towards the valley which he had left, he addressed it as follows: "I shall see thee again, sweet solitude,—never to leave thee."

When he had finished that exclamation, the negro presented himself, and gave notice that breakfast was ready. "Very well, Ilage-Cadahè;" "but Megine will wait upon us. Depart for Nantka; provide for us a palace in the neighbourhood of the place. It were better to buy it than hire it. Expect us there this evening. Ilage-Cadahé immediately disappeared."

The two travellers sat down to table. "How like you the sofa you sit on?"—"Excellently well," replied my father.—"I intend," said the magician, "to employ it as a vehicle. We

shall sit very conveniently on it." Then seating himself by my father, he took out his little wand, and made it turn on the ends of his fingers.—"Come, Megine," said he, "let us make haste."

In a moment the sofa, carried out of the pavillion, mounted in the air, above the wall. My father slept, and did not awake till his guide awakened him by a burst of laughter.

"Where are you?" said he. "My father opened his eyes, and saw himself in a beautiful apartment entirely unknown to him."—"Look out at the window," said the magician, if you wish to know where you are." My father obeyed, and by the clear light of the moon (for it was then night) he saw a spacious square, and a great number of people walking under trees.

"You are at home, Schaskar," said the magician, his guide, "for the palace in which you are is paid. See the large court of your capital! If any one think of opposing your election let his chastisement be my care. Let us have supper. To-morrow morning I shall see what is doing here."

Next morning my father contemplated, from a window of the palace, a people and customs quite new to him. Being alone, and having his mind much engaged, he ate little,
and

and waited with some impatience the return of his guide, who at length appeared.

'The Maugraby pretended to be fatigued. "Nothing is learned," said he, "without much trouble." How many springs are set a going by intrigue, avarice, and hypocrisy! The combination is well formed. To-morrow sacrifices are to be performed to Dagon, and to his son Bil-il-fanam. Next day the bird will be consulted. It is to perch upon the head of the Grand Vizier, who is then to be elected King!"

"What is that bird!" said my father. "It is a Ter-il-bas*," replied the Maugraby, "which the priests of Dagon have been instructing since the death of the late King. They have secretly killed its mate, which the country people brought the other day in ceremony, because it was not tractable.

"It is the duty of these good men to watch the creature day and night. The people depend upon their fidelity, and justly, for they are as vigilant as they can be; but they overlook one thing, their own infatuation.—Oh, I shall avenge Dagon and Bil!—I shall disconcert that plan, or I shall not be Maugraby!

"To-morrow, my prince," continued he, "you shall go to the temple. This is parti-

* A species of peacock.

icularly necessary. Dagon must not be accused of having chosen a man unknown to him.— You shall see there the princes of Coree, of Tunquin, and of Cochinchina; but your appearance shall particularly distinguish you.— Ilage-Cadahé shall take care that your dress and attendants be suitable. For my own part, I shall not be at the ceremony;—my efforts will be necessary elsewhere.”

Next day my father visited the temple of Dagon, that he might not neglect any of the counsels of his guide. He saw, accordingly, that many eyes were drawn upon him. The priests omitted nothing to render the diety propitious. Bulls, goats, sheep, doves, and sparrows, were sacrificed according to the different classes of the people.

On seeing the crowd of sacrifices, and hearing the prayers which the chorus addressed to Dagon and Bil-il-sanam, one would have thought that it actually depended upon these dieties what monarch should next day be elected. The populace indeed did think so. My father retired full of hatred and chagrin, at so much hypocrisy.

His assiduous monitor came to him. “ You have seen,” said he, “ what is doing. Tomorrow all the sacrificers will be disappointed, when they shall see that their bird has forgotten what they have taught it. Be firm, and do not

not be uneasy at any thing which shall happen to you. I shall be near you, to guard you against every danger. At any rate you may depend upon the little Megine."

The time of election at length arrived. A very high altar was erected in the middle of the great court of Nantka. Several ranges of stairs, capable of containing about a thousand people, were placed around.

The Grand Vizier, his inferior officers, princes, emirs, and most respectable persons of the state, filled the places which were nearest the altar. The priests, who served, were employed in the duties of their office.

The Ter-il-bas, still under the eye of the country people who had brought it to town, was kept in a gilt cage, covered with garlands of flowers. The air was almost darkened with perfumes.

All on a sudden the sound of sacred trumpets announced that Dagon and Bil were now to reveal their choice. The high priest advanced towards the cage, to open the door to the inspired Ter-il-bas.

The bird no sooner saw its prison half opened than it burst through, and darting against the face of the principal sacrificer, struck him with its bill and its wings, and then mounted into the air.

It

It descended again, and flying around, almost touched those who were seated on the foremost galleries. It seemed, all the while, to be deliberating, and fixing its choice. After shooting to a distance, it came back and performed the same round over the farthest galleries, appearing to examine and search, without finding what it wanted.

The people were amazed at the motions of the Ter-il-bas. The priests were confounded. The high priest, and the Grand Vizier, were unable to remain upon their seats for anxiety. They often rose, and testified to each other their astonishment, by signs.

My father was standing behind the stairs.—The Ter-il-bas, at a certain height, hovered for some time around his head. The young ministers of the altar, who were sent to follow the bird, and observe its movements, made many efforts to drive it off, and force it to alight nearer the altar; but it did not obey their signs. All on a sudden, coming to a determination, it perched upon my father's head, and spread its wings and tail.

The exclamations of the people were exceeded only by those of the priests and Viziers.—The officers still endeavoured to make it quit its hold; but it kept close upon him.

My father's turban was thrown off, and the
bird

bird forced to remove ; but it soared aloft, and returned to alight on his bare head. Then twenty arms were raised to fright it away. The people exclaimed—"This is the King whom Dagon has given us! It is false! It is false!" cried the priests and the ministers of the altar, dispersing themselves among the crowd.

One of them approached my father. "You are not known," said he. "To what country of China do you belong?"

"I do not belong," answered my father, to any country of China ; I am a Persian."

"A Persian! A Persian!" replied ten or twelve voices at once: "let the report be spread among the people; Dagon could not chuse a stranger for our King; there must be some imposture here." The bird had disappeared; my father had taken up his cap, and a crowd was gathering around him, when Maugraby appeared.

"Let us retire into your palace," said he to him; there are some people here who grow warm. You are evidently elected by Dagon and his son Bill; and by Dagon and his son you shall be King, or I shall no longer be Maugraby.

"I will let these people know what danger they run by employing the name of the gods to give credit to their frauds, and by opposing the evident intention of those whom they have professed to invoke. They are false, deceitful

ceitful, avaricious, hypocritical, and disobedient; they have sold themselves to an ambitious man. I will disturb their trade a little. Be not, my dear King, (for such you are) astonished at any thing which may happen to you; but be assured that every thing will turn out to the utter confusion of your enemies."

My father remained in his palace; but he observed, during the day, many people who had the appearance of rambling about with an inquisitive air. Next day, before he was two hours out of bed, he saw a troop of armed men come and surround his abode. A minister of justice entered, and spoke to him in a threatening tone. "Vile stranger! criminal magician! execrable author of sacrilege! You are to be dragged to a dungeon; and torture shall make you confess your crimes." He was instantly carried away.

The reason of this violence was, that the priests having gone to the temple, at the usual hour, had found the statues of Dagon and of Bil-il-sanam overturned, and broken in pieces. They ran in great terror, and gave an account of it to the Grand Vizier, who had assembled the Divan at his house.

The chief priest having there related what had happened, the crime was unanimously imputed to the Persian, whose forceries had disturbed the flight of the *Ter-il-bas*, and who had,

had, by the assistance of magic, got into the temple, that he might add a glaring sacrilege to his other impieties.

A consultation was immediately held; it was resolved that the stranger should be thrown into a dungeon, and the Vizier returned to his apartment, to get ready a sealed order for committing him to the flames on the following day.

He sat down on his sofa of state, and ordered his pipe, which resembled a small adder in enamell, to be brought him, bathing at the same time in snow water, contained in a magnificent vase of rock crystal. When he was about to smoke, an usher presented to him the pen and ink, that he might sign the sentence which condemned the strange magician to be burnt. He plunged the pen very deep, that it might be the better filled with ink, and having drawn it out, signed the sentence; but the characters instead of being black were of a bright red. He was seized with terror, and involuntary emptied the inkholder, which was full of chicken's blood, upon the writing and his own sleeve. "O heavens!" cried he, "this is another trick of the pretended Persian; shall we never have an end of them?" so saying, he went away to change his robe.

The usher, full of astonishment, remained behind with the paper and inkholder in his hand,

hand, and with his face turned towards the door of the chamber where the Vizier had entered. The latter returned in a little, to smoke his pipe, being impelled by the force of a powerful habit, which got the better of his distress. The table of sandal wood, inlaid with sapphire and emeralds, the vessel of rock crystal, and the little adder had disappeared.

The usher was still in the same attitude, holding the bloody inkholder and paper in his hand: "What are you doing with that?" said the Vizier; "throw that stuff into the fire."

The usher turned about to go out:—"stop," said the minister, "where are my table and pipe?" "I know nothing about them," answered the usher. "Where then," replied he, "are the canopy, the sofa, and the footstool?" "There is some person here who takes away your furniture, Sir; for my part, I tremble for fear."

"O Dagon! O Bill!" cried the Vizier, "what situation are we in! I am going to lay myself on my bed. Inform the members of the divan to assemble here early to-morrow; let the high priest, and the four chiefs of the colleges of priests be present; we are in a very extraordinary, perhaps dangerous situation."

While the minister was thus distressed, my father was enjoying his ease at his expence. He had been thrown upon some
half

half rotten straw in a dungeon, apart from all the rest, and situated in a corner of the prison court. A slave belonging to the jailer had there left him an earthen vessel full of water, and a bit of mouldy bread, upon a block of wood half consumed, which served him for a table. This sorry apparatus could not offend the eyes of the prisoner, for he was drowsy when he entered the dungeon, and scarcely was he laid on the straw when he fell asleep.

When he awaked, he was conveniently seated on the Grand Vizier's sofa of state; his arms were supported by cushions of down; over his head was a canopy embroidered in the most splendid manner; and his feet rested upon a footstool, covered with the richest tapestry. Before him lay the pipe, upon the table inlaid with sapphire; a golden pot, smoking with sweet odours, was by his side; a Chinese pagoda, eight inches high, constituted the pendant of this jewel.

"Prince," said the little pagoda to him, with a voice that seemed to resemble the sound of a bell, "do you not recollect me under this appearance? I am Megine, the little servant of your benefactor Maugraby. You have been put in prison, and he has sent me to console you, and to furnish your apartment at the expence of the Vizier, your greatest enemy. Smoke his pipe, there it is; it is full of the

most delicious opium which the Bramins on the banks of the Ganges can prepare; he uses it for procuring agreeable dreams. But at present, my master reserves to himself the care of his dreams. You are upon his sofa of state; and to divert you, I here offer you the choice of whatever he possesses, including even his women."

My father thanked the pagoda; "your master," said he, "destines for me a charming spouse, to whom I have given my heart, and I wish for no other woman. But tell me, what am I accused of, that I am thus put in prison?"

"My master," replied the pagoda, "in order to terrify your enemies, has overturned the idols of the country, and it is supposed that this is the effect of your sorcery. See how good they are here! You would be burnt to-morrow, if my master did not prevent it; remember this when you are King.—All the evil which they can do you is to put you in prison; but you shall want nothing there, for I am obedient to your commands. You shall not long be detained; we will go from hence this night, to return to your palace."

My father, on hearing the discourse of the little pagoda, was greatly encouraged, and wished to propose some questions to it, with respect to Maugraby.

"I am

“ I am ordered, Sir,” answered it, “ to gratify your wishes in every thing ; but I am so young that you must be better acquainted with my master than I am, and I can say nothing about him. Can any one put serious questions to a puppet like me ? I was given to my master, and I serve him with fidelity ; he treats me with kindness, and this is all I know.”

My father could not help suspecting that there was more malice in the pagoda than it wished to discover ; but only one step more was wanting to ascend the throne, and possess the most beautiful princess upon earth ; what a temptation for a barber’s son, who was only eighteen years of age !

I have heard him relate, to my grandfather, the little struggles which he then felt within himself. He gave over talking with the pagoda, and, in order to divert his attention, asked for something to eat. When night was come, the pagoda said to him, “ set me upon your hand ; wish to be transported to your palace, and we shall instantly be there.”

My father was carried to his bed, where he fell into a profound sleep, from which he had not awaked when Maugraby approached his pillow.

“ I am come,” said he, “ to give you an account of what has passed in the divan, and

of the resolutions which have been entered into. When the Grand Vizier came there, every thing was in confusion. The jailer of the prison gave an account of two very extraordinary facts, for the truth of which he produced many witnesses.

“ In the morning, when he intended to bring you a loaf, and supply your vessel with water, the dungeon was not to be found ; there was only an old stable perfectly open.—Thirty men were there tied, like so many asses, by halters to the manger, which was all around ; and they were sleeping upon some bad litter, with their chief at their head.

“ The jailer was under the necessity of employing extraordinary means to awake them.—Being unable either to untie or break the halters, he was obliged to cut them ; and when the asses stood up, they were found to be the guard who had been sent to take possession of your house, and who had left it with empty hands and belly, not knowing how, and very much against their inclination.”

“ These people are mad,” said some ; “ they lie,” said others : “ what probability is there,” said the chief priest to the Grand Vizier, “ that a dungeon should be robbed ? Was such a thing ever heard of ? A dungeon too, whose walls are ten feet thick.”

“ My

"My pipe," said the Grand Vizier, "was stolen from before my very eyes, together with my inlaid table, my sofa of state, the footstool thereof, the canopy, and two of the finest down pillows in all China."

"And why don't you crucify your slaves who have robbed you?" said the priest.

"It would be a very proper step, forsooth, to chastise my slaves for tricks which are played us by a perfidious magician! You do not believe the power of magic, but impute every extraordinary event to secrets of the same nature with your own. For my part I tell you that the same Persian who seduced your Ter-ilbas, tumbled down your gods, transported a whole troop from one end of the city to the other, from a palace to a prison, has robbed the dungeon, as well as stolen my pipe. You boast of not being credulous; but I consider incredulity to be sometimes a misfortune, especially in such a situation as the present, when we are persecuted by a villain of abilities, who, after having tied our soldiers like asses, is perhaps contriving to muzzle us like bears."

"But what remedy can we have for that?" said the priest, staggered by this reasoning.

"We will find it," said the Vizier, "by searching the archives. Formerly this country was afflicted by an inchanter, and re-

course was had to ceremonies, the rites of which will be found either in our repositories or yours."

"What persuades me that there is nothing divine in what has happened, is that a divinity would not amuse himself with stealing a pipe, and it is much more the action of an impious magician to attack the divinities in the temple where they are worshipped. This is my opinion."

"The high priest was obliged to agree to the reasons of the Vizier, and promised to persuade the college of priests instantly to set about making a search in the archives. Both of them communicated their intention to the three other Viziers, and then to the assembly; after which the divan broke up.

"Such, my dear sovereign, is the plan of defence meditated by our enemies. I do not think it dangerous, and it will be defeated before they have collected the means of putting it in execution. Be not surprised that I leave you in the evening; I will be fighting for you the whole night."

Maugraby ceased to speak. As soon as the four Viziers were in bed, he caused them to be transported, by spirits subject to the power of his little ring, to the highest summit of Mount Caucasus. They were naked, placed opposite to one another, and fixed to stakes. They had

no

no light, except a faint glimmering, which made them appear to one another of a livid colour; and the pains to which they were subjected soon made them so in reality. They were awaked by a violent wind, charged with the bitter frosts of the north. An enchantment defended them from the stroke of death, and at the same time made them feel its agonies.

Suddenly Maugraby appeared in the midst of them, in a dazzling form. "Do you know me? wretched criminals! I am Bil-il-fanam, son of your god Dagon. You wished to be King then? said he to the first Vizier: your avaricious colleagues would have shared with you the authority as well as the riches of your predecessor. You have refused the King whom we chose; and I have broken my image and that of my father: we will withdraw from among a people whom you have corrupted: stay here, flagitious wretches, till your ambition and avarice are cooled." He then disappeared, and left them a prey to fear and remorse. The magician soon after carried away the high priest and the chiefs of the colleges of priests, and transported them to the burning sands of Lybia.

They were likewise naked, bound, and exposed to the scorching rays of the sun, which would soon have killed them, if they had been supported by the force of nature alone; but he preserved their life, that they might endure

greater

greater torments, and appeared to them in like manner as he had appeared to the Viziers. "Wicked minister of our altars, you offer sacrifices to me and my father, only that you may make yourselves fat with the flesh of the victims. You call yourselves the organ of our will, and yet you dare to oppose it : you sell the suffrage of an animal, whose instinct you have corrupted. Hypocrites ! Sluggards ! Notorious cheats ! I will rase our temples to the foundation, that ye may no longer find a retreat in them : seek not henceforth to gain respect in our name ; know that the man who is worthy of us is no where a stranger."

The priests sent forth dreadful howlings ; but their tongue being dried up, and cleaving to the roof of their mouth, they could not articulate a single word.

When Maugraby had chastised as he had a mind those whose wills it was of importance to him to bring under subjection, he concluded the horrible vision (for with them the whole seemed a vision) which he had procured to them. Their bodies had not been out of their beds, and yet they bore the impression of the sufferings which they had endured. The skin of the first was cracked with the severity of the cold, and that of the second appeared to have passed over burning coals.

After

After these sufferings, they were again plunged into deep sleep. Sufficient strength must be restored to them, that they might go and communicate to one another the effect which their frightful catastrophe had produced upon their minds. When they had consulted together, they were unanimously of opinion that the high priest should address the assembly in these words :

“ Potentates, Princes, Emirs, and lawyers who compose this assembly, we did wrong in rejecting the marked choice which our gods had made of a stranger to reign over us. They have testified their anger against us, by overturning their own statues ; they have threatened us in particular, and have predicted dreadful calamities to you and to us, if we delay one moment to submit to their will. Those wonders which frightened you proceeded from them. Let us guard against calling forth their terrible vengeance ; let us seek for the stranger whom they have given us for a King, and the husband they have destined for the daughter of our ancient monarch.”

At the very moment when the high priest had done speaking, word was brought to the divan that the Ter-il-bas had appeared over my father's house, and was wheeling round it. The people, who were assembled, wondered at this prodigy, and were beginning to murmur, when
they

they saw the whole divan coming in a body, bringing the sceptre and the crown to the person whom they desired for a King. I pass over the account of this unexpected coronation, and the ceremonies of my father's marriage, because I am less acquainted with them than with some other particulars which have been a hundred times related to me. When they were finished, Maugraby disappeared, having previously put my father in mind of their mutual engagements.

My mother became pregnant, and I know that my father wept over me at my birth, when he called to mind the fatal engagement into which he had entered.

My father, though a barber's son, was early prepared for his great fortune, and allowed not himself to be dazzled with its splendour. He engaged in war, and conducted it with glory: his government was equitable; in short, he was beloved by his subjects.

When he saw himself well established in their opinion, dreaded by his enemies, and respected throughout his dominions, he deferred not the consolation of sending for my grandfather, and dispatched an ambassador into Persia to claim him from the sovereign.

The embassy was well received; my grandfather and grand-mother were not too old to be afraid of the long journey; their friend the astrologer

astrologer assured them that they would be very fortunate, and engaged to accompany them himself. He was farther advanced in age than they were ; but he had continued a widower, and had no family. They all therefore set out for Nantaka.

Nothing would now have been wanting to complete my father and mother's happiness, if the engagement entered into with Maugraby, concerning me, had not disturbed their repose. They had no other children, and they were powerful, and respected, and surrounded by every thing which was dearest to them upon earth.

I was eight years old when my family were thus assembled. So much was I beloved by my father and mother, that they took pleasure in instructing me themselves. I was along with them when the former gave the old astrologer a particular account of what Maugraby had required of him, as the condition of establishing him on the throne. This afflicting circumstance he had concealed from my grandfather, that it might not trouble his repose.

"I perceive," said my father to his old friend, how rash my conduct has been : but the purse which I received, and which during our journey appeared inexhaustible, I then perceived to be almost empty, and I was at the foot of the wall which it was necessary for me to leap over in order to be King. If I
wished

wished to enjoy the fortune to which I was called by the fates, it seemed to me impossible to draw back. You yourself, my friend, would not have advised me to do so."

"It was then too late to ask my advice," said the astrologer. "You should have come to me when the spirit, whom you saw when bathing, and who gave you the purse, bid you undertake the journey. I would have taken the purse, examined it by my hour glass, and discovered from whom it came. My prediction concerning you was certain: evil spirits have been informed of it, and it is probable that you have fallen into the snares which they have spread to lead you astray.

"But give me that purse; I consider it as suspicious, since it was always full while you advanced to the wall, and would have been empty if you had determined to go back. I will examine it according to the rules of my science, and we will consult concerning the means of delivering your son, if the extraordinary wickedness, of which I have discovered a little, has not already rendered them fruitless.

"O Schaskar! Schaskar!" said the good astrologer, "should you have set out without bidding farewell to your parents, and to me, who loved you so sincerely? Should you have run like a madman in quest of a throne which was to cost you so dear?"

This

This discourse made my father burst into tears. I threw myself into his arms, to comfort him by my caresses ; but they only tended to increase his grief. My mother joined us, and mingled her tears with those of her husband.

The astrologer said every thing he could to calm their minds, and, having received the purse, went to his laboratory, to wait the favourable hour for his labour. But, alas ! he got no information but what was truly mournful, and might well alarm my affectionate parents.

“ Maugraby,” said he to them, “ is the most powerful and dangerous magician upon the earth. The child has been delivered to him in the name of Mahomet ; it is impossible to prevent the effect of the agreement ; and the greatest danger is run by irritating the formidable person with whom it is made. You see how he has treated your enemies. But you are not forbidden to circumcise your son, which you have not yet done, and to recommend him with your whole heart, to the care of Mahomet, when his dangerous master comes to demand him. The great prophet will not forsake him : his own friends he will rescue from the bottom of the deep.”

As my father reigned over idolaters, I was privately circumcised by my grandfather, and

my family were somewhat more at ease regarding me.

In the mean time, I advanced in years, surrounded by a family whose whole attention was employed on my instruction. As I endeavoured to profit by their care, I may venture to say, that I gave them very good hopes of my progress. But death deprived me of my instructors, one after another; at twelve years of age, I lost my grandfather and the astrologer, and at thirteen, my grandmother. At length, at the age of fourteen, we saw Maugraby arrive.

I could not conceal from the monster the throbbing which I felt at my heart in his presence. My father, who had been accustomed to restrain his feelings, gave him as gracious a reception as possible. Could it be believed, that the barbarous villain pretended to be deceived by this kindness, and that my father and I met with nothing but caresses from him?

He came on horseback, leading another more beautiful steed for me, carried me away, and served me as groom. These attentions somewhat encouraged my father and mother; they embraced me, and we parted. My guide advanced before me, and we went from the city without exchanging a word. When we were got to a solitary place, I perceived my horse suddenly disappear under me, and I fell
to

to the earth, upon my feet. Maugraby stood before me, and stared at me with those eyes which you know he has when he is enraged.

I was seized with terror, and cried out : he gave me a very terrible blow.

“ What ! ” said he, “ dost thou cry ? Art not thou circumcised ? What hast thou to fear with me ? ” At the same time he took me by the neck, and put me under his arm, like a bundle of cotton. I perceived myself carried away with an amazing rapidity, and at last thrown at the foot of the mountain, into the same water into which he had plunged you.

Under his arm I was as light as a feather ; but, in my descent, I was heavier than lead, and I felt my whole body much bruised by the fall.

He took me up half dead, stretched me upon the grass, and having made his usual fumigations, at last brought me to this place. As it must be disagreeable both to you and me, I will give a very short account of the pains the monster used for eight days, to restore me to life, of which his cruelty had almost totally deprived me.

He slept upon a mat by my side, watched me, and supplied all my wants. He could, I know, have cured me in a moment of all the wounds which he had designedly given me : but he let my sufferings continue, that he

might appear concerned to relieve them, and that, being deceived by attentions in appearance so affectionate, I might believe whatever he was about to say of his attachment to me.

I have heard his tricks so exactly described, that I can add nothing to the picture of them which has been already given. By means of them he brought me to suspect that he was not altogether wrong in the treatment which I received from him, and that I would have met with nothing but kindness from him, if my father, assisted by a geomancer, had not performed some works upon my body which were necessary to be renewed.

“The barber’s son whom I made King,” said he, speaking of my father, “has been very ungrateful, inhuman, and audacious to presume to labour against me his benefactor. He wished to deprive me of a son whom it cost me so much labour to acquire: for you are indeed Yamalladdin the son of the Princess of Katay, but you are not the grandson of a vile mechanic. You are my son, thanks to the stars! and those who wished to deprive you of your right to a station far superior to that of kings shall answer to me for their conduct.”

Thus did he endeavour to extinguish the feelings of nature in my breast, expecting that he would find opportunities of eradicating the prin-

principles which had been implanted in me, and of reducing me to complete subjection to himself.

When I had recovered, he led me into all the enchantments which he has made known to you, and admitted me to the enjoyment of the pretended privileges of a child of the family. When he thought I was grown perfectly familiar with him, he put into my hands those books, the study of which he has recommended to you. I read them with eagerness, and was the more anxious to understand them, that they instructed me in secrets which I was greatly delighted to know. But the thirteenth volume appearing to me perfectly inexplicable, I ceased to give application, and was chastised at my master's return, by a blow which struck me to the ground. "Disobedient trisler!" said he, "you ought still to have remained the grandson of a barber." To such proofs were my patience and submission exposed. I arose in the greatest confusion, and desperately enraged. Maugraby resumed an air of indifference, led me back to his study, and delivered to me the obscure book of which I was to comprehend the meaning. "I am not master," said he, "of any thing, when the person whom I am to form and educate is wanting in his duty to himself and to me. I am," continued he, "under the necessity of

being a month absent ; I allow you to study this book alone, and your hopes or fears must be in proportion to your application." So saying, he left me.

" O monster of brutality and injustice !" exclaimed I, when I thought myself alone, " you shall not find me here when you return, or there is not a word of truth in what I have learned from your books. As I have only to trace three characters, and pronounce three words which I have got by heart, to be transported wherever I wish, I will leave this horrid place, and go back to my father's dominions."

Having formed this resolution, I went to the stable, and chose a horse of the finest appearance. I traced a circle around him, and, having written within it the characters which were engraved on my memory, I mounted the horse, and pronounced the words. I thought I was instantly without the fatal enclosure, from which I wished to escape, upon a road which I had nothing to do but to follow ; and my horse seemed to proceed with the utmost expedition. Night was fast approaching ; I thought I perceived a house at a distance, and I pressed forward to it, that I might ask admission. When I came up to the object, I discovered that it was an old house wholly in ruins ; but a little fountain ran close by, and
my

my horse could feed securely, in an enclosure which was only partly demolished.

I prepared to pass the night in a small corner, under shelter of the wall, and there fell into a deep sleep. When I awaked what was my surprise to find that the shelter I had chosen was a low vaulted dungeon, without a door, into which the light which shewed the prodigious thickness of the walls, was admitted by a small window with a triple grate. I could discover no object which I had perceived in the evening, except a large stone overgrown with moss, on which I had laid my head when I went to sleep, and my horse whom I saw through the window feeding at his ease in the enclosure where I had put him.

At first I fell weeping, and soon after gave way to despair, when I felt myself pressed by hunger and thirst. Rather than perish in such distress, I thought it better, whatever should happen, to go back and put myself in the power of the magician. I traced a circle around me with my finger, formed the characters within it, pronounced the words with which I was acquainted, and begged to be carried back to this place.

Scarcely had I pronounced the words, when I found myself upon the same horse, and within the same circle from which I had set out. I was going to efface it with my feet when the
magi-

magician appeared : had the thunder burst upon my head I would have been less astonished and confounded.

“ Worthy grandson of a wretched barber at Chiraz,” said he to me ironically, “ destroy not your work ; it is solid, and has shewn you a great extent of country, though you have not stirred a foot from your circle. It would be doing you too great a favour to send you to your grandfather’s shop. Revenge of another kind is due to me, and some sacrifice must be made to him whom I have offended, by choosing so vile a creature as you for his service.

The monster then seized me by the hair, which he twisted three or four times round his wrist, and carried me away, without leaving me the power of crying. The rest of my history, prince, you are acquainted with. I cannot tell you how long I have been subjected to the tyranny of the most dreadful of all enchantments.

No sooner had Yamalladdin concluded his history, than the person who was by his side thus began :

Story of Baha-Ildin, Prince of Cinigaë.

I see, princes, said he, addressing himself to all who heard him, that our misfortunes

tunes are very similar, and that our parents have been imposed upon by the same devices.

My name is Baha-Ildin, and my father is King of Cinigaé, a country lying betwixt Egypt and Ethiopia. At the age of sixteen, my grandfather, who was then very old, married him to my uncle's daughter. The lady was four years younger; he loved her to distraction, and had attained the summit of happiness by enjoying such a wife.

Soon after the marriage, my mother became pregnant, but being very young at the time of her delivery, after sustaining the pains of labour for ten days, she was reduced to the last extremity.

The assistance of the physicians of the country had been called in vain; even an Arabian, who had met with uncommon success in the exercise of his profession, could be of no service. Science could do no more, but allowed nature to sink under the load. Perhaps the villany and wickedness which came to her assistance were concerned in the distress which brought her into danger.

From the first moment that my mother's life was supposed to be in danger, a merchant who sold besoms made of heron's feathers, and who had been introduced into the palace, on account of his beautiful goods, constantly said, while he conversed with my mother's women,
to

to whom his profession gained him access ;
“ there is only one man who can give the princess any assistance ; he is an African physician, by whom I have seen wonders performed in cases of difficult deliveries. He lived, at that time, at Masser, where I knew him enjoy the greatest reputation : he is possessed of an elixir which is pretended to be irresistible in its effects ; and it is supposed that it is by means of this secret that he has enjoyed so long life ; for he is at least an hundred and fifty years of age.”

The discourse of the besom merchant, made, at first, no great impression ; but returning to the palace, as if he had been led thither by concern and compassion for the young princess, he let fall these words :
“ Ah ! if the African physician were not so old ! if he could but drag himself hither !” The danger was grown to the greatest height ; the princess’s nurse saw that she would infallibly lose her, and ventured to mention the African physician to her father and mother. By them it was mentioned to the King, who was as fond of the princess as it is natural for one to be of a niece who is become his daughter.

The merchant was sent for, and asked where the African physician was. He pointed out his
dwel-

dwelling; "it is just at hand," said he, "but he is no longer able to walk." A Vizier was dispatched in quest of him; he was the very picture of frailty; he was supported on men's shoulders, and was brought on cushions to the sick person's bed. Having felt her pulse for some time; "She is very young," said he; "but if she does not quickly get assistance, she will, in a moment, be as old as me." He then drew from his pocket a bottle, in which there were about twelve drops of the boasted elixir. "I fled from Masser," said he, with the voice of a dying man, "that I might not be deprived of those drops of elixir, which have been extracted from the substance of balsams procured from all the different quarters of the earth. I can no longer traverse the world in order to recompose it; and it is nothing else which keeps me alive. I will share it, however, with the patient, and I can do no more. Look at my flask, it is made of one single precious stone, and yet it has not half the value of a single drop of the liquor which it contains."

While he was thus talking, he opened his flask with a trembling hand, let a drop fall from it into a spoon, and presented it himself to the mouth of the princess, who swallowed the small doze. During the intervals, it was observed that the patient visibly recovered her strength; and,

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as a proof of it, she took the spoon with great eagerness. When the sixth drop was presented to her, her pains ceased, and she recovered the use of speech so far as to be able to declare that she was greatly better.

The father, mother, husband, and in short the whole family were quite overjoyed.—“Have you then restored her to us?” said the King to the physician. “Yes, she will live,” said the old African; “I will answer for it.” “But, with respect to the child?” replied the king. “I will not answer for its life,” said the pretended chymist; “you cannot require me to sacrifice the six drops which I have remaining; would you have me give my life for that of an infant, who has not seen the light, and whose very sex is unknown.

“O good old man!” exclaimed my father, “since it is in your power, restore life to my child whatever it may be, even should I give it to you.”

“Give it to me!” said the African: “but, yes, that may do; it would suit us both. You will have an heir every nine months; but I shall have none, if, in order to serve you, I am forced to descend into the tomb before six months have elapsed.

“Curfed is the man,” continued he, “who leaves no heir! I have always thought of avoiding this curse; and my succession is not
so

despicable as may be supposed. If your child is a male, and you pledge yourself to give him to me, after this flask is emptied of the six drops it contains, I will leave it as a plaything to my little heir. It is the least valuable of all the treasures which my science has procured me; but I will inform him where he will find others. Let us come to the point; shall the new-born child be mine?"

The princess, on whom the elixir had produced a wonderful effect, was anxious for nothing but the revival of her child, which had not moved for seven days. "Let us give the old man an heir," said she to her husband; "my father will agree to it." My grandfather and uncle thought they were perhaps only giving a dead child to a dying man, and consented to the bargain. My mother swallowed the six remaining drops, and, in half an hour after, without convulsion or pain, I came into the world. The old African took me in his arms, and, with a ribbon, tied to my neck the little flask, the contents of which had saved my life.

"Come," said he to my father, "shake hands with Maugraby, with whom you have made a very good bargain; unless I recover, you will probably never see me again; but educate your son well, as if you expected me every day. I tell you beforehand, that unless

he is obedient, wife, and well-informed, he is not fit to be my heir. I am resigned to every thing which can happen, even death itself; but I am sure I have made a profitable exchange with my elixir." The odious deceiver then desired to be again placed on the back of the strong Ethiopian who had brought him, and, as he returned, amused himself with increasing his weight, that he might crush the poor porter, who sunk under the burden, and was obliged to let him fall at the door.

From that time the African physician, and the merchant were no more seen at Cinigaé.— I grew up very fast; at six years of age I would have been taken for nine; and at eleven, I could engage in the most violent exercises: my memory and other faculties were cultivated with care.

My grandfather was now dead, and my father had ascended the throne. The bargain with Maugraby was no longer remembered, except upon some extraordinary occasions. Every body, except my nurse, had forgotten his name, when a learned Arabian, travelling towards the sources of the Nile, stopped at my father's court. He related many extraordinary things which he had accidentally seen in the different countries through which he had travelled, and spoke of the useful discoveries which he had made,

made, particularly in medicine. This conversation naturally brought to my father's remembrance the African physician, and the elixir to which my mother and I had been indebted for the preservation of our lives. My mother, who was present, remarked that the possessor of this powerful elixir had deprived himself of the six drops which remained to him, in order to save their son's life, upon the extraordinary condition of receiving the child, and making him his heir.

"We agreed to it," said she, "to fall in with his fancy, and likewise because his succession appeared by no means despicable, having left us a flask, made of a single diamond, which indicated the possession of great treasures. Alas!" continued she, "this inheritance must have been vacant the very next day, for when the poor man was here, he seemed to be breathing his last, and as he was carried back to his lodgings, he felt as heavy as a corpse. He certainly died immediately for want of his elixir."

I came in as my mother had done speaking. "Baha-Ildin," said she, to me, "go for the flask which the old physician left you, and ask his name at your nurse; your father and I have forgot it." "Madam," said I, as I brought the trinket to my mother, "my nurse says that the old physician, to whom you and I

owe the preservation of our lives, is called Maugraby."

While my father and mother were speaking, the learned Arabian, who had listened with great attention, discovered some uneasiness in his looks, but when he heard the fatal name pronounced, he could not help exclaiming, "good God ! Maugraby !" This exclamation greatly disconcerted my father and mother, who eagerly enquired what there was in the name of this unhappy old man, which could inspire him with such terror.

" You will find," said he, " that the decrepitude, by which he imposed upon you, was only a mask assumed to make you the victims of his abominable cunning. This villain, who is an object of execration to heaven and earth, is not dead ; and perhaps at the very moment I am speaking, there are, on earth, ten sovereigns, whose children are in his power. He undoubtedly carries them to the Dom-daniel at Tunis, of which he is one of the chief ministers, and instructs them in the secrets of that pernicious art which he practises. Tigers, crocodiles, and venomous reptiles are not the most hurtful productions of Africa ; its magicians, of whom Dom-daniel is the cradle, storehouse, and retreat, are infinitely more dangerous. Oh ! when shall our great Prophet deliver the earth from this den

den of monsters? Come," said the Arabian to me, drawing me near to him, and putting his hand upon my head, "I commit you to the protection of Mahomet."

My father and mother opposed not this motion of the learned Arabian, but they did not enter into his enthusiasm. When he departed, the fears which his discourse had excited vanished from their minds. In their opinion, if Maugraby had intended ever to claim me, he would have done so long before. Besides, they did not consider magic in so bad a light as the Arabian, and they thought him too much prejudiced against Africa. It might be a prejudice founded on the principles of the religion which he professed; and that of Mahomet is still unknown at Cinigaé. But I swear that it shall not be so, if we have the good fortune to escape from our present danger. I have been committed to the protection of Mahomet, and with my whole heart do I here invoke it.

I quietly reached, in the bosom of paternal affection, the age of fourteen years, at which period I see our tyrant finds us fit for his purposes. One day, while I was conversing with my father, Maugraby appeared without being announced, and bore in his countenance the same wrinkles which had served as a mask on the former occasion. He crawled along, sit-

ting squat in a bowl made of rushes, which, by the help of two wooden pins which he held in his hands, was pushed forward with amazing rapidity. "Here I am," said he; "contrary to all expectation. I return, and am still alive."

At the sight of this odious object my father and mother's firmness of mind instantly vanished, and was succeeded by that terror which the Arabian wished to inspire. They wanted to compromise the matter with Maugraby, and prevail upon him to stay at the palace. "You shall be taken care of in your old age," said they, "and you shall enjoy the pleasure of seeing your heir every day; but we cannot part with our child."

Lightning darted from the eyes of the magician; he discharged the wooden pins at the heads of my father and mother; and I thought he had killed them. In the mean time I felt myself sink away to nothing; and in a moment I perceived myself flying through the room in the shape of a butterfly. Maugraby, who was transformed into an animal of the same kind, but of a smaller size, was upon my back.

I flew out at the window, and according as I rose higher, I felt my body extend, and at last become an enormous cock, larger by one half than a bird of the same species which was
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In my father's poultry yard, and with which I used to divert myself by getting upon its back. But I likewise had our merciless enemy to support, and I soon perceived the misery of my situation. He beat me with his legs, pricked me with a long sharp needle, which drew blood from me at every stroke, loaded me with abuse and reproaches; and when I began to fail through weariness and the violent pains which I endured, his cruelties and the enchantment which dragged me on, obliged me to renew and accelerate my flight. We arrived at the same fountain in which you were washed; and it was stained likewise with my blood. I was subjected also to the artful compassion and other villainous tricks of our ravisher and seducer.

I wished to make my escape, as you have told us you also attempted, and the transformation into a bird appeared to me the most favourable method. I wished to be able to rise above the thick vapours which cover the hills with which we are encompassed, and to return speedily to my father's dominions; I assumed the form of a *Lois-il-Teraz**, which I knew came every year so easily from Arabia to Ethiopia, and in this shape ascended with remarkable facility. I was now high in

* The *Lois-il-Teraz* is a species of wild goose.

the air, the vapours above which I wished to soar in my flight were now under my feet, and I was endeavouring to direct my course eastward, that I might proceed on my journey, when an eagle appeared in pursuit of me. I wished to conceal myself in the clouds, but he soon rose above me; I descended towards the earth that I might creep into some thicket, but my cruel enemy darted down upon me, and I felt his talons pierce almost to my heart. The terrible bird of prey carried me away to the other victims of his rage, and made me a companion in misfortune to those whom the goodness of Heaven permits to breathe a little in this place. Thus ended the history of the Prince of Cinigæ.

"I hope," said the fourth person who had been delivered by the Syrian prince, "that we shall all breathe out of this place, and obtain from Heaven the vengeance which is due. My grandfather by the mother's side, who rocked my cradle for two years, taught me, though in adversity, never to give way to despair.

When the magician threw me into his well, before entirely losing my senses, though my head was where my feet should have been, the last words I spoke were a defiance to the villain who was about to hurl me into the sink. "Put me, if you choose, twenty feet under ground,

ground, my heart assures me that I will get out." The following is my history :

Story of Badvildinn, Prince of Tartary.

There lived in one of the suburbs of Samarkand, a wood-cutter called Shamakda, who had to support a wife and three children. A little thatched house, three asses, a hatchet, and two of the most robust arms in all Tartary, constituted the whole of his fortune. Every morning he awaked the cock with his song, set out with his asses to the forest, and returned to sell his wood before others had half finished their work. He entered the city full of cheerfulness and gaiety ; every body knew him, and, as he was a comical wag, they were eager to buy his wood that they might hear some of his jokes.

In great men, even when in company with their equals, such a turn of mind is a defect : but in poor men, it is a beauty, and shews that they are above their condition, or at least that they find themselves easy in it.

One day as Shamakda and his asses were on the road to the forest, he observed that the wood which was easy to cut was at a great distance from the city, and that there were near at hand, upon the road, some trees of a monstrous

monstrous size, but very difficult to break down.

“My fellow wood-cutters,” said he, “spend their time and their legs to spare their arms. I intend to apply my hatchet to one of these colossuses; when I have got it to the ground, I will find a complete forest in the branches; and were the trunk of iron, I will have a part of it.” He immediately set his animals agazing, tucked up his sleeves, and aimed such terrible blows at the root of the tree as carried off great chips, and made the whole forest resound. Suddenly the thick part of the tree began to shake; and a rent was made in it; which immediately became a door twenty feet high. A black giant in his shirt, slippers, and night cap, stooped down as he came out of it, and roared aloud with a terrible and troubled voice: “Who knocks? What is wanted with me at this hour? Shall I never be allowed to enjoy repose? I had just laid my head upon my pillow; it is only three hundred hours since I went to bed.” So saying, he fell a rubbing his eyes to open them.

The wood-cutter, who was not to be dismayed, viewed the monster that stood before him, and listened with attention to what he said. He supposed that he was one of those beings, called genies, whose fancies must be wholly complied with, that we may not provoke

voke their anger. The appearance of the giant would have terrified any other person : his body was as thick as one of the towers of Bagdad ; and his cap resembled the roof of the principal steeple on Yahme-Ilasarhr, the grand mosque at Masser.

“ Who are you ? What want you ? ” said the giant to Shamakda, pretending not to perceive him ; know you not that the three hundred and thirteenth hour of the day is an unseasonable one for knocking thus at people’s doors ? ” “ Sir, said the wood-cutter, “ it is fifteen hundred and sixteen minutes more, as you may see by the moon and stars, and it is broad day. ” “ You kind of people, ” replied the genie, “ are very impolite and inconsiderate. When a fancy strikes you, you come and trouble the repose of persons of our rank ; and our sleep must be interrupted by your dreams. Come, let us see, what must you have ? ”

“ Sir, ” answered the wood-cutter, “ I knew not that this was your dwelling, and I could not suppose that so great a prince as you would want a porter : I came here to get wood to load my three asses. ” What is the use of that wood ? ” — “ To bake bread for great people like you. ” — “ Can we want bread ? Is not there bread already baked at the bakers shops ? ” “ But for to-morrow, Sir. ” — “ What

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is to-morrow? to-morrow is made for people like you; we know of nothing but the present.—These people are quite intolerable with their little wants; wood, wood, they must have wood; the forests are full of it; what do you intend to do with that wood?" —"Load my three asses with it, and sell it for money, that I may be able to support my family."—"Your family! cannot your family support itself? They have only to eat in order to be supported. I support myself only by eating. But what kind of people are you? you have not the smallest industry."—"You are very right, Sir, we are simple foolish people; but if I do not carry back my three asses, loaded with wood, to the city, we will have no money; and my family and I cannot live without money."—"And why did not you say so, instead of knocking like a deaf person? You must have money say you?—To get rid of your importunity, follow me, and I will give you wherewith to load your asses."

Shamakda followed the giant into his tree, and found himself in a magnificent vestibule, of an oval form, and supported by columns of jasper, between which were urns of gilt brass and magnificent statues. As he was obliged to run, in order to keep up with the giant, he quickly passed through the apartment, and crossed many others more richly ornamented, until they

they came to a closet. Here there were pyramids of purses, of which the bases were six feet square, and the height in proportion. "Do you ask silver?" said the giant. "That is gold," said the wood-cutter. "Gold or silver," replied the giant, "is it not the same thing? but the vulgar have an astonishing stupidity about them; take of that what is necessary, and make haste, for I am just falling asleep."

Shamakda, with great timidity, took up one piece. "As for that you are, will you take up a load for three of your brothers, piece by piece?" said the black man, stamping with his feet, through impatience. "Can't you make haste, you booby?" The wood-cutter took up five purses, two of which he let fall. "Ah! what a misfortune! here is an awkward fellow who will cause me die two thousand years too soon," exclaimed the giant. He then ran to a magazine, brought a large chest, and filled it with an air of impatience, which expressed his discontent. He carried off the chest with so great speed that one must have had wings to follow him, and threw it into the middle of the field. "Hold," said he to the wood-cutter, "I tell you once for all, take it up and be gone; if your asses and you are not able to carry away the whole, bury the remainder in the earth. I did not think it proper to lose time in counting it; I suppose you have nothing

ing more to do here : look well at my door. If for these nine hundred years you are so audacious as to come and make the least noise in this quarter, and are so unlucky as to awake me, I will grind you to powder."—" You may depend upon it, Sir, I will obey your order: I wish you good night." " In good time," answered the enormous black man, stretching his arms, and yawning so wide that he could have swallowed the chest which lay upon the ground.

When spirits makes gifts of such a nature as the wood-cutter received, every one present must know, from experience, that they have some wicked intention, against which one would do well to be on their guard. You will see how the sudden fortune of the wood-cutter Shamakda, led him to the dangerous honour of becoming my grandfather.

The vigorous, active, and expeditious workman soon untied the empty sacks which he had put on the backs of his asses to defend them from any injuries arising from the wood filled them and bound them again very carefully. There still remained three loads to be carried away : these he buried in a hole which he had dug, and having covered them with a heap of stones, set out in very good humour

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When he returned to his house, he intrusted to his wife, who was a woman of prudence, the secret of his adventure ; and, embracing the opportunity of their children being asleep, to conceal their treasure, they both determined to return for the remainder, the following night, by the light of the moon. The plan was successfully executed. They were now rich ; but they knew how to dissemble their wealth ; they brought it forth only by degrees, it appeared to be the fruit of their own industry, and, as they made a moderate use of it, they were envied by none. They spared nothing in the education of their four children, and placed three of them in business, in a very respectable line. The fourth was a daughter, whose beauty was so great that it was impossible for one to survey her charms and still continue master of his own heart. But no man ever approached her ; and when she went abroad, she was covered with a veil, and accompanied by an attendant. The name of this striking beauty was Billah-Dadil.

One day, when the beautiful Billah-Dadil was on the road to the bath, attended by her slaves, she was obliged, in order to avoid being trampled on by the horses and camels, which incumbered the street, to take refuge under a pilaster which supported the centre of the door of a great inn. The fair Sultan

Schazzarickdin, the King of Samarkand's son, was going out to hunt, but was stopped, with all his retinue, by the camels of a whole caravan. The movements which he made in checking the ardour of his horse gave him an opportunity of displaying his graceful address before the daughter of Shamakda, on whom they made so strong an impression that from that moment she was deprived of her liberty and repose. I cannot think it was wholly the effect of sympathy, and I am naturally led to suspect every thing to be deceitful and villainous, in adventures where you will soon see our abominable persecutor enter disguised upon the scene.

Billah-Dadil burned with a flame which she durst not reveal to her parents, she visibly decayed and pined away, and the most skilful physicians in Samarkand were called to her assistance in vain. Her death seemed inevitable, and her father, mother, and brothers, were inconsolable.

Six months before, a woman, who said she was from Mouffoul, and who sold perfumes, pomatums, paint, and other things belonging to a lady's toilet, had been introduced into Shamakda's house.

Her drugs were in great estimation, and her person, which was agreeable to all the ladies in the city, was rendered venerable by age.

age. Her looks were affable and gracious; she seasoned her discourse, which was very obliging, in such a manner as to prevent all suspicion of flattery; she related tales or histories, according as the one or the other was listened to with pleasure; and, if she ever introduced a stroke of satire, it was so concealed that she could not be accused of doing it intentionally. She was very complaisant to the slaves of her own sex, and supplied them, for nothing, with what she sold at a high rate to their mistresses: she listened with an appearance of zeal and concern to their little secrets, and was of service to them in their necessities.

The trader of Mouffoul was well known to Billah-Dadil, and visited her regularly every day during her illness. While the physicians were holding their consultations, she retired into a corner of the room, and when they had given their opinion, she assisted the slaves in raising their mistress, and said to them, "these people know nothing about the matter, they cannot save the life of your charming mistress; when I find that they have given her over, I will then be induced to try a secret of which I am possessed. I have not discovered the method of preparing so useful and perfect pomatums and ointments without dipping a little into medicine; and, with regard to certain diseases of women, I have acquired more know-

ledge than all these learned men taken together."

In the mean time, the situation of Billah-Dadil became every day more critical; and her distress was aggravated by a piece of news, which was inadvertently published in her chamber. It concerned an ambassador from China, who came to conclude a treaty between the two nations, and to offer the princess, his master's daughter, in marriage to Schazzarickdin. This information quite overpowered the sick person, and she fell into a swoon, which seemed to be the termination of her days. The whole family were alarmed; and, after she was restored to life, the female merchant of Moussoul continued to watch her, together with the two slaves in waiting, sitting upon a carpet with her legs across.

"Well!" said she to the women, "I will not allow these physicians with their drugs and ignorance to kill the most beautiful creature in Samarkand, or even in Tartary. Whenever she requires assistance, let me approach her bed and serve her. If I leave her without procuring her relief this box here shall be yours; and you know that I bring none but the most precious essences to this place."

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The slaves agreed to her request, and upon the first signal she went up to the patient's bed.

“Do you know me, fair lady?” said she. “Your mother does not bear you a greater affection than I do; let me feel your skin. Alas! how hot it is! you are consumed by a flame which you conceal. Your pulse is contracted, and indicates the violence you do to yourself in not revealing your grief. In your very eyes, which are so beautiful, and so full of that candour with which your heart overflows, there is a visible confusion, which forms a striking contrast to that liveliness which is commonly expressed in your looks.

“Will you deny me your confidence; me to whom you are dearer than even my own daughter, and who have been this morning offering in your behalf a dove as innocent as yourself, at the foot of the image of the great Ashtaroth? Alas! in intrusting your secrets to me you will inform me of nothing which I do not already know, and for which I am not both able and willing to afford an efficacious remedy—you are in love,—you blush! I see I have guessed the truth; but blushing is not sufficient to enable me to apply the powerful remedy I have thought of; I must know with whom you are in love:”—“I dare not confess that.”—“It will be seen that you are

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in love with some fine prince, and though you should be proud of having placed your affections so high, you are thinking of being ashamed of it."——" But, since you have so well guessed my complaint, tell me how I could possibly be seen, and be beloved by him, if he marries?"

" These are three things which will depend upon me," said the trader: " I will take care that you shall be seen by the person whom you love; I defy him to behold you without loving you; and, with respect to the Chinese who have come to propose a wife to him, I will regale them with a perfume which will send them back to the place whence they came.

" Lay aside, fair lady, the drugs of your physicians, and let Hope take possession of your heart. Here is the balsam so necessary to cure your complaint. Let the tranquillity of your mind revive in your cheek the lilly and the rose, and if, by following my advice, you are not in three months the happiest of mortals, may all the perfumes in my shop instantly vanish into smoke, and may I never more behold Moussoul, my dear native country.

" I see you are already revived; your appetite will immediately return, and you will take some food. Without precaution and
care,

care, it might do you harm ; but I will give you three drops of my elixir, some of which I will take before you, and it will strengthen your stomach in such a manner that nourishment taken in great abundance will be attended with no inconvenience. You may be assured that I give no medicine with which I am not perfectly acquainted, since I prepare them myself."

The beautiful sick lady yielded entirely to the woman's direction, and the elixir operated as powerfully as her counsels. Nothing was ever so sudden as her recovery, for in three days after this conversation she had not only regained the freshness of her complexion but she was even told that her beauty was improved. The physicians were greatly astonished at the cure, and the credit which the trader of Moussoul had acquired wholly banished them from the house.

In the mean time, the report of the subject of the Chinese embassy was daily repeated in the family, and, as is very common, even before the ambassador had begun his negociation, the idle people of Samarkand had settled every article of the treaty. The trader appeared ; " what !" said she to Billah-Dadil, " you are uneasy, my fair lady ! Do you doubt my zeal, attachment, or industry ? and while the ambassador is still unpacking his stuffs, and opening
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ing his stores, is it possible any one can have convinced you that he has already gained over the heart of your prince in favour of the Chinese princess? A very pretty object truly, this princess, with her gewgaws hanging at her nose, her lips, and her ears! She has the appearance of a jeweller's shop! And such is the rival who would deprive you of your charming prince! It is more than eight years since he amused himself with puppets. Say not one word; be quiet, and, to free you from all your alarms, I will perhaps bring your lover himself to-morrow.

At this assurance Billah-Dadil held down her head, and blushed; "but my mother? and my slaves?" said she. "All these people," answered the trader, "are lulled asleep before hand. Would I think you expose to any danger, you whom I love better than myself? Once more, my fair lady, when I come this evening, receive me, in whatever manner I come, and expect a very agreeable visit. Consider that you are served by one who never failed in her attempts.

Here Badvildinn interrupted the course of his narration: "Princes," said he to those who heard him, "you already guess; and for my part, after hearing your histories, I clearly perceive who the person was who introduced

ed himself into Shamakda's house. It was the same person, undoubtedly, who, transformed into a giant, had opened his treasures to him with so much extravagance and profusion; it was he in short who can assume any form that suits his villainy; in one word, we behold in this woman the detestable Maugraby.

While he acted this part at Shamakda's house, he was not idle at the palace. Under his disguise of a female trader he had gained the confidence of all the women and eunuchs; he was the intimate friend of the prince's nurse and governess, and had described the princess of China to them in so ridiculous colours that they conceived the greatest aversion to the proposed marriage. "Be assured of it," said this dangerous creature, "I know her, for I have sold her pomatums, to remove in part that redness which is on the point of her nose. I am going to give you a representation of her; but I must first make use of one of my drugs to swell my eye-lids so that they may adhere to one another, and the effort to admit the light into my eyes may make the extremity of the opening which I shall have left for its passage entirely withdraw. When she was thus prepared, she put her hands into her sleeves, stretched out her neck, hung

hung down her head, and began to walk from one end of the apartment to the other, upon her ankle bones. The women who saw her fell into immoderate fits of laughter. The prince arrived in the mean time, and asked the subject of their mirth. "Come and behold your intended spouse, the princess of China," said they.—Schazzarickdin was so diverted with the thing that he could not refrain from laughing. The supposed trader of Mouffoul, with whom he was already acquainted, entered into discourse with him. "What farce were you acting?" said he, taking her aside, "Is it possible that you know the princess of China?"

"Yes, I know her," said the false creature; "believe me, prince, she is not made for you. You are straight as the reeds of the Nile, and fitted to charm every eye. Your's are the freshness of the rose, and the splendour of the butterfly. Happy would you be to have children like yourself; but this ambassador comes to propose to you to mix your blood with that of a race of half apes. And how is it necessary to your happiness that you should marry a King's daughter? When the curtains are drawn, does one seek to roll on sceptres and crowns? And think you that a wife is the more obedient to her husband that she is the daughter of a monarch? Believe me, make
happy

happy the most beautiful girl in your dominions, who will derive all her glory from the honour of being your's. I know one whom the rays of the sun have never yet beheld, and whom they will be proud to illuminate, when she is placed by your side. In gentleness she is not inferior to the dove, the quickness of her understanding is equal to the fire which sparkles in her eyes, and she possesses a vigorous and feeling soul. In short, prince, I know you both, and the more I consider you, the more do I perceive that the fates have loaded you both with their favours to bring about your union. I have seen the world, and you may depend upon my word. I know none but the charming Billah-Dadil, the daughter of one of the most worthy individuals in Samarkand, who is worthy to attract the wishes of the great prince Schazzarickdin."

The encomium of this pretended trader was not extravagant: there was, moreover, something strongly persuasive, and seducing in the sound of her voice, in her figure, and in her gesture. The prince of Tartary felt an emotion not of common curiosity, but a strong desire of seeing the extraordinary beauty which had been described to him.

He asked the woman of Mouffoul if she could procure him that favour: she pretended to find a great many difficulties, but proposed

to attempt and hazard every thing in order to overcome them, and promised immediately to give an account of the exertions which she should make to attain success. When this conversation was ended, she came to revive the hopes of her beautiful patient ; and as soon as she had prevailed upon her to receive the prince, when she should bring him to her, she went to fix upon the disguise which the young enamoured prince was to assume.

Next day she appeared at the palace, and, after having prated for some time with the nurse and governess, as usual, she found an opportunity of accosting the prince, who was in search of her.

“ Your business is done,” said she ; “ it only cost me the telling of a falsehood. In no house of Samarkand am I treated with so much kindness as in that to which I will this evening conduct you. I informed them that I expected my daughter, who stays with one of my sisters at the distance of two days journey, and they are very impatient to see her. The beauty of whom I boasted to you is lately recovered from sickness, and her friends are very well pleased that my child should come and spend a great part of the evening in their house, with their beloved daughter. I have brought the disguise of a woman for you in my basket. It will fit you to admiration ; and
you

you must prepare yourself that we may leave this place by a private door, as soon as it is night. We will betake ourselves to the house, and if it is possible I should have been mistaken in the description which I have given of one whom I love as dearly as my own life, you will continue to conduct yourself so as to pass for my daughter, and leave the house without making yourself known."

The measures were adopted; and the interview took place: Schazzarickdin was enflamed with as violent a passion as he had inspired into the heart of Billah-Dadil. His disguise soon became very irksome to him; and the confidant, who was very expert in assisting him to discover himself, brought the two young lovers to swear eternal affection, attachment, and fidelity to one another. The prince learned, that love for him had brought the young lady to the point of death, and this became the subject of a thousand empassioned speeches. In short, they would not have separated if the trader, who was well skilled in intrigue, had not put them in mind of the delicate attentions which were due to one another.

The prince of Tartary was tenderly beloved by his father, and hesitated not to tell him the sentiments of his heart, that he might be able to meet the proposals of the Chinese ambassa-

dor. "Sire," said he, "the envoy from the King of China has only had two audiences, and has not yet told you the whole object of his coming hither; but it has been spoken of by his attendants who possess not equal prudence. He makes you proposals which will be attended with many difficulties; for, in order to procure more advantageous terms, he intends to offer, in marriage to me, the daughter of the king his master. These pusillanimous people have false ideas of greatness, and suppose that man must seek for honour in the alliance which he forms with a wife, as if our Tartars would one day treat me with respect because I was the son-in-law of a King. Let us live in peace, Sire, with this avaricious, trifling, and enervated people; but let us not stain the nobility of our blood by the baseness of their's, from which unnatural mixture nothing could proceed but a degenerate offspring. It belongs to me to procure the respect of my people for the wife whom I shall choose."

These arguments of the prince seemed to please the King: "My dear Schazzarickdin," said he, "you have the true sentiments of a Tartar, and I will not confine you in your choice by any political motive whatever. But it is now time to think of settling you in marriage, and I would be anxious to know what wife

wife beauty throughout my extensive dominions could make you happy."

"I can let you see her," said the prince, "and I have no doubt but you will approve my choice." The King expressed his impatience. Schazzarickdin procured for him a sight of Billal-Dadih, and the monarch, delighted with the charms and conversation of Shamakda's daughter, announced to the whole court that his son's marriage with her was immediately to take place.

The Chinese ambassador now saw that his negotiation was at an end, for they had anticipated the offer which he intended to make in order to obtain advantageous terms, that they might not be under the necessity of disobliging him by a refusal.

I have now related to you the circumstances which preceded my father and mother's marriage: for I am the son of Schazzarickdin and Billah-Dadil. It would be needless here to give a detail of the ceremonies of the nuptials; I shall, therefore, confine myself to those events which followed it. Although something supernatural may readily be suspected in the passion which my parents had conceived for one another, since Maugraby himself contrived and conducted the intrigue, yet without doubt sympathy came in for a very great share of it.

Seeing themselves united, they thought they were the happiest of mortals; but without suspecting it, they were the sport of our enemy, who for a long time had been preparing to himself a victim who has been subject to his power from the first moment of his existence. His fatal influence deprived me, from the beginning, of the sweet caresses which I would have enjoyed in the bosom of my parents.

Alas! if you do not already hate sufficiently this abominable monster, the sorrow and distress which his infamous arts have diffused over the best years of my life, will furnish you with new motives of aversion.

To make you understand my history, I must go over a picture at which my heart still revolts, and, contrary to my inclination, violate the respectable secrets of my parent's nuptial bed. In vain did my father possess the bloom of youth with all its blessings; in vain did love light up a flame in his heart. A charm superior to the strength of youth and the power of passion, cooled his fire, and lulled him asleep, as soon as he ascended the nuptial bed.

It may well be supposed that the treacherous woman of Mouffoul came, in the morning, to observe the success of her triumph over love and nature. She saw it in the looks of the two lovers: but she must not eagerly seek to be intrusted with their confidence. It will be delayed.

deferred for some days, and despair must at length make them discover to her the secret. It was not long before my father was reduced to this situation.

“ O Astaroth !” exclaimed the treacherous confident, raising her folded hands, “ this is the work of these cursed Chinese ! I recognize them by the recollection of a similar act ; but indeed they never perform any of a different kind with their great dragon.

“ It is with great justice this race are cursed, as behold how they are maimed and deformed ! They are to other men what a mushroom is to a melon. They set out accordingly as soon as they had struck their blow, but Astaroth is not a god, or the ball which they have played shall recoil upon their own heads. I could easily give you a sling by which you might reach them ; but you alone could not take vengeance on an ambassador escorted by four thousand men. Let us lay aside, for a time, therefore, the thoughts of revenge ; and let us attend to the most pressing danger. When your spouse was about to die of love for you, I presented some offerings to Astaroth, and her health was restored. I intend to go this very night to sleep in his temple : his priests know me, and do not suspect the devotion which leads me every day to his shrine. I will carry with me the best perfumes in my possession, and having
burned

burned them, I will lean my head upon a pillow filled with grains of white poppies. Be perfectly at your ease, and depend upon the credit, the knowledge, and the resources of female trader of Mouffoul."

My father went to inform his spouse, and both of them, equally deceived, waited with impatience for the woman's return. She arrived next morning, and appeared with an air of triumph; "Rejoice," said she; I did not spare my perfumes, but they have been of great service to me; I never had a more pleasant dream in my life; the great dragon will be severely punished. You must tell nothing of all this, except to the King your father: there are some things which must be concealed from the vulgar. It was not Astaroth himself, but the great Maugraby, his lieutenant upon earth, who appeared to me. Ah! what a noble and venerable being! You shall see him some day; there is nothing upon earth so fitted to command respect. He was clothed completely in vellum, remarkably white and fine: at the noise occasioned by the rustling of the folds of his garment I turned my head towards the place where he was. He told me his name, and said, "Astaroth accepts thy incense, and the prince of Tartary shall be delivered from the fatal consequence of the attack of the great dragon. He shall be aven-

ged

ged on his enemies ; he shall enjoy a numerous offspring, and arrive at a good old age : but something more than perfumes is required by the Deity whom you invoke. He wishes a heart wholly devoted to himself, and requires a positive pledge of it. The prince and princess of Tartary must dedicate to him the first male offspring which shall be the fruit of their embraces, and you will bring back, a promise to this effect, sealed by their oath." At the same time he cut off a piece from his robe upon his bosom; he delivered it to me, and I have brought it to you. Let us go into your wife's apartment, and make her sensible of the honour done you by Astaroth, and of the advantage which your child will derive from being the adopted son of so powerful a divinity."

My father, who was subjected to so disagreeable an enchantment, was excusable in wishing to be freed from the charm. My mother was no less impatient to see him delivered from the effects of that mortifying forcery. Besides, both of them were tinctured, as I also have been from my infancy, with the superstitions of the religion of Astaroth.

Their confident dictated the writing, took a drop of blood from the arm of each of them, mingled with it her own, and made them sign the formal engagement by which I was delivered to the greatest enemy we can have : for
you

you must now understand the nature of that pretended god Astaroth, whose avowed lieutenant is the hateful Maugraby.

Nine months after this fatal contract, I came into the world, and my parents, well knowing that I did not belong to them, sent to present me to their divinity. The high priest received me with pomp, and covered me in form with swaddling clothes of linen bordered with purple, to denote that I was both a priest and the child of a King. A nurse brought me up in the temple, and I was from time to time carried to the palace. I there met with caresses; but the priest who attended me would not allow me to indulge them.

As soon as I was able to stand at the altar, I was obliged to assist at all the sacrifices; and from that time I felt an invincible repugnance to the duties which they wished to impose upon me.

In the mean time, the marriage of my father and mother seemed to have procured them the enjoyment of the greatest happiness: their family became very numerous, and I have left behind me three younger brothers in good health; so that, though my dedication to this monster makes me be considered as removed from the throne, my father can be under no apprehension of wanting a successor.

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With respect to myself, the business to which I was compelled became very burdensome; I gave application to nothing belonging to my profession, and if I appeared to be informed in those things which were taught me, I was indebted for it to nature, which had endowed me with great quickness of comprehension. Besides, whenever I could escape from the hands of my overseer, I mounted the first horse I found, or run with a bow in my hand into the country.

In these different employments, to which I stole away, or in which I thoughtlessly indulged, did I pass my time, till I attained my fifteenth year.

One day, when, dressed in a linen robe, and crowned with roses, I presented the incense to the high priest, as he was employed in the sacrifice I was informed that my father and mother wanted me at the palace. I hastily threw down the censer, and in the dress I had on, flew to the place where I had been told I was expected.

I found in my mother's apartment the old man with a white beard, dressed in the vellum robe which I had so often heard described, when the reasons were talked of for removing me from the palace. It is impossible to form the idea of a figure more noble and stately, or better fitted to command respect than that which Maugraby

raby had then assumed. My father was very grave ; and I perceived a few tears drop from my mother's eyes. " My son," said Schazzarickdin, " the lieutenant of the divinity to whom you are consecrated has come to conduct you to the place where you are to be initiated." " Sir," said Maugraby to my father, " you have kept your word with me, and I restore you your writing : if there is any thing with which I have reason to be dissatisfied I cannot blame you."

" Young man," said he, turning about to me, " you are now going to be more seriously employed than you have hitherto been." He then took me by the hand, which he still held while my father and mother locked me in their embraces, and immediately set out, carrying me along with him. Before the palace we found a camel, which was intended to assist us in our journey ; I was placed upon it in the most convenient situation ; and a tall black slave went before us, holding the camel by the halter.

When we were without the city, in a retired place, my master said to the slave, " Stop Ilage-Cadahè ; we are going to change our plan of travelling ; this is too slow for us." Saying this, he sprung from the camel, and the slave stretched out his arms to assist me in alighting. Before the negro had set me on the ground,
" while

“while you hold him,” said his master, “equip him properly for the journey.” The negro then lightly run over my body, and stopped at my forehead, which he pressed very roughly. Soon after he produced in me a very extraordinary revolution, impossible to be described, beginning with a terrible giddiness, which made me lose my balance, and fall upon my side. But what was my surprize, when I thought I observed that instead of being a man, I was only a bit of wood cut into a conical shape, pointed in the end, and fitted with a golden nail in the point. I say that I thought I observed, for in reality, after reading so many books, I have learned the meaning of three-fourths of those illusions which are produced by magic, and am now convinced that I did not see what I really was, nor was I what I saw. I had an uncommonly lively dream; but as you shall see, there was something real in it, and the organs of sensation were not entirely asleep.

“Come, Ilage-Cadahé,” said my master, stripped of his beard and robe, and having assumed a hideous form, “take a lash and give me another, that we may amuse ourselves on the way, with awakening this sleeping top.” I straightway felt a shower of blows descend upon me, by which I could sufficiently perceive that I was not merely a piece of wood.

I received some blows with leather thongs, which lifted me up, and carried me forward an hundred paces, but in an instant my enemies were up with me. Raillery was added to cruelty: "Ah! what a fine blow I have just now given, Ilage-Cadahé? Truly our top is excellent: I have been well assured that there were many tops in our college of priests, but this one exceeds every idea which can be formed of perfection."

I could hear no more: I fainted away, and did not recover before I was plunged in the stream where my wounds were washed; for every stroke which was applied to the top drew from me a drop of blood. This barbarity, however, was nothing compared with that of which I am going to tell you, and under which I have unfortunately groaned for the space of a year.

I retained sufficiently the use of my faculties to hear what they said, but I was too weak to give any external proof of it. "Ilage-Cadahé," said the crafty master, "in chastising this young minister of Astaroth's temple who was devoid of application, of zeal, of devotion, and even of inclination, we have followed orders which we could not resist. But I, the unfortunate father, will pay dear for my obedience, for I will lose my dear child, and my only son. You know he is my son, Ilage-Cadahé," said he, after a deep sigh, "for you carried Schazzarickdin out
of

of Billah-Dadil's bed, to substitute me in his place, since the enchantment of the dragon could be broken in no other way. During the long time I have born this young man in my heart I eagerly wished to find myself free, to bestow the most affectionate care on his education, which has been much neglected. Whither I go nothing impure can enter ; but the orders of the gods are positive, and, by executing them, I have perhaps condemned myself to sorrow and tears during the remainder of my life." So saying the villain shed tears, which would have melted a rock.

I was stretched on the earth upon a heap of moss, and both of them put their hands upon my lips : " he still breathes," said they. Upon examining my pulse, they found it very weak. " What if you would risk a drop of your elixir of life !" said the negro. " It is very strong," said my pretended father ; " I have some of it sufficiently mild at home ; but it does not matter, a drop is of no great consequence, let us try." My head was raised up ; the villains well knew the power which they employed ; the elixir, together with my strength, restored my sensibility to all the pains by which I was racked. As they were able to suspend them at pleasure, their plan was to let me experience their utmost severity, and I uttered mournful cries.

“ Alas ! he suffers !—I will save him,” exclaimed Maugraby, as if transported with joy ; “ I will carry him to my abode, where death cannot enter. Go away, Ilage-Cadahé ; whither I go you cannot follow me : tell that, like a faithful slave, I obeyed the orders I received.”

I will not enlarge farther on the conduct of this demon towards me. You know, moreover, the use which he can make of a lie when once he has found means to get it adopted ; and you see the advantage which he could assume over me, to persuade me that my father (whose affection towards me was unluckily always accompanied with reserve) was not really my father. Though persuaded of this, yet my education not being suitable to my birth, being unable to apply myself to any work, and being born with an independent spirit, I was negligent and sometimes disobedient in the performance of what I was ordered to do. I then experienced those brutalities of which you have some idea : a blow I received from him made my lips continue swelled for eight days. The cause of my receiving it was, that one day, while he pretended to be absent, instead of working by a rule of calculation which he had given me, I had been searching for a book of his art, in a place where he had concealed it, on purpose undoubtedly that

I might see him do so. He suddenly appeared, tore from me the book, and struck me.

Six days had elapsed since this adventure, and he pretended to treat me with his usual cordiality, and even with greater confidence. He carried me to hunt the stag; we were both armed with a lance, and I was so much the more familiar with this weapon that I was allowed the use of it in the college of priests. My enemy went before me, and having set his foot upon the trunk of a thorn which was concealed under the grass, he drew it back bleeding; a large thorn had entered his foot, having gone through the leather of his buskin, which was very thin.

He uttered a cry, stopped, and sat down; upon my testifying surprize, "it is nothing," said he, "my dear son." He gave a very wrong interpretation to my emotion, if he imputed it to sensibility; but he undoubtedly wished to appear: "be not alarmed," said he, "I never travel without carrying some kind of balsam with me."

Near this place there was a heap of earth covered with a green turf, which formed a kind of seat. Here Maugraby sat down, took off his shoes, and pulled, from his pocket, two little flasks, the one for bathing, and the other for dressing the wound. His blood flowed very copiously, and this idea arose in my mind,

"he is a man as well as me; a thorn hurts him, a lance would kill him." The idea of the first treatment which I received from him recurred with full force to my mind, and the frightful appearance he had made to me when he loaded me with blows, raillery, and invective, filled me with indignation against the monster.

"He calls himself my father," said I to myself, "caresses me in an extravagant manner, and threatens me, that, if I do not obey him, Astaroth will destroy me. But it shall not be by his means, for I am going to destroy him, and will prevent him from making use of his balsam." So saying, while he turned his back to me, I aimed a blow with my lance, struck him between the shoulders, drove him forward, and fixed him to the earth.

I did not even then reflect what should become of me here alone; but fearing least he should rise again and exercise his dreadful revenge upon me, I was leaping over the bank of turf which separated us, with a design to kill him completely, when my foot slipped, and I fell. I wished to rise, but I found my hands and feet tied, and saw Maugraby standing before me with that horrible look which is peculiar to him, when he does not counterfeit any likeness. "Vile assassin!" said he, "who wert capable of going the length even of parricide!

I have

I have pulled off the mask from you ; you shall commit no more crimes upon earth."

The terror with which I was seized prevented me from giving attention to the cruel raillery employed against me and my whole family. My grandfather, the wood-cutter, was not spared ; and the monster who then overwhelmed with terror, declared himself the author of that fortune which my mother's family had acquired. He dragged me into his abominable church-yard, where I know not how long I have lived ; if indeed to remain always in the distraction of suffering can be called living.

The five princes who heard the story of Badvildinn had listened with the most unwearied attention. When it was done, their looks were turned towards the only one of them who had not related his history ; and he thus proceeded to gratify their impatience :

Story of Shahadildin, Prince of Damas.

O my brothers ! said he, my noble and sad companions in misfortune ! what sensations have you awaked in my heart ! How much have you enlightened my mind respecting my own adventures ! I now understand many things which I formerly thought inexplicable ; I recognize, under the different characters

acters whose actions I am now going to relate to you, the same agent who has so artfully contrived our ruin; and I will give him his infamous and true name, whatever form he may have assumed to accomplish his criminal designs.

To prevent confusion in facts, which appear to me necessarily connected together, I will, like the prince of Tartary, begin my relation from a pretty high origin.

My grandmother died at the age of thirty-five, and left my mother, who was only fourteen, under the protection of her grandmother, a woman of a very advanced age, whom I called my great-grandmother. At that time, she took particular care of me, and I thought I was under great obligations to her; but when I reflect on the relations which I have now heard, I see, that to her I owe all my misfortunes. I see likewise, that towards me she was innocent, but that she was greatly abused and deceived, both with respect to herself and to me.

I intend to give you a faithful picture of the woman who was called my great-grandmother; but she must be placed in such a light as you have now enabled me to see her in, namely, as the agent of Maugraby to promote my misery, and perhaps the real misfortune of my family. I will collect all the different features.

tures which I can remember of her, and lay them before you, that I may not deceive you with regard either to her or myself.

Her name was Hamené; she had only one daughter, and she was very early left a widow, by a merchant of Damas. I remember a young page, who was a great favourite of the King my grandfather, once said to me, "Take care that your great-grandmother do not kill you with devotion, as she did her husband, and her son in law." I doubt not but the young page had heard this said concerning my great-grandmother, for she was called Hamené the saint, or the saint of Damas; and never was the external part of sanctity carried to a greater height. She never went abroad without a veil larger and thicker than those worn by other women; and her dark coloured attire, together with her tall stature, which was withered, but still straight, notwithstanding her age, would easily have discovered her, although she had not been characterised by the book of the Alcoran, which she always carried under her arm, and a string of beads as large as eggs*. She put on her weeds of mourning to accompany every funeral; she mingled with the relations of the deceased, and true sorrow was not to be compared to the grief with

* The dervises and the fantons wear, at their neck, a large string of beads, which they call *Messbala*.

which

which she seemed to be affected. In short, to describe the affliction of a woman who had lost her husband, it was said that she lamented him as sincerely as the saint would have done.

One day when she was weeping and lamenting at the interment of a Cadi, who was spoken ill of by every body, I said to her, "but great-grandmother, why are you so sorry for the death of one who was not a good man?" "It is just because he is not a good man," answered she; "if I only weeped for good men I would never shed a tear: know, men are bad, but women are an hundred times worse. These all die like flies, and polluted like swine; the angel of death comes and carries them away to places from which Mahomet cannot rescue them; and how is it possible not to weep? The most wicked are the most to be lamented. How much need have they that we go to pray around their tombs, to chase away the harpies of hell, which, though invisible to us, gnaw upon their heart and entrails?"

Thus, penetrated with a sense of the need which the dead had for her prayers, she never went to bed before she had gone round the sepulchres and entered them, to discharge, as she said, the only real duty which was incumbent upon those who remained upon the earth.

The people were delighted with the appearance of devotion with which she there repeated
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the ordinary prayers ; but she gave great offence to the faquirs and dervises whose profession she usurped, and who saw that applications for prayers were made more readily to her than to them, and that she did not despise the rewards which were offered her. Spurred on, therefore, by a double motive of jealousy and avarice, they brought a complaint against her before the *Ilmakib* *.

The chief men of the two professions did not come empty handed, but brought something wherewith to touch the hand of the judge. When they had convinced him that he must give a decision in their favour, he gravely ascended his seat, and desired them to bring forward their complaint.

“ Sir,” said they, “ an old woman, whom your wisdom may utterly confound, is not satisfied with attending the interments with uttering dreadful howlings which prevent the people from paying attention to the prayers, in short, with adding horror to the steps of death, but she also goes into all the church-yards of Damas, enters the tombs, and there has the audacity to repeat the *Ilfathea* and the *Ilcathmé* †, which our profession requires that we

* The *Ilmakib* is the chief of the cadis.

† The *Ilfathea* is an introduction to the prayers ; and the *Ilcathmé* is the prayer offered up for the dead.

should

should do. The people deceived by her grimaces and gestures, refuse to accept the assistance we could give to the deceased faithful, and place all their confidence in the extravagancies of this hypocritical creature. Forbid, Sir, the old Hamené who is called a faint only out of ridicule, to interfere with sacred things; you will do an act very agreeable to God, and his great prophet, and absolutely necessary to preserve the respect due to religious ceremonies."

I am now of opinion that though the Ilnakib had not been paid, he ought not to have rejected so reasonable a proposal, even had he suspected the real motives from which it proceeded. To prevail, however, upon the judge to disoblige the people by depriving them of the public prayers of the faint, a more weighty reason was necessary; and the gold having completely turned the balance against Hamené, she was formally discharged from disturbing, in future, the prayers which the faquirs and dervises offered up in the tombs, under pain of the most rigorous punishment, if she should have the audacity even to appear there.

She was greatly discouraged by this order, and wished to mingle with the people in order to excite them to exclaim so loud as to be heard by the King of Damas, against the Ilnakib and the people he protected; but she was diverted from

from her intention by a very obliging message she received. "Are not you, the good saint Hamené?" said a slave of a very good appearance, and very well dressed; "Yes," answered she? "In that case," replied the messenger, "you will greatly oblige my master, who is a rich Armenian merchant, and who is settled hard by in the Kan, if you will be so good as go to his lodgings: he has great need of your prayers, and will be very grateful for the favour you are to do him."

"Let me run to this customer," said my great-grandmother, "lest the fakirs deprive me of him. The shops and storehouses of the Kan are well worth the tombs in the environs of Damas. I expect I will have it in my power to take revenge at another time and place, if the merchants listen to me as they ought; in the mean time I will go and inform them concerning my enemies. I could have them for friends, if I would share my profits with them and receive them into my house: but I have a daughter to bring up and to settle in marriage, they would give my house a bad character, and I gain more reputation by distributing in my quarter some properly-bestowed alms, than I would do by feeding every day thirty idle fellows like them."

While the old Hamené thus reasoned concerning her interests, she arrived at the Kan.

VOL. IV.

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She there found a man sitting on a sofa, apparently of a very advanced age, of a tall stature, with a white, thick, long, and venerable beard, a turban of a very large size, and a robe with large folds, in the Armenian fashion. As soon as this man perceived my great-grandmother he came to the door of the magazine to meet her, with an eager and respectful air.

“ I acknowledge, Madam,” said he, presenting her his hand, that he might lead her to a sofa, “ the kindness of my star in bringing me to Damas, there to find a remedy for my troubles, in the assistance of that holy person who has been pleased to favour me with a visit.” “ Every body, Sir,” answered Hamené, “ does not think as you do : the fakirs and fantons”—“ Let us not think, Madam, of the manner in which these people judge of things : their intrigues against you are well known in the Kan ; they have supported their known character, without hurting yours, and, as a proof of this, I will now entrust you with my confidence.

“ I have lately had the misfortune of losing my brother, who has left me, though I have no heir myself, his succession. His tomb is at a great distance from hence, in the mountains of Armenia ; but prayers can be offered up every where, and I have prevailed upon you,
Madam,

Madam, to come and grant me, even in this place, your good prayers in his behalf."

"Sir," answered my great-grandmother, "I have already performed my ablutions, and said my two morning prayers, and am willing to do what you require. I should wish to know the profession of the deceased, and the failing to which he was most inclined."

"He was a merchant, Madam, as I am ;" there are his books, which have been delivered to me. He was, moreover, a little too fond of women, which I believe hastened his end; but I hope Mahomet will forgive him." "I hope so too," said undoubtedly the devout Hemené within herself.—Bring down these account books from their place and I will surround them with my string of beads.—Every man has, in the profession which he exercises, continual temptations to the transgression of his duty. If the deceased has yielded to any of these, we will pray for his pardon; with respect to death, it always comes at the hour appointed by the fates, and the sword of the enemy, or the love of women cannot, for a single moment, shorten the period of our existence."

"Admirable !" exclaimed the Armenian merchant ; "there are the books." Hamené went through her little ceremonies, fell upon her knees, opened the Alcoran, and repeated

the prayers aloud. While she was thus employed, the Armenian seemed filled with respect, and deeply absorbed in meditation; and when the prayers were finished, he drew from his purse two pieces of gold, and gave them to Hamen  : "holy lady," said he, "in the present situation of my mind, your company would be a great consolation to me; will you do me the honour of dining with me?"

My great-grandmother could not refuse so kind an invitation, and soon had reason to congratulate herself on accepting it; for the entertainment was excellent. "Thus do I live every day," said the Armenian; "but I do not always enjoy so edifying company. When I engage any person belonging to the Kan to dine with me, we can talk of nothing but trade; and I declare that I am very happy when I have it in my power to forget my ordinary employments. I know nobody at Damas, nor am I known to any one, and I would be afraid of forming any connections there."

"You are right, Sir," said my great-grandmother; "it would be difficult, perhaps impossible, to find in it any one suitable to you. There is a curse upon this city, and unless the prayers of a certain good soul who shall be nameless, were raised to heaven day and night, Damas would long ago have been struck with thunderbolts from heaven. There is nothing but gold
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worshipped in this place ; and there is no justice but that of interest : trade is almost an avowed cheating. When the people of Damas come to your warehouse, look well about you ; for they have as many light fingers to steal your jewels as there are claws belonging to a spider. If they make a bargain with you, they will give you a piece of painted glass for a carbuncle. When you go into their warehouses to purchase any stuff, they will lead you, with salutations and attention, round the apartment, till they have, by a blow with their shoulder, shut the window which threw too much light on the defects of what they were to shew. Such are the men of this place ; they ought to be avoided ; and if you trust to the women, you will have addressed yourself to a much worse quarter."

" I have heard it reported," said the Armenian, " that they were affable, and extremely beautiful." " Affable !" said my great-grandmother, " why not say caressing ? But it is all affectation with them ; they know on whom they bestow their attentions ; and if they appear pretty, it is the effect of art and not of nature. Their face is white beneath, and painted above ; and these little black spots *, which they seem to distribute carelessly upon their

* The Arabian women make small black spots upon their face : we receive the patches of taffeta from Arabia.

skin, to set off its brightness, are placed there on purpose to conceal the traces of some disease. Even their whims and humours are studied; and besides, there is no game at which they do not cheat: I would blush to be of their sex, if I had not early endeavoured to correct in myself these faults."

"Madam," said the merchant, "you give me a very high idea of your virtue, by the strong impression which the faults of others make upon you. It is with great regret I now separate from you; but I hope that you will not only be employed this evening about the wants of my poor deceased brother, but that you will also be so good as come here to-morrow and renew the good work."

The old saint left the Kan, partly consoled for the prohibition which she had received from the Cadi: "long live a merchant of Armenia! The religion of these people is true and substantial, and they give virtue its due honour."

Next day she went before the hour of meeting, and met with a still more gracious reception. The prayers were again repeated with increased earnestness and distinguished fervour. "Poor brother!" said the Armenian from time to time, with air of compassion, "I never expected to find such assistance in a city whose manners are so evil spoken of as that of Damascus."

mas." Hamené, when she heard this, redoubled her demonstrations of piety.

But the hour of dinner arrived, and the entertainment was more sumptuous than the preceding day: towards the conclusion of it, a large slave was so unpolite as to set a bottle of wine upon the table. "Ilage-Cadahé," said his master, "you are deficient in respect to the lady; she will take offence at this." The African offered to take away the bottle. "No," said my great-grand mother, let it alone. "Cursed, Sir, be the person who takes offence! the prohibition of Mahomet extends not to people of your age, but only regards those who are inflamed by irregular passions. My physician has advised me to drink wine as a remedy, since I have been subject to complaints of the stomach. But I would die sooner than taste it at the time of the Ramazan; death is then preferable to breaking our fast." "You encourage me greatly, Madam," said the Armenian, "and I will drink some of it with you, in full confidence that we do not transgress the precept. I admire the advantage of living with well-informed people, in order to get rid of unreasonable scruples."

While they were engaged in such conversation, the bottle was emptied, and a glass of excellent liquor added to the care which was taken to improve upon the regimen prescribed by
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the physician. The repast continued longer than the preceding day, and the meeting was doubly paid; for the old saint carried off four pieces of gold, with a very kind invitation to return the following day.

My great-grandmother, it may be supposed, kept her appointment very exactly, and fulfilled her duty with unequalled fervour. As she every day improved upon her manner of praying, the Armenian was attentive to regale her in proportion; and Ilage-Cadahé was not found fault with though he brought wine about the middle of the repast. The conversation on both sides was very obliging, and it terminated still better, when the Armenian opening his purse, gave her eight pieces of gold instead of four; my great-grandmother returned home with an invitation for next day, quite overjoyed with her good fortune.

“But,” said she to herself, “it cannot be otherwise; this man must love me—what if he married me!—Well, I would marry him, were it only for the sake of my grand-daughter.” When she appeared next day to perform her little functions, she had been at great pains with her dress, and had certainly removed the most offensive wrinkles. The Armenian could not fail to observe the pains which she had taken to please him; his obliging conversation, the plenty which reigned at his table, and sixteen

teen pieces of gold appeared to express his sensibility ; but none of those proposals which it was expected he would make escaped from his lips.

Five days elapsed without the smallest alteration in the behaviour of either party, except in one particular, that the good entertainment and the pieces of gold increased every day, till the last, when, as my great-grandmother was returning home, the wine having affected her limbs a little, she bent under the sum which she was carrying to her house. She went in, as usual, to her grand-daughter, from whom she had not been able to conceal her good fortune, and her hopes ; and said to her, “ you see he will marry me ; he gives me my dowry by little and little, and you will very soon have the Armenian for your grandfather-in-law.”

I have sometimes heard my father and mother laugh at the extravagancies which my great-grandmother committed that evening ; but what now astonishes me is, that I then heard them say ; *and yet she is a saint, all Damas says so, and she has given proofs of it ; for her rosary works miracles.*

Hamené's part was finished at the end of nine days, and it now belonged to the pretended Armenian to play his. When she appeared in the Kan, he met her with a cheerful coun-

countenance. "Come, Madam; come to receive the tribute of my gratitude; let us sit down; my brother's affair is finished, thanks to your prayers. I will not dissemble that being afraid to shew you too many difficulties in what you undertook, I concealed from you some circumstances that were very distressing to me; in three successive dreams my brother appeared to me, loaded with chains, and subjected to the most dreadful torments. Not knowing what course to take, in order to procure him relief, a secret voice directed me towards Damas; I thought it even advised me to perform the great pilgrimage; but I have received more here than I could have found in that journey; for last night, in the clearest vision, my brother appeared to me, dressed in a linen robe of extraordinary fineness, and whiteness, your rosary encircled his brow, and the beads thereof shone like the stars of heaven.— You can demand nothing, Madam, which my gratitude will not grant; my brother's inheritance shall be your's, and we will both be happy in thereby discharging our debt of gratitude towards heaven, whose instrument you are."

Hamené afterwards agreed with her granddaughter, that till then she never could have flattered herself that she was so much in favour with heaven. "Dost thou see," would she say,
" what

“what it is to be humble? The virtue of humility is always rated too low.” Though somewhat astonished at her good fortune, she determined to possess what was shewn her of it upon earth in the best manner possible, and with an easy air laid down her rosary and veil upon a table. “God is good, Sir,” said she, “and shews mercy to whom he pleases; that which has been shewn to your brother is a great part of my reward; but let us dine, and we will reason concerning what we can do.”

A sumptuous dinner was served up, and Illage Cadahé received no reproof for having ventured to put some flasks of wine upon the table. My great-grandmother eat and drank with the best grace she could, and her landlord, no doubt, was diverted with her affected politeness, and genteel behaviour; but the table being cleared, the moment of explanation at length arrived.

The Armenian took my grandmother very respectfully by both the hands, and seated her upon the sofa; “Holy woman,” said he, “shew me how I can acknowledge the obligations you have laid me under.” “But,” answered my great-grandmother, “when the ages are nearly the same, when the dispositions are similar, when they are of the same principle—” “What would you have me understand? Madam; you are going, without doubt, to add
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to my regret. I would have anticipated you, but imagine my misfortune ! Informed of the terrible situation of my brother, attributing the punishment he had brought upon himself to his immoderate love of women, and having something to reproach myself with on this head, I have made a vow, that if I could procure his deliverance from punishment I would never marry again." "That is very serious," answered my great-grandmother, "but there is a remedy for it; to be absolved from such a vow pilgrimages are made to Mecca, and that without any scruple, when a reasonable union is proposed." "Very reasonable, without doubt," said the Armenian, "I would accompany you"—"with your string of beads: we must not fail to set out on this journey; but unluckily we cannot think of it for this year, for the caravan has already set out. While we wait for the next year's caravan, let us see, my dear saint, what I could do for you,"—"assist me in taking revenge on the fakirs, the dervises, their superiors, and the Ilnakib."—"Must I rid you of all these people at once? this would have the appearance of destruction; and the pestilence is not at my command; not that I disapprove of vengeance, it is necessary to the repose of mankind, as I will prove to you in a few words:

"If

“ If every one killed his enemy to-day, to-morrow every thing upon the earth would be at peace; and in reality there is nothing more to be desired : thus I do not intend to spare your enemies; but it is always a good maxim to spare those who are not dangerous; and besides, in this kind of service, which is to be done you, I must have time for reflection.— Let me see, therefore, if I could not do you some service which has a relation only to yourself: Have you no children?”

“ Alas, Sir, one grand-daughter only remains to me”—“ how old is she?”—“ Sixteen.”—“ Sixteen! that is a fine age; if she is like you she must be charming.” “ You are very good, Sir; but to tell the truth, the sun in his course does not behold her rival in beauty and wisdom.”

The merchant arose gently from the sofa, ascended a step, reached to a box which was placed very high, brought it down, and, opening it, took from it a necklace of pearls, inestimable for their water, shape, and equality of size. “ Here,” said he, “ is the rosary of my beautiful and devout grand-daughter; touch it with your’s, that it may receive some virtue, and we will carry it to her.”

Hamené, whose husband had been a pearl merchant, saw a present worthy of a queen; she supposed that a man who gave a present of

such importance to a young person he did not know, and to whom he could have no pretensions, would not hesitate to perform the journey to Mecca : joy sparkled in her eyes.

“Come,” said she, “you make a present with so good a grace that it is impossible to refuse you ; you shall be the first man who has seen my dear little Yatiffa.” It is needless to describe the behaviour of the Armenian in my great-grandfather’s house. He loaded Hame-né and her grand-daughter with civilities and attentions; they were both delighted with him ; and he retired after engaging my great-grandmother to come and spend the following day with him.

The old woman accepted with pleasure an invitation which appeared to be given on account of the pilgrimage. She was eager to be there early; and the merchant was concluding a bargain of jewels. “Your most obedient, Madam,” said he, and immediately dismissed his merchants, and shut up his boxes. Then addressing his first slave, “Illage-Cadahé,” said he, you must know that when the lady is here I admit no troublesome visitors.

They sat down upon the sofa ; “You have made me acquainted,” said he, “with a charming object. I feel the same sentiments towards her as towards you ; I have been occupied the whole night with the thoughts of promoting
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her fortune and happiness, and after dinner I will inform you of my whole plan. The hopes excited by such a discourse in the breast of Hamené were well calculated to promote cheerfulness and a good appetite; both these she displayed in great perfection, but still with a certain eagerness to see the table removed. "Let us talk of our grand daughter," said the Armenian; know you she is a morsel fit for a king's only son."—"Truly," replied she, "I should certainly think so; but kings must be without her, since we cannot aspire so high."—"Very well, my good faint, I have more resources than you suppose. Your exertions are directed towards heaven; and I have some power upon earth: what would you give me, if, by my means, your daughter should be married to the heir of some powerful monarch?"—"I would give you—but my body will be your's after we have performed the pilgrimage, therefore I have only my soul to give you"—"Your soul! good faint, I know it, and I accept the present in the name of him to whom I relate every thing I do, and to whom I owe my power and every thing I possess. Give me a bead of your rosary, and it shall soon be replaced by another.—I am quite overjoyed; we shall possess you entirely. At present, sleep in peace, your daughter henceforth belongs to us two alone: I am going to attend to our affairs,

my plan I do not explain; but you shall not see me again till it is on the eve of being accomplished."

My great-grandmother returned to her house, full of hopes, sufficiently flattering to have turned her brain. "My dear Yatiffa," said she to my mother, of whom I will soon have occasion to speak more frequently than I have hitherto done, "take great care of yourself; eat no green fruit, lest you destroy your fine complexion; and when you sleep put pillows under your arm, that by keeping your hands raised you may preserve their whiteness. To-morrow I will give you some pomatum for your hair, which will make it grow like the grass when it is watered by the dew of May. Suppose that you are destined for a king's son; hold, I here bring you a more beautiful necklace than that of the queen of Damas. We will perform the pilgrimage to Mecca together, and I will be able to conduct you thither, in the character of an Indian princess, seated on a white elephant. Be very devout, my child, say your five prayers regularly; suppose that you owe all this to the fervour of my supplication, and see whether the Ilnakib and the fakirs, who wished to prevent me from offering them up, will not be punished as they deserve! They will be so, my daughter; we may rest perfectly secure on that head." These things she

she uttered in the confusion into which she was thrown by her joy ; and afterwards she returned to give a detail of the circumstances.

During these conversations, which lasted for some days, the Armenian merchant having settled his accounts, carried away his little warehouse, and went through one of the gates of Damas. Damas is a city to which strangers resort from all quarters ; and while the person we are speaking of appeared to be going away from it, there entered it, through another gate, a man of a still more venerable appearance, but who could not have any connections with the saint of Damas. This was a Jewish Rabbini who was known by his head, which was shaven to the top of his temples, and by the large thaleb * which covered it, and descended upon his shoulders. His grey locks, which he let grow above the ear, fell even to his bosom, and mixed with a beard of the same colour, which adorned his breast down to his girdle. This venerable man advanced slowly upon a camel, led by a negro of uncommon size.

As soon as he was within the gates of the city ; “ Illage-Cadahé,” said he, “ ask where Samuel, the treasurer to the King of Damas resides.” Samuel was a Jew, and was entrusted

* Thaleb is a piece of stuff which the Jewish Rabbins wear upon their heads instead of a turban or a hat.

with the receipt of the King's revenues. The dwelling of a man of such consequence was known to every body, and the Rabbin soon arrived at the door which was pointed out to him. " Illage-Cadahe, go and inform Samuel the Jew that his brother Ben-Moses, the humble Rabbin of the synagogue of Saphad * is come to visit the flock at Damas for some days, and entreats hospitality from him."

Samuel hurried out of the house to receive an honour to which he could not suppose he had the smallest pretensions. " I come not here," said the Rabbin of Saphadnora, with a design to perform my functions, nor to disturb the Rabbin of Damas in the exercise of his. My physicians have prescribed travelling for my health. The salubrity of the air of Damas being celebrated throughout the world, I have come hither to breathe it, and to unbind from the weight of my ordinary labour; and the good reputation which you enjoy has brought me to your house in preference to every other.

The treasurer was deeply impressed with a sense of the favour which was done him by the first and most eminent Rabbin of the earth. To appear magnificent, he forgot that he was

* The Rabbin of Saphad or Cay harnaon is the first Rabbin in the world.

a Jew, and prepared to receive a guest of such consequence in a manner suitable to his dignity. To do him the more honour, he assembled the principal people of their tribe, some of whom had seen him at Saphadnora, but none of them were intimately acquainted with him. He pretended to be oppressed with the fatigue of the journey, spoke little but very pertinently, and besought his landlord that he might enjoy his company in private.

“ I came not here,” said he, “ to exercise my lungs in any other manner than in walking : do not oblige me to speak too much, especially to extend my voice. To-morrow we shall set out. I intend to visit our sick and needy brethren, and I have brought wherewith to relieve them.” Samuel was not sorry to see that he would not be exposed to expence, and that the man of the greatest estimation among the Hebrews was satisfied with his company. “ You have a great deal of business,” said his venerable guest, “ let not me prevent you from attending to it : you will give me one of our nation to accompany me ; for I wish to see every thing in this place.”

The Rabbin returned in the evening, and conversed with Samuel concerning what he had seen and done. The treasurer desired an explanation of some obscure passages in the Talmud, and Moses gave him the most plausible

fible opinions concerning them. "I have seen very fine things, and I have acquired much information," said his guest; "I will give you a copy of the remarks which I have made for my own and your advantage. You know that we are like a strange and noxious seed sown among men, who seek every where to root it out; we must have something wherewith to defend ourselves in time of danger; and since our persons cannot command respect, we must procure it by the superiority of our knowledge."

Samuel knew not what these remarks referred to, and only learned it the day before the Rabbin's departure. Illage-Cadahé who acted as guide, was at the door, waiting for orders concerning their setting out. "You will bring the camel to-morrow morning," said he: and then turning towards the king's treasurer, he delivered to him a pretty large roll, which he took from under a robe with long and large folds.

"There," said he, "is the history of the public and private administration of your hospitals and mosques, in which our brethren have very little concern. They would not be fixed upon, if a better bargain could be made elsewhere; but if they make small gains in the matter, they have opportunities of being well informed concerning the profits of others. I deliver to you a treasure to the King of Damas,

of which if he can take advantage he will be the richest sovereign in Asia. Your hospitals are magnificent, and the money appropriated to the support of them is the most astonishing effect of the enthusiasm of the Mahometans for the law of their Prophet. The revenues belonging to the hospital for lepers * alone, are sufficient to maintain thirty thousand cavalry. Yet the goodness of the air, and temperance, are the only assistance received by the patients, even those of the caravans, who are the immediate object of the institution. Every thing is stolen, divided, and dissipated in the most open and impudent manner by the directors, and those they employ under them. You have in your hands clear proofs of their double dealing and speculation ; you have also an account of the pretended bargains of which they shew vouchers, and the real bargains of which the profits go into their own purse. I do not deliver to you those which have lately been passed, but those which were joined to preceding accounts, with a clear proof of the connivance of the judges at a rapine of which they evidently share the profits.

* The hospital for lepers was founded by Omar-il-Achab, Mahomet's successor ; prodigies, which it is needless here to relate, are told of the cures which are there performed.

“ The Ilyatame †, the grand mosque, and the rest, which are so richly endowed, are no better governed. You will also see the reason why the fakirs and dervises increase the number of the poor of a capital, where there ought not to appear a single indigent person unprovided for by the foundations. If a king would punish robbers, by making them refund what they had stolen, he would acquire immense riches in the exercise of justice ; and if he would commit the regulation of the establishments for the poor to disinterested men, at the same time that they would be conducted on four times a better plan, he would at least double his own revenue, and the caravans would extend his fame to the remotest mountains of Armenia.”

After delivering the roll to Samuel, the pretended Rabbín embraced him ; “ Farewell, brother,” said he, “ my flock waits with impatience for my return to Saphad.”

Samuel read with great rapidity a memorial so short, so well written, and so conclusive, that it was impossible not to yield to the reasons by which it was supported, provided the facts it pointed out were proved, and this they were by the signatures of the guilty persons. What riches would come into the treasury of which he had the management ! What confiscations

† The Ilyatame is the name of the grand mosque, likewise founded by Omar.

would

would take place, of which he expected to have a share, without reckoning upon what he would gain by the influence he would have in the new administration. He would likewise have the pleasure of avenging himself on some of his enemies.

The first time that the King expressed dissatisfaction at the smallness of his income, which prevented him from forming great designs, and even obliged him to be very sparing in bestowing rewards, the Hebrew was quite overjoyed. He laid before him the description given by the Rabbin, and the proofs of the depredations committed in his capital; and shewed him the immense riches which he would acquire by establishing a new plan. Of both these points the proofs were perfectly clear.

Zineb-il-Mourath, king of Damas, allowed himself to be blinded and deceived; he sent for the dishonest administrators, and demanded their account, which they gave upon false documents, prepared long before. But he presented others drawn from their portfolios, from which they had, without their knowledge, been extracted by skilful hands. The surprise and confusion they evidenced at the sight of these accounts betrayed their guilt. Heads were struck off, and blows of the bastinado descended like hail: riches were confiscated, and houses rased to the ground in every

every corner of Damas. The reasons of the punishments which were inflicted were posted up at all the cross ways ; the patients in the hospitals rejoiced at it, as much as bodies emaciated by meagre diet could possibly do ; and the people, to whom the rich are always an object of hatred, took delight in the misfortunes to which they saw them subjected.

My great-grandmother had the pleasure of seeing the Ilnakib, and the chiefs of the fakirs and dervises involved in the same ruin. She now boldly walked through the streets with her string of beads. " Behold," said she to every person she met, " how the vengeance of Heaven has descended upon those wicked men who wished to prevent good souls from offering up prayers for the dead. We must beware of praying for those who are punished by the King."

Samuel the Jew triumphed in the success of his plan ; carriages loaded with gold and precious stones were brought into the treasury ; but, in the mean time, a storm was gathering over Damas, by which all his schemes were very soon to be defeated. The fakirs and dervises, in a body, had laid their complaints before the Caliph : among the religious of the latter order, there were even some princes ; and they had got a petition signed by the poor, whether

whether confined by sickness or not, that were in the hospitals of Bagdad.

The most wretched had not refused to sign this petition, and individuals of the greatest distinction had affixed their signatures. They all represented that the magnificent establishments made by Saint Omar-il-Achab, for the support of the grand mosque and the hospitals, would be ruined, if a king of Damas could, by his own private authority, assume the right of disposing of the revenues appropriated to them. They represented, likewise, that the charter of their institution contained a curse against the man who should dare to violate the order it prescribed for their regulation; the Caliph alone having a right to demand an account of the administration of establishments made for the sake of all the faithful upon earth.

This complaint alone was sufficient to bring the King of Damas into the utmost embarrassment; but, a relation of the grand Vizier having married one of his daughters, and a throne being wanted to the new-married couple, it exposed his life to the greatest danger. Hitherto Zineb-il-Mourath had only punished criminals who were evidently guilty. He had indeed often meditated the abuse of his office, but he had never put it in execution.

He had given an account of what he had done; but the Vizier favouring the memorial

exhibited against him, set aside his justification.

The storm gathered around, in such a manner that the destruction of Zineb-il-Mourath appeared almost inevitable. His friends in Bagdad informed him of it; but by that time, even if he had fled into the desert, his enemies, by whom he was watched, would have surrounded him on all sides. Every thing at Damas was in confusion; the people were stirred up against the Jews, who came to blame Samuel the treasurer. "Who excited you to this undertaking?" said they: "it was our great Rabbin at Saphad," answered he. "What!" replied the Jews, "there never was such a man at Damas; we certainly know that the great Rabbin never left his own house; and you make us the victim of an impostor."

While Samuel was defending himself from this reproach, the King, in order to appease the insurrection of the people, sent to take away his life. But this sacrifice was not sufficient to dispell the fears of the monarch, when my great-grandmother ran to his palace, and went to throw herself at his feet, with her precious rosary about his neck.

I must tell you, princes, the motive which brought the saint, to whose acquaintance I have introduced you, to the feet of the unfortunate king.

After her pious walk around the tombs was
finished,

finished, she had gone back to her house full of triumph at the punishment inflicted on her enemies. She had just laid aside her veil, and placed her Alcoran upon the table; and was going to lay her rosary there also, when she saw her pilgrim arrive. "Returned already?" said she:—"Yes, my eager desire to serve you, and the opportunity of gratifying it, have brought me back. Lay not aside your beads, we shall have need of them; allow me to cut, with a pair of scissors, a small bit from the string on which they are hung. You shall see, that, of what is good in itself, every thing has its utility; let us sit down and have some conversation together.

"The King of Damas is ruined, if we do not give him assistance; but, if he will marry his son to your daughter, you may answer for his life and his crown, and that he shall be amply avenged on his enemies." "And upon what ground shall I give him that assurance?" replied my great-grandmother. "This is the part you must act: he has avenged you on your enemies, the Ilnakib and the chiefs of the fakirs and dervises, and Heaven has shewn you that you are the instrument it has chosen to avenge him on his. My prayers must you say to him, and especially my string of beads shall be the means thereof; it is a magazine of irresistible arms against all those

who oppose you. I leave it in your majesty's possession : put your seal upon every bead, bury it six feet under ground ; and cover it with a wall of the same thickness : if I do not by to-morrow morning again appear before you, wearing it at my neck, you may send me to bedlam ; but, if I bring it back, without wanting a single bead, I will answer with my life, provided you grant me a very great favour which I am going to request, that the prosperity of your reign will exceed your hopes.' This is what you have to do and say : go boldly, my good saint ; I will remain here as a pledge ; you may lock me in : and if you are treated as a mad person, you shall deliver two of them for one."

After receiving this encouragement, my great-grandmother had thrown herself at the feet of Zineb-il-Mourath. She there followed, step by step, the lesson which had been given her, and the King, devoured by anxiety and trouble, beheld with joy the feeble ray of hope which penetrated the gloom with which he was surrounded. He took the rosary, retired into a private closet, and there endeavoured to make whimsical and uncommon marks upon every bead, with the point of his dagger. This was the employment of the evening ; and he concluded, with enclosing the deposit which had been left with him, in a golden

a golden coffer with three steel locks, which was placed by his bed side, and of which he was not to lose sight.

In the mean time, the pilgrims had collected provisions for a very good supper. Ilage-Cadahé, his master's inseparable attendant, had taken care of it. My mother Yatiffa was invited to it; and the Armenian conducted himself with such propriety before her, that I have since heard her say "she could not conceive how a man possessed apparently of so great merit should be so infatuated as to be in love with an old woman like my great-grandmother. The reputation of her sanctity must have prevailed over every other consideration." When the repast was finished the Armenian arose: "Good lady," said he to my great-grandmother, "we have some little work to do here, in order promote the success of our affairs. We will not send away our child. People endeavour to remove them from objects which exceed the compass of their understanding, but, for my part, my plan is to draw them as near as I can. Our beautiful Yatiffa is wise; but I would much rather see her imprudent than ignorant. Bring," continued he, "a chafing dish, and some fire; you must have some perfume here; take a pinch of it, and throw it upon the pan, along with the bit of string which I caused

you reserve, pronouncing, in a loud and firm tone of voice, *in the name of him who does every here in aid of our designs, let my rosary return to me from the place where it is.*

While Hamené pronounced these words, of which we all here comprehend the meaning, she was surrounded with a cloud of perfume; and, as soon as it was dispersed, the rosary was perceived at her neck. The Armenian caused her remark the impressions which the King had made upon it, the better to recognize it. "Behold," said he to my great-grandmother, "how all his precautions turn out to our advantage; you are now armed to defend your sovereign against every foe.

"To-morrow morning you will go to him, before he is out of bed, without any fear of disturbing his sleep, for he is not asleep; and you must express yourself in the few following words: 'My string of beads, which you behold, could strangle all your enemies, and Mahomet could put them into the hands of avenging spirits; but this affair, which was undertaken with justice, must be terminated with glory. Your hand fell heavy on a troop of impostors and villains; do you wish to reign in peace over Damas, and transmit the crown to your posterity?' He will undoubtedly tell you that he desires this. 'My soul,' will you say, 'is wholly employed in your service, and

and I assure you and your posterity of the enjoyment of the throne ; will you refuse to take for a wife to your son, my grand-daughter Yatiffa, the most beautiful and the wisest young woman in Damas ? Send your chief eunuch to my house, where there is a respectable old man, who is our relation. The chief eunuch will demand my daughter, and conduct her, covered with her veil, into a litter, our relation being allowed to accompany her. You will likewise send for a Cadi ; and then, if our children are agreeable to one another, the whole business will be finished ; but the affair is too serious for me to engage in it, unless I reap from it this advantage.

“Forget nothing,” continued the Armenian, speaking to my great-grandmother, “of what I have now told you ; and give orders that, in your absence, I shall be admitted into your house, if I have any occasion to be there.”

The old woman punctually obeyed the injunctions which she received, and Zineb-il-Mourath, astonished to see her again appear before him, with the string of beads which he had marked and put under three locks, cast his eyes first on the fantastic necklace, and then on the coffer in which it had been inclosed.

The King had, till then, held the saint of Damas in no great estimation ; but this prodigy determined him in every thing to confide
in

in her, since it was only by a prodigy that he could escape from his enemies, and those who envied him the possession of the throne. He agreed to all the offers that were made to him, and to the reward which was required. The eunuch came in state for my mother Yatiffa; at the sight of whom every scruple was completely removed. Her neck was adorned with her superb necklace; and, though covered with a veil, when she came out of the litter, to set her foot on the first steps of the palace, the excellence of her stature alone gave her the appearance of descending from one throne to go to take her seat upon another.

The Cadi did his duty, a robe was given to the Armenian, and the marriage was completed. Circumstances did not permit the ceremony to be attended with pomp, or celebrated with festivals: but while the young pair, seated on a sofa near the King, were forming an acquaintance, and while the Cadi and the witnesses of the marriage were regaling themselves at a table, the two pilgrims were discoursing together at a window. "The affair of your daughter is now finished," said the merchant: "I undertake that of the King of Damas; you shall see by what shall happen that I treat you all as if you belonged to my own family; but should we be foolish enough to secure nothing to ourselves? When we re-
turn

turn from our pilgrimage we will be far advanced in life, and must necessarily be without children, and without consolation in our declining years. Do therefore as I am going to tell you. When the husband and wife shall be in bed, put your string of beads over both their heads, and thus address them: *My dear children, I bind you to one another and to us, by him who has procured a fortune to us all: grant me a favour, give me and the man on whom I have bestowed myself, the first male child which shall spring from your marriage, and I will remain here to educate him near you. When they shall have granted your request, you will embrace them both, and return to inform me of it. In this only, and in the pilgrimage, do I feel myself deeply interested.*"

My great-grandmother was far from refusing any thing which was required of her, by the man who had brought her into so complete subjection to his authority; and my father and mother, when they were in the chains of the fatal rosary, pronounced every word which their grandmother required. The Armenian had no more business at Damas, and you must expect soon to see him disappear; but he will only change his appearance, and we will not be long in seeing him again.

While nuptials sufficiently mournful were cele-

celebrating at Damas, the Grand Vizier was plotting at Bagdad the ruin of Zineb-il-Mourath. His successor was getting ready his equipage; he carried the decree by which his predecessor was condemned, and he was to be accompanied by the half of the Caliph's guard. No man spoke in favour of Zineb-il-Mourath; every one at Bagdad was against him from the Mufti to the Muczins, from the chief magistrate of police to his meanest officer.

The Caliph, who was a man of a very calm and peaceable disposition, and inclined to equity, allowed himself to be hurried away by the emotion of the passions which prevailed around him. Buried in the interior of his palace, the little concerns of which were sufficient to engage his attention, some extraordinary occasion was necessary to awake him from his lethargy, and enable him to recover his wonted vigour. His only daughter was in a bad state of health, but languishing rather than sick, and, in particular, she had lost her appetite. "My dear child," said her father, "you must eat; think of any thing you could like." "I can eat nothing," answered she, "but karmout, and a karmout cannot be procured for me."

In the mean time, the purveyors of the palace caused nets to be thrown continually in-
to.

to the ten * rivers, without being able to find the fish for which the princess had taken a fancy. This was not the season when the fish came into the river; and the expectation of the purveyors were constantly deceived. Upon the bank of the river they met with a tall man, who had a line upon his shoulder, and whose eyes were steadily fixed upon the waves, as if he were counting them as they passed. "What are you doing there?" said they to him; "why don't you throw your line into the water?" "I must first know what fish you want; every fish does not take the same bait." "We want a karmout," answered the purveyors. "If there is one in the river you shall have it; but for whom is this fish intended?" "For the Caliph's daughter, the princess Zad-il-Draide." "Come, I will put on the bait, and throw in my line in the name of the princess Zad-il-Draide."

In two minutes the water around the line was seen to be ruffled; the fisherman drew it out, and brought to land one of the finest karmouts that ever had been seen; at sight of it the purveyors burst into exclamations of wonder. "You ought not to be surprised," said the fisherman, "to see the karmout so fine; for if a fish of this kind can be taken at this

* The two rivers, and the beautiful stream which waters the fields of Bagdad, are divided into ten different beds.

season of the year, it must be very excellent, since it is a lazy one, whose only object is to grow fat."

The purveyors wished to pay the fisherman for it. "No," said he, "if the princess wishes to eat another, I will be here to-morrow; we will try our fortune, and, if I succeed, you will pay me for them both together." The officers of the palace, happy at being able to gratify their princess, went away without paying the fisherman, not reflecting that nothing ought to be received from an unknown hand. This proverb was often repeated to me by my great-grandmother, who sometimes displayed more wisdom in her conversation than in her behaviour. With respect to the fisherman I have mentioned, I now suspect, princes, that he was the same person with the Armenian, and the Rabin Ben-Moses.

No sooner had he left the brink of the water, than, having undoubtedly his little equipage quite ready, he entered the palace almost as soon as the fish he had taken. He was then in the shape of a little man, with a countenance rather merry than agreeable, and of a slender and easy stature. His carriage, discourse, and equipage, denoted him to be one of those skilful sellers of balsams who accompany the caravans, and whose principal business is to amuse the travellers with their tricks of

of art and address, and to cure the camels and other beasts of burthen. These people perform great achievements in distant caravansaries, or, perhaps they are sometimes assisted by nature as well as more skilful physicians.

The seller of balsams, who knew the world, gained the keeper of the first enclosure of the palace by a piece of gold, and instantly cured a broken-winded horse which was kept in the stable for show. He cut off the ears of two dogs, and the tails of two cats, and gave relief to a parrot who was subject to the falling sickness.

An old eunuch came to get three stumps pulled out, and the operator holding them in his hand, shewed them, saying, at the same time, with a very comical air; "if any one has too many, I will take them away; if any one wants some, I have them." When the fish, after being shewn to the Caliph, was delivered to the cook, the skilful quack, encouraged by innumerable little instances of success, had already got into the third enclosure. He there became a subject of amusement to the young pages, who threw at him the balls with which they were playing; but he caught them in the air, and put them in his cap. The youths came under pretence of taking them from him, and fixed a long pledget to his back. This was a subject of triumph to him; he took

it away, and balanced it upon his forehead, always escaping from those who wished to lay hold on him, and carrying the balls in his cap.

The bursts of laughter which he excited were heard in the palace, and spread the fame of his little talents. A black eunuch came and pulled him by the sleeve, opened a small door, and conducted him into an apartment very neatly furnished. There he found a handsome female slave, very well dressed, and who still had some pretensions to youth:—“have you,” said she, “any cases of false teeth, ready made?” “Yes I have,” replied the expert workman: “there is no kind of delight which a woman may not always find in my packet; but you, fair lady, seem to want nothing.”—“Oh! that’s because I have full cheeks; but a fluxion has deprived me of my teeth, and as I am very chearful and dare not laugh, this gives me great uneasiness.”—“We will restore to you your good humour, and all the gracefulness with which it is accompanied: I intend that it shall be displayed across thirty-two stringed pearls; but allow me to put my hand into your mouth.—O! what good fortune! there only remains one stump. I never had a more agreeable opportunity of gaining honour to myself; sit down.”

He then drew three or four cases from a box. “Here is what you want; when I
made

made this case, I was thinking on a pretty mouth like yours; you see my thoughts are sometimes very pleasant." So saying, he very dexterously placed in her mouth a case which suited her exactly, and which was so firmly fixed that one would have thought they had taken root. The slave took a mirror, and having looked at herself, was quite delighted. "How," said she, "shall I be able to eat?"—"make a trial; there is some fruit and some cake upon a table"—"But—yes—I can eat. Oh! how charming this is! I shall never smile without thinking on you."—"That will give me great pleasure; for I am not always thought of with smiles."—"I shall give you nothing at present," said the slave, "for I wish you very soon to return. Tell the porter that you wish to speak to Thalida. I am the first woman belonging to the Caliph's daughter, and all the porters shall have orders to admit you to me. I leave you at present, for my mistress is about to sit down to table, and I must go to serve her."

It was not money which the cunning dentist wanted, but to be admitted into the interior part of the palace. He was about to have his wish gratified, and his presence would be desired; but this was not enough, he will make it be expected.

D.d 2.

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When Thalida returned to her mistress dinner was served up, and the Karmout was upon the table. The slaves related to the princess the tricks of the comical physician, which had amused the young people in the morning. Thalida, who was opposite to her mistress, when she heard of the balancing of the pledget burst into so immoderate a fit of laughter that an opportunity was given of immediately displaying all the riches with which her mouth was newly adorned. "What! Thalida," said the princess, "have you got teeth last night?"—"It did not happen at night, Madam, but by day."—"Come near; how! they are really teeth; bite the end of my fingers.—In truth, they make themselves be felt: this is very extraordinary; how did it happen?"—"The man the boys were playing upon made this shewy set of teeth for me in a moment. They are fixed somewhat better than the pledget which was hung to his shoulder."

The curiosity of the princess would undoubtedly have carried her farther, but finding the fish excellent, and eating of it too eagerly, a bone stuck in her throat, and obliged her to rise from table. Nature at first exerted all its efforts to drive back the foreign substance, but they were fruitless. The little means of assistance which are usually had recourse to in such accidents were afterwards

employed, but all in vain. The eunuch, who attended the Princess as surgeon, employed first his dexterity and then his instruments; but he only occasioned more pain, without bringing any relief. The Caliph at length arrived in person, accompanied by the whole faculty. The resources of the art were in vain exhausted to bring assistance, and the Caliph, threatened with the loss of his daughter was in the utmost distress. His wife, the mother of Zad-il-Draide, came to add, by the extravagance of her grief, to the affliction occasioned by the desperate situation of the young and beautiful princess.

“Madam,” said Thalida to the Caliph’s spouse, “if the dentist who came here this morning, and who promised to return in the afternoon, were here, he would very soon bring relief to my dear mistress, and dispell all our fears.” “What probability is there in what you say?” answered the afflicted mother: “does this man know more than the physicians of the palace or those of Bagdad who have been called hither? with what instrument could he find where this bone is?” “With his hand, Madam; it is so small that it would go into an egg, and his fingers are so slender that they would pass through the eye of a needle like a thread of silk: his skin is so soft that he seems to caress every thing he touches; in

short he seems to have no bones." "But, where is this man?" said the Sultaneſs: "it is four hours," answered Thalida, "ſince he left this place, and he has a conſiderable intereſt in returning; but as admittance may be refuſed him at the palace gates, I will go to meet him, and remove every obſtacle."

So ſaying, Thalidá flew away and appeared again in a moment, leading by the hand the artiſt whom ſhe wiſhed to employ. He had the ſame light and ſlender figure as in the morning, but he had aſſumed a greater gravity of carriage, and his countenance, far from exhibiting the character of ſtupidity, indicated a mind capable of reflection. "Is that the man you ſpoke of?" ſaid the Caliph to Thalida. "It is," replied ſhe; "he will ſave her life; I answer for it with my own." "This ſurgeon," ſaid the Caliph, "muſt likewiſe answer for it with his." "My life, Sir," replied the man whom Thalida patroniſed, "is important to me, though to many people of your court I may have appeared nothing but a buffoon; and therefore your majeſty will allow me to approach the princeſs, that I may aſcertain the depth to which the bone has reached." "When you have ſeen her," replied the Caliph, "you will give the ſame answer with the reſt." "Commander of the faithful! I will ſpeak for myſelf; I copy no man." The expert ſurgeon then

then approached and examined the princess; and immediately returned to the Caliph. "If I promise, upon my life, to the most powerful monarch of the earth, that his only daughter shall be delivered from danger, may I hope from his goodness that he will grant me life for life, and save from destruction one that is more precious to me than my own?" "Yes," exclaimed the Caliph, "though it were the life of a criminal who had dared to lift his hand against myself." "I am far," said the surgeon, "from wishing to save the life of a criminal: but, august sovereign, this is not all. If the princess delivered from her present danger, shall at the same time instantly recover her freshness, cheerfulness, and appetite, would it not be proper that the man for whose preservation I am concerned should recover your good graces, if I can prove that he has been removed from them by intrigue." "I cannot conceive," said the Caliph, "who the person is of whom you have to speak; but cure my daughter, and I promise you every thing."

You will think with me, princes, said the prince of Damas, interrupting his narration, that it was easy for the surgeon to find the bone where he had made it enter; for it may well be supposed that this extraordinary person having under the character of a fisherman got the karmout introduced into the palace,

lace, had, by its means, occasioned this accident which enabled him to shew himself both skillful and obliging.

In a moment the bone came into his hand ; and so little pain did the princess feel in the operation, that one would have thought the bone was itself eager to come out. A glass of water, and three drops of a very powerful elixir finished this speedy operation ; and a piece of linen, steeped in the same liquor, removed the inflammation of the eyes, and the swelling of the eye-lids, and restored complete freshness to the skin. The princess appeared more beautiful than ever, and she felt her appetite, which the accident had destroyed, return with great keenness. Thalidá triumphed in the success of the man she protected ; the Caliph and the princess his wife were in extasies of joy ; the physicians of the court retired in confusion, and the whole palace resounded with shouts of joy.

One man only appeared not to carry his joy to excess : this was the performer of the cure which had made them all so happy. He waited till the Caliph had several times embraced and congratulated his daughter, and suddenly came to fall at his feet, as soon as he saw that he might do so, without causing any embarrassment. " Commander of the faithful !" said he, " you owe me the pardon of a man, which will

will do no violence to your justice, if your majesty will look at the justification of him who is exposed by intrigue to your wrath. Here are the writings, of which a copy has been sent to the Grand Vizier; but this minister wishes the throne of Damas to be bestowed upon his son-in-law. In reality, my master, the King of Damas, has punished faithless managers who divided among themselves the produce of the establishments made by virtuous and pious Musselmén, for the relief of the poor, and the decoration of the worship. To restore every thing to good order, it was necessary to take possession of the registers of an administration full of abuses, and depose the directors; yet this opportunity has been chosen for calumniating him. You will find the signature of the men who have dared to do so, among those of the most notorious prevaricators, in satisfactory documents, of which I lay the originals at your feet. Justice! O great sovereign! do justice to my master the King of Damas. The humblest of his slaves, who reckons himself too happy in having had it in his power to serve you, aspires to no other recompense."

The Caliph remained in great embarrassment, a buffoon was announced to him, and this buffoon had tied him down by his word of honour. He had likewise promised the crown of Damas to the Vizier's son-in-law, and the present

present possessor could lose it only with his life. He felt that he had done this with too little consideration ; and convincing documents were delivered to him, which he opened, and cursorily read over. He saw shocking villanies which they had not thought proper to explain to him : he went into his apartment, and ordered the man who had cured his daughter to accompany him.

When they were got into the closet, he demanded to know what was the stranger's name. " Sire," answered he, " my name is Bekamar ; and I am Zineb-il-Mourath's slave and surgeon." " Why did he send you hither ? Why did he deliver papers of such importance to his surgeon ?"—" My master, Sire, did not send me nor deliver to me any papers. I was surgeon to a Jew, named Samuel, against whom the people were stirred up, and who saw that his death was a necessary sacrifice to the public tranquillity. He delivered me this memorial, and these papers. " 'The King' said he, " has copies of them, but lock them up, and they may one day be useful to you. When I learned that my master's enemies attacked him before your majesty, I depended upon your justice and his innocence. But the pride and confidence displayed by his enemies soon convinced me that they had some grounds of triumph. I betook myself to this place, and acted

acted a part which would enable me to get introduced every where for the purpose of obtaining information. It has happily led me to be of service to your majesty ; and if I can obtain the restoration of my kind master Zinebil-Mourath to your good graces, I will then be recompensed beyond my desert or expectation."

" Bekamar," said the Caliph, " your sovereign is very fortunate in having so intelligent and well affected a subject as you are. If you are not drawn towards him by an unalterable attachment, I offer you, at my court, every advantage which you can desire. Be not afraid that I will be rash in the determination I form concerning the complaints which have been sent me from Damas. I will not decide till I have enquired into the affair, so that I may be able to purge my divan from the corruption which has been introduced into it ; and the King of Damas shall know what you have done for him. What order do you wish to have upon my treasurer ?" " The most trifling ring which may have belonged to your majesty is all I require ; any other recompense would diminish the satisfaction I enjoy by having had it in my power to do you service."

The Caliph took a superb ring from his little finger. " O commander of the faithful !"

said

said Bekamar, making a profound bow, "one much less fine would have been sufficient for me. But the richness of the gift points out the use I ought to make of it." So saying, he withdrew.

Thalida was waiting at the door of the Caliph's apartment, to thank him, to congratulate him on his success, and to make him a more ample acknowledgement.

"Amiable lady!" said he, with a tone which no longer resembled that of the dentist, "the Caliph, after granting me every thing that I desired from him, has made me a present to give to the person who saved, in fact, the life of the princess. It was you; I only lent my hand; and therefore this ring is yours." While Thalida was considering the magnificence of the brilliant, her benefactor made his escape, and retired to some corner of Bagdad, to observe the consequence of the events.

The Grand Vizier being convicted of insincerity, and breach of trust, was beheaded; the first usher was dispatched to Damas with the most satisfactory letters to the sovereign, and orders to put to death those criminals who had been spared. A private letter passed a thousand encomiums on the abilities and zeal of the surgeon Bekamar. The King of Damas could not conjecture who this man could be
about

about whom so many things were told by the messenger from Bagdad and his retinue, and to whom they brought a letter from Thalida, no doubt a very affectionate one, without knowing to whom to deliver it.

My father and mother were discoursing about him with my great-grandmother, who was not yet sufficiently acquainted with the pilgrim, and who never suspected that he had more than one face. It would have frustrated his own designs, if he had shewn her every thing he could do. She said, however, as if by a kind of instinct. "This Bekamar, whom the King mentions, the pilgrim and I, co-operate in producing the same end. The King has recovered the good graces of the Caliph; this must have been obtained by some means or other; and he well sees that he has done his duty with respect to us, since nothing was asked from him. Even the present of the Caliph has not been accepted. This is a striking feature."

The King of Damas, at length delivered from his enemies, and his fears, and supposing he owed the re-establishment of his fortune chiefly to the prayers of my great-grandmother, appointed to her lodgings in the palace, near the apartment of her grand daughter, and allowed her, as much as she had a mind, to accompany the funeral processions,

go to say her prayers among the tombs. Her zeal, in this respect, increased; she accepted whatever was offered to her as if she had been destitute of every thing, and distributed what she received among the poor. In the streets, a crowd was always gathered around the saint: this success, and the hope of visiting Mecca by the next caravan, made her the happiest woman upon earth: she went every day to take a turn in the Kan, that she might observe if her pilgrim was returned.

My mother became pregnant, and had a very happy delivery, of which I was the fruit. I was born, undoubtedly, under a star of very malignant influence; for at my birth I was delivered over to our wicked enemy. My great-grandmother was continually rambling and prattling about my cradle, and was even more assiduous in her attentions than my nurse. As soon as my eyes were opened to the light, she endeavoured to divert me with amusing objects; when I could walk, she led me by the hand; and she related to me tales and stories, as soon as I was capable of giving attention. In short, she got so entire possession of me, that it was impossible for us to be separated.

My father and mother's family increased every year. They themselves watched over the attentions which were paid to my brothers and sisters; I was wholly committed to the
care

of my great-grandmother ; she taught me to read and write ; for being accustomed to draw verses of the Alcoran on bits of vellum, she came at length to form her characters with the greatest delicacy. At that time she thought herself a widow. " Alas ! my poor pilgrim !" said she ; " he was old, and he has undergone too much labour ! You have lost a good grandfather, who would have taught you the fine things, which I have seen performed by him." " But, grandmother, in the tales which you relate to me, the magicians do such things as he performed ; was he a magician ?" " Magicians never have a virtuous love for women, as that dear man had for me. Through respect, child, he would never touch the point of my finger ; and besides, the people you have mentioned never make the pilgrimage to Mecca, for they know that they are cursed by the Alcoran."

When I was able to accompany my grandmother in her walks, if I could not keep up with her, and mingle with the mourners at the funerals, she put me into the hands of my nurse, under the protection of two strong slaves, in a place where I could admire how well she counterfeited sorrow. She afterwards conducted me to the tombs, and made me repeat aloud after her the *Ilfathea*, and the *Ilcathmé*.

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I gave very little attention to these ceremonies, being naturally of a careless disposition ; but in return, the stories which she related when we returned home were very agreeable to me, and this was the only cultivation which my mind received from her. As for the rest, she was good only with my mother and me ; we could never be in the wrong with her, but towards her own slaves she was cruel and unmerciful. As I heard the common people call her a faint, I conceived a very extraordinary idea of such a character.

Years passed on, and the time at length arrived when my eyes were to be opened in part to the misery of my lot, and when my father and mother were to be punished, without knowing how, or by whom, for abandoning me, in a manner which, on the supposition that their wills were free, was so foolish on their part.

I had almost attained my fifteenth year. Being considered by the people of my grandfather's court as one of those princes who are devoted to the profession of a dervise, nobody was attached to me ; and I was left entirely to the company of my great-grandmother. We were one day coming out together from a tomb, whither we had entered alone, when something more terrifying than a spectre made its appearance. This was the Armenian
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chant, whom I knew solely from the description given of him by my great-grandmother, but whose air and countenance appeared to me as rueful as his beard was white.

At sight of him my great-grandmother had almost fainted: "It is a dead man! it is a dead man!" exclaimed she. "No," said the pretended Armenian, seizing her roughly by the arm, "it is not a dead man; but you will be a dead woman, if you don't take care." "Whence come you, wretched man, after having kept me fifteen years in expectation? Was it kind thus to deceive a virtuous woman like me?"—"Hold your peace, you outrageous faint, or with one word I will make your tongue cleave to the roof of your mouth. I have no time to lose here: I am come for my son."—"Your son! When did you marry me, you deceiver, to have a child by me? Come and do me justice before the Cadi, and you shall have the child."—"Marry you! you old fool! you decrepid skeleton! living monument of the antiquity of the world! scandal of the creation! sprung from the mud of the deluge! give me my child:"—"You shall sooner have my life, you villain: I will cause you be crucified here, as the murderer of your pretended son and me." So saying, she held me locked in her arms. Fear rendered me incapable of motion: suddenly the eyes of the

Armenian were inflamed with rage, his beard was covered with foam; he gave my great-grandmother a blow, which overturned us both, without separating us.

My eyes were open for a moment to our disaster. My great-grandmother was transformed into an osier basket, long enough for me to be stretched out in it; her legs and arms formed the cords by which I was kept in it; and her string of beads represented the two handles. Our executioner gave the basket a blow with his foot, sufficient to have set a mountain a rolling. We went through the air, and did not leave this element till we were hurled into the fatal fountain.

My whole body was bruised by the dreadful blow I received in falling; but the use of my faculties was preserved, that I might see my poor great-grandmother all bloody, and hanging on a tree, to serve as food for the crows. I immediately fell into a swoon. I believe, my dear companions in misfortune, that an exact account of those sufferings which this monster caused me endure would only add to your own misery. After bringing me hither, he left me for, three weeks, in a situation betwixt life and death, and subject to the most excruciating tortures, from the fractures and bruises which he had occasioned in every part of my body. I remained in appearance without feeling ;

ing; I could neither speak, nor make the smallest significant gesture. He took advantage of this situation to endeavour to persuade me that he was my real father, and that he had only taken me away from people hurtful to my real interests, who had given me so bad an education, and instilled into my mind such false principles; in short, he wished to persuade me that it was become necessary to wound and bruise me, in order to give me a new shape. All these discourses he held in an unconnected manner, as if he had been talking to himself; and he failed not to intermingle with them mournful complaints, concerning the dreadful situation in which he saw me. Besides, he watched me day and night, dressed my wounds, and took care of me with the appearance of the greatest affection: but it was impossible for me to be deceived by him, for the misfortune of my poor great-grandmother had made me too well acquainted with the monster's character.

From the different histories which I have now heard, I am sensible that my education was very much neglected. In this respect, I am under some kind of obligation to him. A natural obstinacy of disposition, which had not been subdued, would never allow me to depart from those opinions which I had once

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embraced ; and I was in like manner the slave of my passions.

It is now easy for you to suppose in what manner I answered all the cavils and attentions of my pretended father, when he restored me to life, after having tired me by a series of ill-treatment, of which, though charitable in appearance, every step was more painful than another. In every case, it became impossible for him to overcome me : when he caressed me I treated him with sourness and contempt ; when he punished me, I became incapable of feeling, from having been exposed to too great suffering. He wished to cause me labour ; but I would do nothing : “ What need have I to learn calculations,” would I say ; “ I am the son of a king, and others will calculate for me.” He gave me a blow : “ Give me a more severe one ; treat me as you did my great-grandmother ; don’t you remember her ? was not you her pilgrim ?” He had undoubtedly taken his resolution with regard to me, for he answered without hesitation ; “ you do yourself justice ; you are not better than she was, and you shall be treated in the same manner.” Saying this, he gave me another blow, at which I fainted, and he took advantage of my situation to drag me into his abominable well.

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It is impossible for me, as well as for you, princes, to ascertain the time I continued there: but as I had no beard when I went there, and I awaked with a pretty long one, my sleep cannot have been very short. I find that it has, in no respect, affected my faculties. My memory recalls only the ideas of my infancy; but my understanding has ceased to consider them as a child would do.

Not a single fact has been related by you which has not excited in me some reflection; and I have learned more from you in the space of two hours, than I did in the six years which I may have spent in this place. I perceive wherein all our parents have erred; and after my example, you may explain their conduct, as I am going to do that of my great-grandmother. She was transformed into a basket of osier, I was placed within it, her arms and legs served as bands, and her string of beads constituted the handles of the basket. At the sight of this image, it is evident to me that my great-grandmother delivered me bound head and feet to Maugraby, and that the string of beads was the means thereof. The good woman muttered some words and expressions. It is not wholly in speaking; from what I have observed, there is nothing so dangerous as to make signs and pronounce words, without knowing what is said or done.

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As to the rest, princes, a common calamity has brought us together : but after what Heaven has done for us, we ought to be confident that it will deliver us from the hands of our tyrant, though he should instantly appear armed with all the-powers which are under his command, provided we all fix oppose, in the name of Mahomet, what he should wish to do. I hope that we would see him again much abashed ; but we would neither be revenged, nor restored to our friends, after which we ought all to aspire. The prince Habid-il-Rouman has told us that a hara, chained by the foot, persuaded him to fly to our assistance. We must hasten to give relief to this beneficent counsellor, from whom we may get some information, and who will undoubtedly join with us against our common enemy.

The advice of the prince of Damas was cheerfully followed by Habid-il-Rouman and the other princes. They went to Maugraby's apartment, entered the great aviary, and came round to the hara, who clapped its wings when it beheld them. They wished to free it from its chains ; " that is impossible for you," said the generous bird, now become patient under misfortune, " I can support my condition provided you will take me from this disagreeable prison. Carry me away on my stick, and
let

let us all go and place ourselves in a more convenient situation, where I may communicate to you my tale of woe, and thereby point out the sure means of taking advantage of our tyrant's absence, to remove the dangers with which we are threatened."

The six princes carried the hara with them, and returned to the hall of the fountains.— They there sat down opposite to the bird, who resumed its discourse, and thus began the recital of its adventures :

History of the Amours of Maugraby with Sister of the Planets †, daughter of the King of Egypt.

I am a woman, and I was born a princess. My father was the sovereign of the powerful kingdom of Egypt. He governed with wisdom and goodness, but was so devoted to the idol Baal, that he exhausted his treasure in erecting to him, within his own palace, a temple, the magnificence of which was altogether unrivalled upon earth. The colossal statue of this pretended divinity was of solid gold, adorned with precious stones of inestimable value; and two carbuncles set in diamonds constituted its eyes. The altar of Baal

† Sister of the planets : in Arabic, Auheta-il-Kaaukib.

was daily stained with the blood of new sacrifices.

I was the only surviving child of my father ; at the age of nine years, I at once lost my mother and my governess. The latter, who was born a Mahometan, and greatly attached, in her heart, to the religion of the Prophet, had endeavoured in private to acquaint me with its beauties, and make me relish its precepts. When she felt her end draw near, " My dear child," said she to me, " with great regret do I now leave you exposed to be drawn away to all the abominations of idolatry. Accept from me this book ; conceal it as carefully as I have done, and when memory recalls me to your thoughts read a chapter of it ; but take care that you are not observed." I received the Alcoran from her hands, and went to put it in a chest of which I alone had the key : but unhappily my curiosity in search of the truths contained in this book was very soon extinguished.

My governess was soon replaced by a Persian slave, who possessed every natural and acquired advantage, and whom my father had purchased a short time before ; she employed the most extraordinary attention and pains to gain my affection, and to promote my knowledge. She had made me at twelve years of age,

age, what is called a prodigy among persons of my own sex, in every kind of instruction of which at that period of life they are susceptible. Nothing could have been more fortunate for me if she had stopped there ; but she excited in me a curiosity for what is called geomancy, and used infinite address to inspire me with a decided liking for this dangerous science.

I was subject to distressing dreams, and complained of them to her, who proposed to deliver me from them without using any remedy. " You will dream," said she, " as agreeably as you have a mind, by employing the simplest means. You will compose a nosegay *; for example, you will assort different flowers which I shall mention to you, and of which I shall shew you the meaning. You will place them as I will teach you, in such a manner that one flower placed under another shall be so arranged as to continue there as if subjected to its power. In the evening you will carry your nosegay to the feet of the idol of Baal, by the door of your apartment which communicates with the temple. I will accompany you thither, and will provide incense for the divinity. I will teach you two words to pronounce aloud, which will serve you instead of a prayer;

* This simbolical manner of expressing one's thoughts by flowers is very much used in some parts of Asia.

they will be heard, and your request will be granted. You will return, bringing your nosegay along with you, to your apartment; you will put it under your pillow, and instead of disagreeable ideas, your dreams will be highly pleasant and delightful. You will be greatly astonished, princess, when in the morning I shall tell you every thing you shall have dreamt: but in this there is nothing wonderful, except the goodness and power of the god who shall have enabled you to see or hear whatever was written on the nosegay. When we have made the first trial, I will teach you the way of expressing your thoughts by the arrangement of flowers, as well as you could do by writing. They are charming characters to employ, and at the same time, they are a very agreeable amusement. In Persia, if we have a lover, we drop a nosegay from a window, and by its composition make him acquainted with the sentiments of our mind. The Persian slave, by communicating to me her secret, diffused the poison in my heart: I wished immediately to make a trial of the nosegay, and I met with all imaginable success. Next morning my governess came and found me in bed, greatly delighted with the pleasant night I had spent. She put her hand under my pillow, pulled out the nosegay I had placed there, appeared to study it, and having done what was necessary

to

to comprehend its meaning, thus explained to me my dream. " You were in one of the most delicious places in the environs of Masser, upon the borders of the great canal. You were seated on a green bank covered with flowers, and looked with pleasure at the boats as they passed and repassed upon the canal. Near you was a pear tree loaded with the finest fruit, the rich branches of which bended towards you : you plucked some of the fruit and found it excellent. Opposite to you was a large bee-hive : swarms of bees came from it and rose into the air, which they made resound with their humming : a dreadful combat at length arose among them, with which you were greatly diverted, and when it was finished you awoke."

It may easily be supposed with what pleasure I heard my dream and all its circumstances thus repeated. From this moment, I became, so to speak, the servant of my own slave, I eagerly devoured whatever she endeavoured to teach me, and under pretence of improving my skill in geomancy, I became, by her means, a most powerful magician ; and was even able to explain with ease all such books as we find in this place, and to perform every operation which is pointed out in them. But, in particular, I employed a part of the day in composing with great care the nosegay which was to procure me an agreeable night. Alas ! how

dear have I paid for my enjoyment ! I allowed myself to be drawn on from one error to another, placed entire confidence in my dangerous governess, and lent my heart as well as my ear to the stories which she related. I was infatuated with the idea of those male genies whose adventures she related : I even indulged the extravagant curiosity of so arranging the flowers in one of my nosegays as to bring one of them to me, and carried the fatal composition to the foot of the idol.

I cannot describe the deception produced by this dangerous imprudence : My senses were quite ravished with it. Among the objects which it presented to my view, that which wholly overcame me was, the sight of a being whom I would have taken for a man, had not his body appeared wholly illuminated. He fell at my feet, and presented me with a nosegay on which were expressed the most tender sentiments of love. I deranged the flowers which I had received, to try to give an answer ; but in a moment they combined of their own accord, so as even to improve upon the flattering and affecting things which had produced such an effect on my heart.

I awoke deeply enamoured of the fantastical object whom at the feet of Baal I desired to be sent to me ; and my thoughts were wholly occupied about him for some days. I was think-

ing of drawing his attention to me by a new arrangement of flowers, when, one night, having been obliged to go to bed without a nosegay, I was terrified by a dream, which in no respect resembled any of those I had procured for myself. My former governess appeared to me in a vision, she took all the books to which the Persian slave had directed my attention, and, before my eyes, threw them into a pit from which issued a devouring flame. She led me to my chest, and forced me to take from it the Alcoran. When I cast my eyes upon the book, I could not read the first line of it; and my ancient governess seemed to raise her eyes to heaven, and exclaimed: "O God! my daughter, you are ruined and undone! you have subjected yourself to the slavery of Baal."

The Persian slave entered and found me much agitated, and in a great perspiration: I communicated to her my vision; and she burst into laughter. "O my dear princess! said she, "this is a trick of Nakaronkir, one of the worst genies in the creation, one of the vilest slaves of this Mahomet, who, to convert the world to his religion, has ravaged the half of it with the sword. When, princess, we endeavour, by means of the profound sciences, and with the aid of mediating spirits, to elevate ourselves to the higher spheres, we are then exposed to the attacks of this demon

Mahomet and his Nakaronkir, who attempt to terrify us with dreams, and to turn us aside from the good path which they themselves have not followed. I am going to compose a nosegay and a perfume, which will place you beyond the reach of their temptations : and as you tell me you have an Alcoran, by burning it at the feet of the image of Baal, we will need no other aromatics."

I was completely blinded by my dangerous governess, and let her compose the nosegay, without studying in the least to comprehend its meaning. I delivered the Alcoran to her without even opening it ; and we went together to the temple. As soon as I entered it I was seized with a shivering, which I imputed to the coldness of the place. We placed our flowers at the foot of the altar, and my impious mistress caused me throw the Mahometan book of faith into the flames of a burning pan. " Curse Mahomet together with me," said she ; " curse his impious sect, and wish that it may vanish into smoke like the extravagant book wherein his wild fancies and notions are contained." While the book was burning, it diffused a very agreeable smell. " Observe," said the audacious Persian, " how grateful a perfume we offer up to Baal." When the vapour began to rise as high as the head of the idol the ground suddenly shook under our feet. " Let us pre-
fume

sume in the entire success of our sacrifice," said the woman, with a chearful air, by whom I allowed myself to be deceived; "when a god gives the nod of approbation, the universe is shaken. Let us go out, my dear princess, our victory is certain."

My blind submission to every opinion of this woman prevented me from seeing the forced interpretation which she put upon the events we had just witnessed. I afterwards recollected a circumstance of which I did not take notice at the time, namely, that, when I took up my nose-gay, it had lost its freshness. When I returned into my apartment, I quickly went to put it under my bed pillow, where it procured me, at night, the vision by which I was wholly to be led astray.

As soon as sleep had weighed down my eye-lids, I saw a tall man, seated on a kind of throne; his head was covered with a huge turban of white muslin; his one hand leaned on a quantity of books heaped up in a pile, and the other rested upon a collection of naked and bloody sabres; by his side there was a mule tied to a stake, and men dressed, every one differently from another, came to bow the knee, and worship before him. To each of them he delivered a book and a sabre, and dismissed them with a ferocious air, signifying to them, by his gestures, that he sent them to

kill.

kill and destroy. The word Alcoran was written on the back of the books. This scene appeared to me as if involved in a mist.

Suddenly there arose a bright light, which appeared to be produced by a luminous object descending from the east. I recognized it to be the genie who had formerly appeared to me in a dream. At the sight of him, the person who sat upon the throne appeared to be much troubled, and arose with great precipitation. His turban fell down, and discovered his head, which was entirely bald. He untied his mule, that he might mount her, and escape : owing to the confusion he was in, he sat down with his head turned towards the tail, and struck the lean flanks of his steed with his heels ; he did not, however, escape so fast, but that a black slave, who pursued him, spit in his face. The cries of mockery and derision, which I heard raised on all sides, awaked me from sleep, and continued to resound in my ears, even after I was completely awake.

Notwithstanding the surprise occasioned by this noise, I almost instantly fell asleep again, and was lulled by new visions, all fitted to please and flatter me. I recollect only one circumstance perfectly, namely, that my chimerical lover, after having presented me a nosegay, the smell of which was extremely agreeable to me, suddenly mounted a kind of triumphal

triumphal car, was carried up into the air, and disappeared. But he did not carry every thing along with him ; for in the morning, when I sought for the nosegay of the preceding evening, which had been so carefully placed under my pillow, it was not to be found, and that which I had seen in my dream appeared in its place. We have too important events to relate, to take up your time with a particular account of the stratagems employed by my seducer. He embraced, with infinite address, every means of leading my judgement astray, of throwing my mind into perturbation, and of taking possession of my soul, waiting till some event (which soon happened) should force me to devote to him both my person and liberty.

The King, my father, having no other child, wished to give me a husband capable of reigning over Egypt. He had in view, one of my cousins, a man of mature age, and highly esteemed by all the Egyptians on account of his valour, his application to business, and the propriety of his conduct ; and in marrying me to him, he intended to entrust to him the whole care of administration.

The character of my cousin, who was too grave, had procured him my esteem, but it had always prevented me from entertaining any other sentiments for him. His figure, though

though it displayed grandeur and dignity, and filled me with awe and respect, yet it could not gain my affection; and in the situation to which I was reduced by my dangerous visions, I would have refused my hand to the fairest prince upon earth. I learned, however, that my marriage with my cousin was resolved upon; and, bathed in tears, I went to throw myself into the arms of my governors.

The Persian readily gave me consolation. "It is impossible, princess," said she, "that you who are so learned, so highly favoured by spiritual beings, and so peculiarly protected by the god Baal, should be disposed of like an ordinary woman. I shall do my endeavour to be better acquainted with the celestial lover who is attached to you. I will penetrate into his views with regard to you, and perhaps I shall be able to inform you that the crown of Egypt is far below your notice. We will compose a nosegay together," continued she, "and carry it to the feet of the image of Baal: I will place it under my pillow, and it will attract your lover to me; I will perhaps learn from him many things concerning which the purity of his intentions, and the delicacy of his love, will not permit him to explain himself freely to you."

I went

I went blindly into this new snare, and next day my governess came to me, with her heart apparently so full of happiness that she could not contain it. She sat down at the foot of my bed: "O! listen! listen!" said she, "there will not be a woman upon earth so happy, powerful, and great as you. No, princess, though I presumed much upon your charms, your talents, and your virtues, I never could flatter myself that they would procure you the attachment of the most favoured being under heaven. Could we have believed, my dear pupil, that the great Maugraby, son of the celestial Yandar, who was granddaughter of Kokopilefob, the sovereign ruler of all the genies who govern the earth, would have conceived for you the liveliest and sincerest affection! When, by your nosegays and perfumes, you endeavoured to draw to you a spirit of celestial origin, this one, who partakes at once of the power of beings disengaged from matter, and of that which may be acquired by man, has solicited, at the feet of Baal, the happiness of having it in his power to appear to you. He burned with love for you, before you could be in the smallest degree acquainted with him; and if you give yourself entirely to him, he will, in return, be wholly your's.

"Your nuptials with your cousin are preparing,

ing, and they are to be celebrated on the altar which is at the feet of the statue of Baal. According to the custom of the country, you will be conducted to the high-priest by two of the princesses your aunts, and attended by young persons of your own sex, who have not yet submitted to the yoke of matrimony. You will come adorned with a crown of flowers, which I intend to compose. He who is designed to be your husband will come at the head of a retinue, composed of the most beautiful youths of the court. But before he shall have approached you, your lover will appear, and loosing a garland with which he will be bound, will present it to you : you will accept it, and give him your crown in return. The garland which will be delivered to you will express that Maugraby binds himself to you by indissoluble ties ; and the crown will give the same assurance on your part. Baal himself will confirm your union ; you will both disappear from the sight of the assembly, and soon after we will meet again in that delightful abode where you are expected."

Having heard the Persian slave talk of enchantments from evening to morning, and being already rendered familiar, by the little wonders which we had wrought together, with whatever was miraculous in my carrying away, I doubted neither the possibility nor even the
suc-

success, of what was proposed to me. While every preparation was making for celebrating my nuptials with splendour and solemnity, I was likewise making on my part, my little preparations, and I exerted my whole skill in assisting to compose that fatal symbolical crown, by which I abandoned myself without reserve to my cruel ravisher.

When the moment arrived when I was to appear at the feet of the idol of Baal, to take upon me my last vows, Maugraby suddenly appeared before me. We exchanged our flowers; and the garland which I received raised me from the earth more easily than the chaff is raised by the wind. I was transported in a chariot all sparkling with azure, gold, and rubies. My ravisher, more brilliant than the star of morning, was placed by my side; and six horses, which appeared to be of fire, and which were conducted by the Persian slave, equipped by the power of some charm, with large white wings, carried us with great rapidity to the foot of that mountain to which all whom we see here have been conducted. The chariot, luminous of itself, transported me to this palace, diffusing, in my subterraneous journey, a splendour which seemed to rival that of the day.

I was conducted to an apartment which, although I was accustomed to the splendour

of my father's palace, dazzled my eyes with its magnificence. As the doors and windows have remained built up since I was taken from it, I do not suppose you have seen it, though there was formerly a communication betwixt it and the aviary in which you found me.

A magnificent repast was prepared for me, and the husband I had chosen seated me upon a sofa of surprising richness, under a canopy so brilliant, that I was dazzled with beholding it. I perceived we were alone: "Only desire it," said the enchanter, "and you shall be served by invisible hands. Be not afraid of the solitude you are in; and above all, my dear *sister of the planets*, do not consider that as a solitude where I am, and where you are become the whole universe to me."

I will not here repeat, princes, all the discourses of this cunning and artful knave, with which your misfortunes have made you acquainted, and which he employed to continue the illusion into which he had brought me. But as he had at first seduced me with flowers, so he continued to sow them before me. As I was talking with him, I happened to say that I was fond of music; and immediately my ears were saluted with a delightful symphony, which appeared to come from a neighbouring apartment. The voices of men and women soon joined in it, and formed a concert superior to every

every thing I had till then heard. The person who procured for me this amusement appeared greatly transported to find that I took pleasure in it. From time to time, in order to vary it, I perceived that he put upon his finger a small wand which turned with great quickness, without being touched. Mine was in my robe, but I did not then think of contending with him in skill.

He entertained me with these amusements, till the moment when we were to ascend the nuptial bed. He gave me his hand, to conduct me thither ; I was undressed without almost feeling the invisible hand which touched me, and the curtain was drawn upon us.

You must not expect, princes, that I should speak to you of the transports of love, and expressions of affection which were shown me by a monster, in whom there is nothing real but his villany. I will pass on to the extraordinary dream (supposing it to be a dream), which I had as soon as sleep had shut my eyelids. I found myself transported into a palace of so bold and astonishing architecture, that imagination cannot form just conceptions of it. As soon as I advanced to enter it, a crowd of men, richly dressed, and in fine order, came to meet me, and to express, by the most significant attitudes, very profound respect to me and my husband. They then walked

before us; and we crossed very extensive apartments, where men and women, still more richly dressed, and exceedingly beautiful, were sitting. When they perceived us, they rose up, and bowed down till we had passed them.

I will omit describing the extraordinary magnificence which struck my eyes, till I arrived at the hall of the throne, whereon was seated a being in human form, but so resplendent, that the eye was hurt with looking at him. His crown, which was wholly of diamonds, diffused a splendour which outshone even that of his countenance, and appeared to enlighten the numerous court with which he was surrounded. I raised my eyes to the roof of the hall, and observed that it was composed of rainbows; the arches of which crossed one another, and spread around a most brilliant and dazzling light.

When we arrived at the foot of the throne, Maugraby thus addressed me: "This is not the image of Baal, it is Baal himself: bow the knee before him." Then kneeling himself, "Master of the world," said he, "thou sovereign power, who reignest over all spirits, here is the wife whom thou hast given me." "Maugraby," answered the pretended god Baal, "you are my Vizier upon earth, and the first of my subjects. I wish your spouse may be enabled to share the power which I
grant

grant you; but your union must be a subject of rejoicing to all my court. The ceremonial being fulfilled with regard to you, it only remains that we give way to joy at seeing you united to the object of your love."

At these words, this gracious sovereign clapped his hands, and rose up. Every one followed his example, and the men and women mingled together, left the hall where the throne was placed, and went without order to the ten halls which preceded it. They entered into discourse on all sides, and indulged in immoderate fits of laughter. My husband observed some astonishment in me, and said, "you do not here recognize the serious and grave court of the king your father. To reign upon earth, it is necessary to command respect; but our almighty sovereign, superior to every fear, has no need to wrap himself up in reserve, or to inspire it into others. The ties by which his subjects are attached to him are joy and liberty; but we are going to sit down to table."

At the same time, we went up to an immense table, which was immediately covered. The sovereign was seated under a canopy of state, at his own table; Maugraby and I were placed nearest to him, the one on the right hand, and the other on the left, at the

common table. I had never seen a repast so sumptuous and plentiful ; and it was continually renewed. Every body seemed to devour it with greediness. With respect to me, my curiosity was excited by the sight of unknown dishes ; but it appeared to me, that in every thing, the eye was more gratified than the taste. What I ate seemed to dissipate as soon it had passed my lips ; and the wine excited no more sensation, nor produced any more effect. I gave myself up to that intemperance wherein I saw others indulging, and my attention was diverted only by speeches which had no relation to one another, and by bursts of laughter of which I could not comprehend the cause.

In the mean time, the courses were so often renewed, that I could not reckon them. At last, they became wearied with speaking without saying any thing, and with laughing without a cause. I was very uneasy, and while I imitated the rest, except in the discourses and bursts of laughter, I was beginning to think the repast too long, when the sovereign arose, and clapped with his hands, and every one followed his example.

The hall in which the feast was held led to an immense gallery prepared for dancing. My attentive and polite husband conducted me thither, and there the laughers behaved like mad people. The women, as I thought, were
guilty

guilty of shocking outrages on decency; and, being offended at it, an expression of disapprobation escaped from me. "Decency," replied my husband, "is a law made to keep under inclinations which might become dangerous; here it would be an useless restraint.— You see none here but happy spouses like you and me; and none can take offence at our happiness. Here we enjoy ourselves without remorse, because we are free from all anxiety, for ourselves and for others; and the more happiness we behold, our own increases in proportion. Besides where there can be no vice modesty is a chimera. Let you mortals render yourselves unhappy by what you call decency and propriety; but let us enjoy ourselves, my dear *sister of the planets*. Come and dance with me, that you may display your graces."—"I feel myself so heavy," answered I, "that I can scarcely drag myself along; the air here must not be good, for I seem suffocated with it." "You endured much fatigue yesterday," replied he, "you made a long journey, and this may have thrown you into disorder; come let us return to bed."

He had no sooner said these words than I awaked in surprise, and found myself in bed. My husband, who appeared to be asleep, was by my side, and I remained without moving, but

but making many reflections on the strange nature of my supposed dream.

I should only occasion disgust by describing the cares and attentions employed at my awakening to complete my seduction, and the diversions prepared for my amusement. I will stop to mention only one circumstance, which enabled me to make an observation sufficient to have made me foresee my misfortune.

We all know, princes, that our tyrant has no face, and consequently no expression of features peculiar to himself. He has only that of the prevailing passion; so that when he is in anger, fury, rage, and revenge, he is more terrible and abominable than the passions themselves; when he does a criminal action guilt itself seems to breathe in him. With respect to his earthly body, it is long ago consumed by age; and his impure soul continually passes from one phantom of his own creation to another.

My supposed dream had, contrary to the intention of the person who had shewn me all these objects, produced on me a very disagreeable effect. Educated from my infancy in the prospect of one day becoming a queen, my views were, by the order of my father, directed to that high dignity; and principles were instilled into me suitable to my station.— I was shocked with the licentiousness of which
I had

I had been a witness. He who had been shewn to me as a god, appeared to me to possess nothing but the external part of his high station. As soon, therefore, as I found myself alone in my bed, I put my hand under my pillow to search for the extraordinary nosegay, which had procured me so extravagant a vision. Not finding it, I imputed the vision which had harassed me to the disorder of my imagination; and as I had heard it observed that one never dreams of any thing about which their attention is not too much occupied, I intended not to indulge such disordered fancies, nor to reveal my dream to any body.

My enchanter came in the morning, and asked me, in the most affectionate tone of voice, how I passed the night. "Very ill," said I; "I have been tormented with disagreeable dreams." At this expression his countenance seemed discomposed with anger; but it was only momentary, for he immediately resumed his serenity. "It is," said he, almost instantly, "the effect of the fatigue you underwent yesterday. Do you remember what displeased you in your dreams?" So saying, he covered his eyes with his hand, but his looks continued fixed upon mine. I answered as naturally as I could, that every thing had appeared to me in such confusion that I could recollect nothing, except that I thought I had eaten and drunk a
great

great deal. "In my infancy," said I, "I was much subject to dreaming, and it was accompanied with a weakness of the stomach. Luckily I feel none of that at present."

"Repose," answered my disguised tyrant, "a walk, and good nourishment will soon enable you to recover from this disorder. I shall send you your governess, who is still here. I am going to collect the presents which I intend to bestow upon her as a reward for the inestimable happiness which she has procured for me; while I am doing so you may enjoy her conversation; but I inform you, before hand, that I mean to send her away. We are under obligations to her; but she is a magician, and every power in this place is suspected by me, except your's and my own; and we likewise must always act in concert."

At this discourse I only cast down my eyes, without signifying that I would be sorry to be deprived of my confidant's company. I still was passionately in love with my seducer, and my will continued to be enslaved to his. The Persian slave soon came and sat down upon my bed: "You must rise, queen," said she, "and prevent indisposition, by breathing the good air of this place."—"But are you going to leave me?" said I. "Yes," replied she, "prudence requires our separation; but I hope it will not be for ever. My heart would be

over-

overwhelmed with grief if I did not flatter myself with the expectation of our having frequent opportunities of meeting one another again. Besides every thing here is subject to your authority, and you will have no occasion to regret the loss of my presence. But," continued she, "what have I been told? Your sleep has been disagreeable? You know I am very skillful in the explanation of dreams; endeavour to recall yours to your memory."

I was on the point of revealing it to her, when it occurred to me, that having refused to entrust it to Maugraby, to whom I thought it was due, I ought not to entrust it to any one else. "I recollect none of it," said I; "it passed away, and was dispersed like the morning cloud, but I cannot be sorry for having forgotten things which appeared to me so false and disagreeable." An emotion of surprise which I have since been well able to explain, escaped from the Persian. What they thought would have completed my seduction and dragged me into total corruption, had failed to produce its effect. My heart and my head had been seduced, and my senses had been thrown into disorder: but the poison had not penetrated to my soul, and I had been better preserved than I deserved to have been.

It was necessary for me, however, to get out of bed; twenty genteel undresses were presented

ed to me, and I chose that one which pleased me most. "O how beautiful you are!" said the Persian; "No one could guess that you had passed a disagreeable night. But order horses and a carriage that you may go to take an airing, and consider that where you are there are a thousand arms eager to serve you, and that the very walls have ears."

I gave orders, and instantly a voice, infinitely soft, pronounced after me, very distinctly, "a carriage and horses for our Queen." What I asked for was in a moment at the gate of my palace. Seeing no person to drive the carriage, I asked who was to conduct us. "The reins," said the Persian, "float upon the necks of the horses ready to direct them towards the place whither you wish to be carried." "I wish to take the air," said I mechanically: "and immediately the reins appeared to be lifted up, and the chariot flew across the country, which appeared highly delightful. I fell in with some large buildings, and enquired what was the use of them." "You behold," said the Persian, "the place where your elephants are kept. Here is the place for the camels; there are the stables, and at some distance the stalls for oxen." "But," answered I, "if there are no human creatures here, what purpose do all these animals serve?" "There are as many men here," said she, "as any other animals; but they do
not

not appear under their proper form. It is only restored to them when it is necessary, and they remain the rest of the time one under the form of one animal, and another under that of another." "What barbarity!" replied I: "Hold, queen," answered the Persian eagerly; "you are raised to the rank of a genie, and learn to view man with a different eye from what you have done. Don't you think that three-fourths of them are very happy in their transformation to be guided by an unerring instinct which secures them from all the misfortunes into which they might fall through their false reasonings. In their present situation, nothing is wanting to them, and freed from the recollection of the past, the torments of the present, and the fears of the future, they enjoy life without being troubled by reflection. There is no form of existence worthy of being desired, except that of a genie, or a grovelling beast: intermediate beings are in an afflicting situation, they are real objects of compassion to enlightened beings, and are too apt to become the sport of the wicked."

My mind was lost in enquiring into the truth or falsehood of such reasoning, when my seducer, beautiful as the day which shone upon him, appeared on a stately horse, which he managed with inexpressible gracefulness. He soon joined the chariot in which we were seated,

and having alighted from his steed, darted into it like an arrow. My foolish passion was not yet dissipated ; he endeavoured to increase it by his engaging manners, his flattering discourse, his empassioned and affectionate looks : I forgot all my observations and my dream, and yielded to the enchantment by which I was carried away.

• We returned to the palace ; though I had spent a part of the night in eating, I felt extremely hungry, and being plentifully served, and with inexpressible delicacy, I indulged in the pleasure of eating and drinking, as I had done at the repast of the night which I considered as an illusion. My reason was stupified, and there remained to me nothing but my foolish and unfortunate passion. But the remainder of that day and the succeeding night were to behold the sun of my days set in darkness ; and I was to expiate, by many tears, the fault I had committed, and repay with sorrow the fleeting moments of enjoyment which it had procured to me.

I learned next day that the Persian had departed : my jailer, whom I still considered as my lover, informed me of it ; he at the same time told me that he was obliged to leave me for two days, and gave me an idea of all the amusements I could procure for my diversion. They were varied without end ; I was mistress
of

of the house; my voice could animate every thing, and, in case of necessity, could give speech to a statue. "You must assist me in my labour," said he; "here are books which will afford you the means of doing so. Instructed as you already are, the slightest application will be sufficient to accelerate your progress, and perfect your knowledge. But, in my absence, remember that we have an interest in each other, and that without me, you ought to do nothing, as it is certain that you can do every thing here in my name."

We still spent a part of the day together, and in the evening, before sun-set, he disappeared. I felt the earth shake, and I heard the noise of subterraneous thunder, as when the mountain opened to give us a passage through its bowels. When I found myself alone, I had not courage to animate any thing in the solitude which surrounded me. On the contrary, I found it very suitable to the situation of my mind, at that time; and I gave myself up wholly to those reflections which I had, till then, kept at a distance. That prudence which had forced the Persian slave to separate from me, appeared very surprising.—Wherein could a magician be dangerous, who would have served me for a companion, and given me consolation and advice, in an abode where every thing was magnificent,

and the master of which appeared so powerful?

I began to reflect on the conversation held by this woman, which was calculated to lead me to despise the human kind, of which she had formerly endeavoured to give me a more exalted idea. I went over, in my mind, the different pictures which had been shewn to me in my dream, and among these, that of Baal, who had acknowledged my husband, Maugraby, for his Vizier. Nothing in it accorded with the idea which I had formed of this divinity. I recollected the discourses I had heard, the indecencies of which had been witness, and the part which my husband had taken to excuse them. "Luckily," said I to myself, "it was all false; for if I had eat so much, I could not have had so keen an appetite when I awoke."

Taking the dream all together, however, I found the speeches and circumstances so well connected, that they suddenly assumed the appearance of reality, which greatly distressed me. Fatigued with the struggle of my own ideas, I soon went to bed, and endeavoured to calm my uneasiness about my real situation, by abandoning myself to sleep. In spite of myself I could not prevent the unlucky look which escaped from Maugraby when I appeared dissatisfied with my dream, from recurring

curring to my mind. "Heavens!" said I to myself, "light and darkness are not more opposite to one another than the different looks of this being. The one inflames me with love; the other chills me like the hand of death." I at length fell asleep.

The images which first presented themselves to me, proceeded from the disorder of my mind. Maugraby appeared before me, shining like the sun, and inflamed with love for me. I yielded to his passionate caresses; he bit my cheek; I felt a dreadful pain, and meant to complain of the hurt he had done me; but before me I saw nothing but a frightful spectre whose looks filled me with terror; he was transformed into a tyger ready to devour me. In a moment after a horrible serpent wounded me in a thousand places, wrapping me in the folds of its venomous body. My horror was inexpressible, my blood froze in my veins, and my ancient governess appeared. "Ah! unhappy princess!" said she, "you are ruined! you have burnt the Alcoran, to deliver it to your cruelest enemy. Recollect, if you can, the first line of it, *There is only one God, and Mahomet is his prophet.* Having pronounced these words she disappeared. I repeated them after her, and was delivered from my terrible vision. At the same time I awoke, and felt my whole body covered with a cold

sweat. It is impossible to conceive the terror with which I was seized. My first step was to call some one to my assistance ; but upon reflecting, it occurred to me that I could only be surrounded with enemies. I again pronounced the words which my ancient governess had recalled to my mind, and luckily, after repeating them several times I fell asleep.

I arose as soon as it was day, and taking the first dress I laid my hands upon, endeavoured alone, and without assistance, to make for the country ; having no companion or resource but my magical rod, of which I intended to make use. "Maugraby," said I, "has forbidden me to work without him, but the prohibitions of an enemy deserve equal regard with his counsels. When I have reason to fear every thing, I may be allowed to employ every means to extricate myself from the danger into which I have plunged myself by my imprudence." My power had subjected to me a spirit of the earth, who appeared to possess so little understanding, that I employed him in nothing but gathering flowers for me. "I will only ask him," said I, "to carry me instantly from this place : this is but a small effort for a genie ; and he will do it for me, for he did not appear mischievous, but, on the contrary, very obliging. When I had taken
this

this resolution I walked very quick, and made for the most solitary place I could find. When I thought I had gained it, before taking my rod, I raised my voice, and said, "if there are any eyes or ears around me, let them know that there is *only one God, and that Mahomet is his prophet*. I heard a hollow noise around me; it was accompanied with groans; I saw my work beginning to operate, and I formed every expectation from what I was about to do.

I formed around me, with my wand, a large circle, and I traced the words which I had so boldly pronounced. I retired to the centre, and made another circle in the middle, in which I placed myself, and turning in my hands the rod to which I had subjected him, called three times upon Kathety. Seeing myself disobeyed, I struck the ground through impatience. I renewed my orders, without success; and at length, almost in rage, I conjured the rebel spirit by the name of Mahomet. A cloud was formed over my head, which suddenly descended, and burst with a noise resembling a peal of thunder. It let fall into the circle which I had made a collection of heavy vapours, from which issued the usual figure of Kathety; but he was so terrified, that his looks were wild, and his hair stood on end. "Disobedient spirit," said I, "what has made

made you deaf to the sound of my voice?"—"Mistress," answered the trembling being before me, "I do not even now obey of my own accord; I have been brought hither by a superior power. How could I have burst the barriers which prevent every spirit not subject to the obedience of Maugraby from entering this abode. How should I have exposed myself, having left the captivity in which I was kept by his mother, to fall again under the yoke of the severest and most hateful bondage. With him there is nothing else: to his slavery, O imprudent and unfortunate princess! you have subjected yourself."

Astonished to hear Kathety, whom I did not think capable of combining two ideas, talk in this manner, I said to him, "wretched spirit! when the Persian slave advised me to make these nosegays, which have ruined me, why did you not warn me of the danger to which I exposed myself?" "I would have run the danger of being delivered by her to Maugraby. Know you not that she is his slave? She, like you, was the daughter of a king and queen, but has long since become the sport of the same caprices to which you have exposed yourself. I was under the necessity of acting the part of an idiot, to avoid her curiosity." "Well," replied I, "since you are not what you counterfeited, take me instantly from hence, by the same road

road by which you came." "The slaves of Mahomet," replied the genie, "envelopped me with a cloud, and threw me where you now behold me. By my nature I can go out alone, but I cannot carry away a straw belonging to Maugraby. Princess," added he, "my subjection and services are henceforth of no advantage to you: but the information which I can give you will be of the greatest utility. I saw the foundations laid of the place where you now are. I was at that time the slave of the genie Yandar, mother of Maugraby. If it is impossible for me to deliver you from those dangers to which you are exposed, I can at least point them out, and persuade you to support them with so much the more courage, that you seem not to be abandoned by Mahomet, as so many others have been. Restore to me my liberty, and I promise you I will not make a bad use of it; I am wearied with exposing myself, by doing hurt, to receive much more than I occasion. Time was allowed me for reflection, in the cruel prison wherein I was confined, and from which I had scarcely escaped, when you chanced to cast an eye upon my sign, and perform a charm, in order to bring me into subjection. Generous and unfortunate princess, call me not Kathety, but Kardash, which is my real name. Strike my forehead with your wand and say, *Kardash! I restore to you your*

liberty, and deliver you into the hands of those by whom you were brought hither. And from that moment, delivered from all my fears, I will relate to you every thing which can tend to give you information.

Being a great enemy to magic, the knowledge and study of which had occasioned my misfortune, I hesitated not concerning the request of the genie, but stretched out my arm, and struck Kardash on the head with my wand, pronouncing the words which had been suggested to me. "I will now," said the genie, "undertake to shew my gratitude. I will first congratulate you, princess, on your having been accidentally led to call me hither on a Friday, a day on which, though we know not the reason thereof, Maugraby and his people have no power. He cannot return to his retreat, since he has gone out of it, as usual, by a violence done to nature: thus I will have time to speak to you concerning him, and you will have leisure to reflect. I will begin with the history of his birth.

History of the Birth of Maugraby.

There lived in the city of Harenäi, in Africa, a young orphan who possessed a genteel
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fortune. He had a very fine figure, and especially he was free from that swarthy complexion, which is peculiar to the Africans. He was fond of reading and a sedentary manner of life, and till then had never shewn any inclination for women. His amusement consisted in the improvement of his paternal estate, and in particular of a considerable plantation of olives which surrounded a small and beautiful mansion, at the distance of half a day's journey from Harenai. Twice in the week, Halil-Maugraby mounted his camel in the morning, carrying with him provisions for the day. He spent his time in giving orders concerning the cultivation of his trees, or in gathering his fruits. When oppressed by the heat of the day, he went into an arbour covered with a vine, which was watered by a plentiful fountain, collected into a large and deep basin.

One day, while he was asleep in this arbour, a woman of extraordinary beauty appeared to him in a dream, and he was the more struck with her charms, that it is rare to find such beauties among the African women. This ravishing creature leaned forward to embrace him, which produced so lively and quick an impression upon the soul and senses of the sleeper, that he arose to meet the caresses offered him by the beautiful woman. He awoke,

woke, thinking that he clasped her in his arms, but he pressed only the empty air; he thought, however, that he perceived a small light flame which arose and instantly disappeared. From that moment Hal-il-Maugraby, being deeply in love, could not turn away his thoughts from that charming image which had taken possession of his heart. "You exist, O divine creature!" exclaimed he; "you are not a deceitful illusion. Your beautiful arms were stretched towards me, your eyes seemed filled with love, you have inspired me with a passion which will cost me my life, if you condescend not again to appear before me.

Hal-il-Maugraby's mule was feeding at its ease in the meadow, but eating and drinking were far from its master's thoughts. His eyes were steadfastly fixed upon the place where he had seen the light appear, and he ceased not to speak to the enchanting phantom, of whom he was enamoured, except to give vent to his sighs and tears. Three days elapsed without his enjoying any sleep, or taking any nourishment. Being at length reduced by weakness to a state of drowsiness and torpor, he heard a soft and sonorous voice thus address him: "Yandar, Queen of the genies cannot appear to a worshipper of the false Prophet, Mahomet. Curse and burn that Alcoran, which you study; worship the great Kokopile-
fob,

fob, my grandfather, who, next to God, is the most powerful of beings ; and if you swear to be faithful to me unto death I will become your wife."

Hal-il-Maugraby, scarcely awake, exclaimed ; " Yes, dear creature with whom I am enchanted, I will do every thing you order. I henceforth curse the impostor Mahomet, and all his works." " Well, my dear Hal-il-Maugraby," replied the strange voice, in a tone fitted to reach the heart, " return to Harenaï, erect an altar at your house : next Friday sacrifice thereon an heifer to the great Kokopilefob, throw the Alcoran into the hottest fire which can be lighted up, promise to be faithful to the affectionate Yandar, and she shall be your's as soon as the ashes of the cursed Alcoran shall be scattered towards the four winds of heaven.

The African had sufficient strength to leave the bed to which he had been confined by weakness ; he greedily devoured a fragment of the provisions which he had brought, returned in haste to Harenaï, erected an altar in the most secret place of his house, and there performed the sacrifice which he had been ordered to offer. Scarcely had he parted with the last handful of the ashes which he was to scatter, when he found himself transported into a magnificent palace, where he became the hus-

band of Yandar. The application which he had formerly given to study and agriculture was diverted to another object : under the direction of Yandar, he soon became one of the most dangerous magicians upon earth. Never had we more severe masters than his wife and he ; never had Kokopilefob more devoted servants. This I knew by fatal experience ; I was born wicked, but they punished me for not being wicked enough. They, princess, were the founders of the dreadful Dom Daniel in Africa, where that school of magic is established which tyrannizes over unfortunate spirits, of my species, with a rod of iron, and which distresses the world.—By them Africa has been filled with frightful monsters.

But the cares of the cruel Yandar and her husband would not have completed the dangerous establishments they had formed, the principal roots of which are under the sea, unless they had had, for a successor, that Maugraby whom you have chosen for a husband. He joins malice to falsehood, and all the dreadful qualities which he received at his birth ; his father and mother left him, as an inheritance, those which they possessed ; and they took care that these gifts should be invariably preserved to him. I will speak of him by and by. I was so unfortunate as to have an opportunity of knowing their secrets, especially after the
death

death of Hal-il-Maugraby; and I can only avenge myself on them by revealing them to you, in the hopes that, protected as you are, you will, sometime or other, be able to overthrow their edifice of wickedness.

Whatever efforts Yandar made to preserve the life of a spouse so worthy of her, she could not prolong his days beyond the period marked out by the fates. She had made him master of the half of Africa: she caused funeral obsequies, worthy of a great King, to be performed at Harenaï, his capital; and she reserved his ashes to be mingled with those of her own body which she was soon to restore to its elements, and which she had only assumed out of love to him. In the mean time she made us other genies construct the tomb wherein the urn containing their mingled ashes was to be placed. I was, unfortunately, one of the directors of the work; and before two-thirds of it were finished, a slight error which I committed drew upon me the wrath of this detestable sovereign. I will not relate the cause of her dissatisfaction, but this was the punishment which she inflicted on me. She endeavoured to make the urn which was to contain the mixture of these ashes of a composition that could not be broken. She forced me to enter into one of these urns, shut me in, and having sealed it in the name of Kokopilefob,

hurled me into the Persian Gulph, where I would have remained for ages in a situation of unspeakable torment, if some fishers of pearls had not accidentally come to search for them in a place where, on account of the depth, it was not to be supposed they could be found. They took me up, broke the urn in which I was contained, and, contrary to all my expectations, I again beheld the chearful light of day.

I confess my first care was to discover what had become of my cruel enemy and her son. I learned, from other spirits, who had assisted in finishing her works, all the steps and precautions she had taken to complete the enchantment which secures to Maugraby that supreme power which, to your misfortune and that of many others, he now exercises. I was also informed that he had finished the magical establishment in which we now are; and that, being already master of all Africa, the kings of which were only his lieutenants, he intended to assemble here forces of all kinds, to get possession, if possible, of the whole earth. I was made acquainted, in short, with the principal enchantments contained in this place, and I obtained a complete idea of his plan and of the means of executing it.

As far as he can, he prevails upon the kings of the earth to grant him their first born, in order to procure to himself the most powerful
instru-

instruments. But that he may have subjects of every kind, he perpetually watches all those who appear discontented. If, for example, a father who is unhappy in his children has happened to curse them, he seizes them as his prey; or if, on the contrary, the curse has proceeded from the child displeased with his father, the child still becomes his prey. When a husband curses his wife, then Maugraby takes great care not to interfere betwixt them, but waits till the husband, pushed to the utmost extremity, is forced to curse himself also. I could mention innumerable instances of his villainy. A caravan set out to penetrate into the high lands of Egypt, across burning sands, and Maugraby mounted on the Shirok-wind to bring them sooner to their destination, and to destroy them. When this unfortunate party were reduced to the last extremity, he appeared as a benefactor; but so interested was he, that, in order to receive any relief, and be delivered from the desert, they must give themselves to him, to Zatanai, and to his master the great Kokopilefob. But the caravan never went farther than his house; for, when it was there, instead of two or three hundred beasts of burden, the number amounted to four hundred; for he had transformed the guides and merchants into animals.

When he has carried off a son or daughter from a prince, if he can make them as perverse

as himself, he reduces them to the condition of slaves. His Ilage Cadahé, his Megine, and the Persian slave whom you had with you, and I could mention others, are children of kings. Those whom he cannot wholly corrupt he throws into a well, of which, with other things, I will tell you the enchantment. As to the rest, though born beautiful, his body is become as frightful as his soul, and he has a worse decrepitude than that of his years, which now exceed an age and an half. His human body is only a chimera; but he assumes every form with the greatest facility, and he can be detected only by his looks. This, princess, is the picture of that abominable monster into whose hands you have fallen, and from whom you may expect the most dreadful treatment. But I trust in your good fortune, and your courage, and recommend it to your care to avenge us all.

Kardash stopped for a moment; he then taught me, with the utmost exactness the secret of destroying all the monster's enchantments, if I was fortunate enough to be seconded. He urged me to send him away, but I wished him to explain better than he had done, why, when he was so well informed, he had shewn himself to me so shallow, and had not appeared under his own name. "Princess," replied he, "I was seized with terror at seeing
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ing myself conjured by a pupil of Neakia, formerly princess of Aderbigian, now become the slave of Maugraby. If she had discovered me, and informed her master that I had accidentally been taken from prison, he would instantly have pursued me, to shut me up in one still more severe; for he would have been afraid lest I should reveal, as I now do, his mother's secrets and his own.

In perusing your books, you accidentally fixed your attention upon my mark; you traced it in a circle, and conjured the spirit attached to that mark to appear before you. I was forced to obey; but, that I might escape from the danger with which I was threatened, I assumed the name and behaviour of one of the weakest among us, namely, Kathety, who creeps upon the ground, and is employed in fabricating dreams for those who cannot be supplied with them from their own memory and imagination. I counterfeited his stupidity so well, that Neakia, to whom you gave this account of me, was deceived by it. You was at that time employed in making nosegays, and your governess found me very fit for collecting the materials which she was to cause you employ, provided I put nothing of my own into the compositions she designed that you should make. This wretched creature did you much harm; recollect the crown which you gave to Maugraby, and

and the garland with which he bound you ; he has taken them from you very quickly ; they are the symbols of that knot which connects you to him : you will certainly see them both again, observe what is done with them."

" But Kardash," said I, " can you not inform me of the means of delivering myself from the enchantments with which I am threatened ?"

" No, princefs ; for it is impossible to foresee what our cruel enemy is to do. With respect to the enchantments which are performed here, and those of his mother and himself, near the city of Harenaï, I am going to discover the whole of them to you, and likewise the means of destroying them. Cause me repeat whatever may appear difficult to be remembered, rather than run the danger of losing one word : they are all of importance."

He then related to me all the mysteries contained in this place, and those of the grand enchantment near Harenaï. I shuddered with horror at every discovery of those works worthy of the prime vizier of the prince of darkness. At last I had courage to put a question to him, and to mention my dream, wherein I had seen and heard so wonderful things. " You did not dream," said Kardash ; " he had transported you under the sea into those caverns which correspond to the Dom Daniel at Tunis. The being you saw was Asmodius, one of the powers

powers of Kokopilefob, and you were in an assembly of magicians, such as is held when the moon is in her wane. He tried to initiate you into his infamous practices, and to give you a liking for them."

Kardash had been speaking for a considerable time; I listened to him standing, and my legs began to fail under me. "You grow weak, princess, but resume your courage. You may be sure we have at a distance a hundred thousand witnesses of our conversation; but they can hear nothing of what I tell you, for the circle with which we are surrounded prevents our words from reaching their ears. But you will be betrayed by the slaves and accomplices which Maugraby has in this place, and I would be ruined if it was not in your power to save me. Repay the service I have now done to you, by pronouncing aloud the following invocation and command: *Spirits, slaves of the great Mahomet! who have forced Kardash to come hither, conduct him to the feet of the powers of the great Solomon.* When I shall have left this place, you will break your circle, and if you wish to do still better, your wand, since it would most certainly be torn from you."

I did, without hesitation, what Kardash desired me, and beheld him carried away by the same cloud from which he had so quickly de-

descended. I effaced my work, broke my wand, and returned to my apartment, repeating, in order to encourage me, the first line of the Alcoran, which my ancient governess had recalled to my mind.

Perhaps my imagination was disordered, but as I went to lay myself on my bed, I thought I heard a noise about my ears, which resembled an outrageous murmuring. I went into my apartment, and, dressed as I was, without imploring any assistance, I threw myself on my bed. There my only resource was to raise my heart, full of bitterness and sorrow, to God and his Prophet. But the insupportable idea of my infidelity was a heavy weight, which dragged me down. I could not raise my eyes, or stretch my hands towards Heaven. I remained without motion. I was soon involved in the darkness of the night, which never appeared to me so horrible; the silence which prevailed around me, seemed to abandon me to fear, regret, and remorse; great have been my sufferings since that time, from the barbarities exercised upon me; but never have they equalled the torments of that cruel night. The day at length appeared, and produced some change in my situation. My soul was somewhat revived by the sight of the objects which I beheld around me; but considering with horror this assemblage of riches, which had
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contributed to the seduction of so many others, it came into my mind to strike all that I had seen with my wand, to make my chamber a sepulchral cave, inaccessible to the light, and my bed a tomb, and, by thus anticipating, to mock the vengeance of my tyrant.

I sat up in order to follow out my idea, but I then recollected that I had broken my wand. I was recovered from this agitation of mind, by reflecting that Kardash had intrusted me with secrets which might one day contribute to the vengeance of Heaven and earth by facilitating the destruction of the monster. "Let me brave," said I, "all the severities which my barbarous enemy can exercise against me; let me reserve myself, if it is necessary, for being one day the instrument of his ruin; let me carefully recollect what has been told me; and let me engrave it on my memory never to be forgotten.

I immediately began to repeat, without interruption, the instructions of the genie, and gave so unwearied application that the words of the conjurations which I had learned followed one another in the closest chain. The day was drawing to a close, and I was still employed in this labour, when the shaking of the earth announced the return of Maugraby. I thought he would come to me as quick as lightning, but I was deceived; he was undoubtedly

doubtedly detained by the relations given him by his spies. He at length appeared; and never was there a more striking and frightful contrast than betwixt the splendour of his figure and the disorder into which he was thrown by the horrible passion by which he was swayed. "Faithless woman!" said he, "you are in league with my enemies. You make circles in order to bring to my abode the impure spirits of Mahomet, and you shall receive the punishment due to your crimes." At the same time he put on my neck the crown of flowers which I had given him on the fatal day of our nuptials; and he fixed to my leg that garland with which he had bound me. I could make no opposition. He then inflicted innumerable blows on me; and I was changed into a bird as you behold me. This necklace of green, yellow, and red feathers, which you observe about my neck, is my crown of flowers, and the garland was transformed into the chain, which fixes me by the foot to this place. My tyrant then dragged me by the chain to his apartment, with which you are well acquainted, struck the statue which is there upon the face, caused the door of the aviary be opened, and fixed me upon the stick on which I now am.

From the information I received, I know that I cannot regain my liberty, nor recover
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the human figure, but by his death: such is the fatal consequence of the fault I committed in voluntarily giving up my person to his disposal. Being still enamoured of me, as I am going to inform you, he has not thought proper to deprive me of reason, as he has done all the other beings among whom I was. He hoped that my dreadful and wearisome situation would lead me to ask his forgiveness, and live with him as his wife, if not during the day, at least during the night. It became possible, therefore, for the prince of Syria to restore to me the faculty of speech.

When Maugraby had left me alone among the other birds, I wished to praise God and Mahomet for having delivered me from the tyrant's presence: but I only uttered the natural cry of the bird into which I was transformed, and pronounced distinctly the word *barra*, which was immediately repeated by all the birds in the aviary. Notwithstanding what had been said by Kardash, concerning that state of stupidity to which all the human beings in this place were since their transformation reduced I thought them endowed, as I was, with intelligence. But I have since found, that they only retained the useless faculty of repeating the word which they had heard last or most frequently pronounced. Perched on my stick, I began to reflect on my situation. Except my
K k chain,

chain, I thought it much the same with that of the poor animals around me, and found it less insupportable than that into which fear had plunged me. At any rate, how preferable did it appear to the horror of seeing myself exposed to the caresses of my cruel and impious ravisher! But alas: I was greatly deceived in thinking that I was delivered from them.

Two days elapsed without his offending my eyes with his hateful presence. At the end of the third day he entered the aviary, endeavouring as much as he could to fashion himself into that figure, and maintain that carriage by which I had been first seduced. "*Sister of the planets,*" said he, "you are very guilty respecting me, and you are faithless to Baal; but my heart is touched with the severity of the punishments which I am obliged to inflict upon you. I will restore to you your human figure; come and share my bed, conduct yourself as my submissive wife, and when you become truly sensible of your faults, and promise to renounce every thing which your wicked governess has taught you, I will try to soothe the God you have offended." As he pronounced these words, he threw some grains of incense upon a chaffing-dish, and loosed the end of the chain which kept me upon the stick
where-

whereon I was perched. I found myself naked, and on my feet, opposite to him. "Cruel Maugraby !" said I, "speak not to me either of yourself or of your passion, or of your Baal who has delivered me to you ; restore me to my father, and enable me to forget you."—The coldness and phlegm of this answer made my tyrant furious. "Come along," said he, "follow me, thou art more cruel than I;" and he dragged me by the chain which remained at my feet. I wished to make resistance, but he strangled me with another chain which was about my neck, occasioned the most dreadful pain, and carried me to his bed.

He having approached to caress me, I intended to spit in his face, but my powers were suspended. None of my faculties were free but the sight, the smell, and the hearing ; and all the three were offended. I beheld the most frightful monster which could be created by a delirious imagination. I was infected, and my ear was distressed with a torrent of abuse and blasphemy. In this situation was I obliged to suffer the horrible caresses of the barbarian, to whom I was completely subjected by my weakness and inability. The horrible scene which has now been described was repeated every day during the space of five years, with circumstances of still greater cruelty. I enjoyed no repose except when he was forced

to be absent in the prosecution of his odious schemes, or when he went under the sea to plunge into the filth of his Asmodius.

When the shaking and noise of the earth announced the return of my tyrant, had my beak been a sword I would have plunged it into my heart; but I now acknowledge the kindness of providence, which took away from me every means of self-destruction, that I might put invincible arms into the hands of the protector it has sent me, in the prince Habad-il-Rouman, the favourite of Mahomet. "Young man, marked out by Heaven to be the avenger of mankind," added the Egyptian prince, addressing the prince of Syria, "you must set out immediately to make yourself master of the repository of the ashes of Hal-il-Maugraby and Yandar, which are concealed under the plain at the entrance of the city Harenai, towards the east. The following are the means of getting thither with the necessary speed:

In the orchard, with which you are acquainted, there is a bird called *Fessefzé*; Solomon, anciently, sent it into the forests of Lebanon to procure for him the wood of which he wished to make his rod of authority. It has since continued to be agreeable to this prophet, who has thought proper to attach a natural virtue to its heart, its flesh, and its feathers.

thers. The bird is lazy, and like the ostrich, has no means of defence; the five princes will accompany you, and you will surround it; it will throw itself into your arms, upon your pronouncing, all six at once, these words, *allow yourself to be taken in the name of Solomon, for the service of the great Prophet.* Make no scruple to kill him, for being brought here by an enchantment, life is insupportable to him; but preserve his feathers, burn a part of his heart and body, and carefully keep the ashes thereof. Those of the heart thrown upon a perfume of amber, will open a passage to you under the mountain, by which alone you can get out from this place; you will keep a portion of these ashes till you return, and you will carefully preserve those of the body.

When the mountain shall have opened to afford a passage to you, you will each of you take one feather from the tail, two from the wings, and two from the head of the bird, and present them all at once upon the smoke of the perfume. The prince Habed-il-Rouman shall then pronounce alone, *Feathers, messengers of Solomon, conduct to their work the labourers of the prophets of God.* You will let yourselves go on; and you will be conducted at the entrance of the city Harenai into an alley of Olives planted by Hal-il-Maugraby. You will find a solitary olive, surpassing all the

rest in height, to which you must attach yourselves : the door of the enchanted abode is under its root ; but the passage changes its place every month, which is a farther precaution taken by Yandar to render the enchantment inaccessible. You will make a circle of thirty feet in diameter around the tree ; you will station yourselves near this circle, at equal distances, and each of you throw a part of the ashes of the bird's body into a pan of perfumes which you shall have brought with you : the earth will then tremble under your feet, and open at the place where the passage is. Habel-il-Rouman will place one of the princes, armed with a naked sabre, at the mouth of the opening, saying to him, *Soldier of Mahomet do your duty, and guard this passage.* You will next order, in concert, the feathers to do their duty.

The beauties of every kind, through which you will pass, must not for a single moment attract your curiosity ; and you must shut your ears against the concerts of the birds, with which the groves shall resound. Though oppressed by immoderate thirst, let not the apparent purity and freshness of the stream tempt you to taste its waters : every thing you shall meet with is dangerous. The prince Habel-il-Rouman is to march at your head ; and you will arrive with your sabres in your hands, at the foot of a terrace surrounding the magnificent dome,

dome, wherein is the fatal urn, which it is your object to procure. A large ditch, an hundred feet wide, of which it is impossible to perceive the bottom, surrounds this terrace; you will leap over it by the assistance of the bird's feathers. There are four stairs; you will ascend by that one which at that time is solid. But you will previously make trial of them by burning on the first step of each a perfume, into which you will throw a pinch of the ashes of the body. You will all five be employed in the operation, and Habel-il-Rouman shall pronounce alone, *Snare, discover thyself*. The solid step will then remain in its place, and the rest will vanish from your sight.

When you shall have got upon the terrace, you will go round the battlement: look not at the architecture and ornaments. Remember, that in order to penetrate within, you must first address yourselves to the door which is towards the east, and that the false splendour, however magnificent, which will appear to enlighten you, will only serve to dazzle your sight. The prince Habel-il-Rouman will be obliged to burn perfumes, and to throw pinches of the ashes before the four doors; and then, instead of preserving the colour, and the resemblance of gold, the door corresponding to our east will be white, and
that

that of the west red ; the south will be distinguished by black, and the north by yellow. An armed sentinel must be placed opposite to each door, and the prince Habed-il-Rouman must present himself at the east, and strike three blows with the blade of his sabre. I cannot inform you what kind of phantom will dispute the entrance when the door is opened ; for the principal defence of this place, which is full of prodigies, consists in a continual change.

As soon as Habed-il-Rouman shall have knocked at the white door, whatever phantom presents itself, he will conjure it by *the twenty-four books of Hananias* †. When the vision is dispersed, he will place his centinel upon the threshold of the door, between the two posts. He will then pass on to the red door, and as soon as he shall have caused it to be opened, he will conjure the objects which shall appear to terrify and destroy him, by *the powerful seal on the ring of Solomon*. This vision will, in like manner, leave a free passage ; but he must content himself with appointing a guard to it, and pass on to the black door, the conjuration of which is expressed by *the engraving on the sabre of Mahomet*. The fourth door is conjured by *the power of Moses's rod*.

† These are the books of the prophets.

Prince of Syria, when you shall have made yourself master of the four doors, you will enter by that of the east; you will find yourself in the tomb where the ashes of the father and mother of Maugraby are enclosed in an urn, sealed by the seal of Kokopilefob, and placed on the knees of a statue which represents this sovereign of rebel spirits against God and his Prophet. The statue holds in its hand a golden bow always bent, and fitted with an arrow of fire ready to be discharged. Your conjuration against this danger, which is the most eminent of all must be *by the sacred characters written on the tiara of the Jewish High-priest*. The arrow will then disperse into smoke, and the statue will be disarmed; you will take from its finger a ring which belonged to Yandar, and put it upon the little finger of your left hand. You will then take the little urn which is on the knees of the statue, and having fixed it in your girdle, you will be master of the power of Maugraby. You will touch the statue with the ring, by the power of which it was formed, and this colossus of gold, together with the throne on which it is placed, will vanish into smoke.

With respect to the operation of breaking my chains, take three of the feathers which constitute my necklace, burn a perfume, and throw them upon it, pronouncing, *human creature,*

creature, in the name of Mahomet, I restore to you your liberty. Whenever this is done, command the feathers of the bird *Fessefzé* to carry you to the place where I am. You will find me free, and employed in guarding against every thing which might obstruct your happy return.

Recollect, Prince, every thing that I have told you. I consider it as a favour from Heaven that I have been able to keep in remembrance the information given me by Kardash. But since I have been reduced to the state in which you behold me, I have repeated it every morning and evening. My only consolation was the hope that one day it might be useful to mankind and to myself.

Habed-il-Rouman was endowed with as much memory as understanding; and every thing which he had heard remained engraved upon his mind. He conceived that, in the danger with which they were threatened by the actual power of Maugraby, not a moment was to be lost, and he set out with his companions in misfortune to the pursuit of the bird *Fessefzé*. They soon made themselves masters of it, killed it, and divided its feathers. The heart and body were burnt separately, that the use which was pointed out might be made of the ashes. Having armed themselves,
and

and provided perfumes, as soon as all the equipage was ready, they betook themselves to the foot of the mountain, which they forced to open to them a passage.

When they were without the mountain, the command which they had been taught was given in concert to the feathers of the bird Fessefzé; and immediately they felt themselves lifted from the earth, and carried through the air with the swiftness of a bird. They at length descended near a grand city, which they perceived in the middle of a plain, and lighted in the center of that plantation of olives which had been described to them. Habel-il-Rouman immediately discovered the olive, at the foot of which, as he had been directed, he was to perform a charm. The true passage to the enchantments underground appeared; it was covered by a stone of black marble, which was lifted up by means of a ring.

The prince, at the head of his companions, was thus engaged in the darkness of a subterraneous road; but they were carried forward by the feathers of the bird Fessefzé. Every moment he called by name on those who marched in his train, and perceived that they were all present, except the one who had been left to guard the entrance of the cavern. A bright light succeeded the darkness which surrounded them; they came
under

under a clear sky, and the most beautiful and smiling country presented itself to their view. Hunger and thirst began to be felt. Transparent and cool waters were within reach of the path which they followed. Their banks were adorned with borders covered with melons of every kind. Pear, apple, and orange trees were upon their road; and they were obliged to remove, with their hand, branches loaded with fruit, which obstructed their passage. "Soldier of Mahomet!" cried the Prince from time to time, "we came not here to eat and drink; the wants which we feel and the means of gratification which are presented to us are snares laid for our ruin. Desire not these waters; push back and tread under foot these fruits: 'ere now we have learned to suffer, let us support with courage the ills which we endure."

But an inconvenience of another kind was soon added to what they felt. They were passing over a sandy plain, and the sun, which then appeared to be over head, communicated to it so scorching a heat, that they thought they were passing over burning coals. On both sides of the road which they pursued were two lanes shaded with trees, and covered with a mossy down so fresh and cool that it might well attract the attention of travellers so thirsty as they were. "Reject with disdain the false means

means of relief which are presented to you," cried the prince of Syria. "Every thing here resembles the caressing looks and discourses of our cruel enemy." The princes who followed Habel-il-Rouman had need of a chief so courageous, and so much upon his guard against the stratagems of the enemy. The last of all was the least foreseen, and the most dangerous. They passed along a road strewed with poppies, and in spite of themselves sleep began to weigh down their eye-lids. The prince of Syria, who observed this new charm, exclaimed, *Soldiers of Mahomet, stop a moment to tread these flowers under foot in his name.* They obeyed, and sleep immediately vanished. They again set out on their journey, and discovered, in the middle of the plain, the roof of the edifice which they had come to destroy.

We shall not stop to describe those magical beauties where every thing was delusive, but follow the labours of Habel-il-Rouman seconded by his companions. They arrived at the brink of the dreadful ditch, but being rendered agile by the feathers of the bird, they soon got on the terrace. They studied the position of the door, and acted in every thing conformably to what they had been taught. The doors having resumed their true colours, and Habel-il-Rouman having knocked at the white, it opened with a horrible crash; a hi-

deous giant appeared, and intended to strike the prince with his lance ; but being conjured in the name of the twenty-four books of Hananias, he was converted into a vapour, which was instantly dispersed.

Habed-il-Rouman, after placing a guard at the first door, went to the second. Two lions with open mouths were ready to dart upon him, but at the name of the seal of Solomon's ring this vision was dissipated more quickly even than the former. The conjuration in the name of the engraving on Mahomet's sabre killed a horrible serpent with three heads, which guarded the third door. Last of all the conjuration by the rod of Moses softened the steel of a sharp and ponderous axe, which descended upon the neck of the young Prince of Syria, at the moment when the last door was opened at his command.

He was at length master of all the avenues which could conduct to the formidable statue. He had every where placed guards, who were rendered vigilant by a regard to their own preservation. At the least noise they heard without they were ordered to raise their sabres in the name of Mahomet ; and the precaution was worthy of the wise Prince by whom it was taken ; for as soon as he set his foot on the entrance of the white door to penetrate into the dome, the spirits of the four elements were let loose

loose to the assistance of the statue of Kokopilefob.

If the avenues had been unguarded, these spirits would have penetrated through the four gates, and carried off the image and the urn wherein the ashes of Hal-il-Maugraby and of Yandar were deposited. Habed-il-Rouman was before the colossus of gold, which was raised upon a throne of the same metal, and the head of which reached almost to the roof of the building. Its eyes were like a flash of lightning which, confined in a small space from which it endeavours to escape, appears to struggle continually against itself. The burning arrow directed against the breast of Habed-il-Rouman was about to fly; but being conjured by the sacred character imprinted on the tiara of the Jewish high-priest it fell, and the bow dropping at the same time from the hand of the statue, descended to the earth along with it.

The prince of Syria sprung boldly upon the throne, and took the ring from the statue, which however large, was immediately fitted to his finger. He took possession also of the urn, which was the principal object of his undertaking: then, in a moment of enthusiasm, giving the statue a back stroke with the hand on which the ring had been put, *Infamous copy,* said he, *of the most criminal of all beings, may you be destroyed as you were produced.* The

statue of Kokopilefob had been constructed by spirits subject to the power of the ring. By this command, which was undoubtedly inspired, they were forced to destroy their own work ; and its fall and dissolution were announced by a terrible noise. The horror of this scene was increased by the dreadful darkness which accompanied the noise.

The whole force of the enchantment resided in the statue ; and when this talisman was destroyed, the illusions of every kind ceased to adorn an abode formed in one of those immense cavities which are found in the bowels of the earth. But they ceased not without shaking the enormous mass by which they were covered ; and if the passage which led to this frightful solitude had not been guarded by one of Habed-il-Rouman's companions, it would have been filled up. Habed-il-Rouman recommended himself and his brethren to God and his great prophet, and preserved the greatest presence of mind amid the disorder by which he was surrounded, and the darkness in which he was involved. As he moved, he perceived that the ring on his finger emitted some light ; and he rubbed it, to endeavour to procure from it farther assistance. At that instant the ring sparkled, and a spirit, in human shape, followed by four others, the first of which was a tyger, the second a fish, the third a bird, and the last a salaman-

salamander, appeared before him. "Command the four elements," said the spirit; "having got possession of the ring of the great Kokopilefob, you are masters of them." "I wish," replied Habed-il-Rouman, with firmness, "this abode to be enlightened, that I may know where I am, and where the princes my companions are." "Salamander," said the spirit, "do your duty." Instantly the immense cavern was lighted with a thousand artificial flambeaus, which were placed in the cavities of the rocks, and the five princes who had been only a very little separated, re-assembled, and began to consult concerning the measures which were proper to be taken.

They prepared, upon the very spot, to break the chains of the princess of Egypt. Habed-il-Rouman lighted a fire, burnt a perfume, threw into it the feathers with which he was entrusted, and pronounced the words which were to compleat the destruction of the enchantment. The aromatics which were thrown upon the flame diffused an agreeable odour, from which the prince drew a favourable omen of the success of the operation.

Habed-il-Rouman next determined to cause himself be carried back to the retreat of the magician, by the same means by which he had come out. "What do you mean?" said the princes, "would we expose ourselves to fall

a second time into the hands of our merciless enemy, when the feathers of the bird *Fessefzé* put it in our power to return each of us to our father's kingdom; and when the ring which you possess has given you authority over the genies who preside over the four elements!" "Were it only to deliver the princess of Egypt," said Habed-il-Rouman, "I would consider, that my duty as a Musselman called me to her assistance, though I were insensible to every emotion of humanity and gratitude. But, my brethren, the feathers of the bird of Solomon, were made only to be of advantage to the followers of the prophet. Kokopelisob's ring befits the finger only of a magician, and your own experience must have sufficiently instructed you in the nature of magic. Though I have now had recourse to it, it was only to turn it against itself; and I should think myself culpable, if in doing so, I had consulted only my own interest. By what we have done," continued he, "judge, brothers, if our duty is not clearly pointed out to us. We have got possession of the talisman, which contains the power of Maugraby, and we ought to make ourselves masters of his life. We would be guilty of a great crime in allowing him to enjoy it; sooner or later divine vengeance would overtake us, and perhaps he might be made the instrument of our punishment. We ought to

to deliver all the unfortunate men who have been transformed by him into brutes, and destroy all his enchantments."

The princes were ashamed that they had not of themselves adopted this generous resolution; and promised to the prince of Syria to do every thing in their power to second him in his undertaking. It was instantly resolved, that by means of the feathers of the bird *Fessefzé*, they should return to the princess of Egypt. The feathers were obedient to the orders which they received, and carried them with the greatest rapidity without the compass of the cavern which had been the theatre of Yandar's enchantments. The magical lights by which they were enlightened then gave every object its natural appearance. They were at length arrived at the opening which led to the country. It was night. Habed-il-Rouman proposed to set out instantly to the palace of Maugraby; and the bird's feathers raising them into the air, carried them forward on their journey. At break of day they were at the brink of that fountain into which they had all six been plunged. "I recognize the tree," said the prince of Damas, on which my poor great-grandmother was hanged; but there remains not the smallest vestige of her body."

The sight of a place wherein they had been exposed to so dreadful sufferings confirmed the

the five princes who had been delivered by Habed-il-Rouman in their hatred and rage against Maugraby. But the prince of Syria was employed about the means of penetrating into the retreat of their barbarous enemy, there to accomplish their revenge. He kindled a fire, burnt perfumes, and threw into it the ashes of the bird's heart. The foot of the mountain opened to allow him a passage, and he entered it followed by the princes.

Day was beginning to appear when the princess of Egypt, from the heart of the palace, where she had passed the night upon her stick, heard the usual noise, which announced the violence done to nature in penetrating into the place where she was. Being freed from her chains, she flew out of a window in the palace, to meet those who arrived. She was not afraid of its being Maugraby, for she had not the smallest doubt of the success of Habed-il-Rouman, to whom she owed her deliverance. She rose in her flight sufficiently high to be able to distinguish those who came out of the cavern. The princes immediately saw a bird flying over their heads; but it was no new object to them. A voice, with which they were all acquainted, seemed to come from heaven, and addressed Habed-il-Rouman: "Prince of Syria," said she, "have you the urn and the ring?" "I have," replied the young Prince,
recog-

recognizing the bird, which descended towards him. "In that case," replied the harra, clapping its wings for joy, "rub the ring upon your finger, and command the spirit who shall appear to bring you the oldest and most scabby sheep in the flocks belonging to this place. We have a sacrifice to perform; let us go to the palace, whither your wants must call you. You may now satisfy them without uneasiness; here you are absolute master; your enemy is now wholly subject to your power. You have in your bosom the talisman, wherein all his power is deposited, and you will soon have that on which his life depends. It was almost two days since the princes had taken any nourishment; but they felt some reluctance to feed upon the flesh of the animals which they beheld around them. "We know not," said Habad-il-Rouman, "but we may deprive of life some unfortunate men who may have been transformed into that shape. At any rate, we run no danger by using roots and fruits." "You may make use of all the birds and deer which you see here, said *sister of the planets*. They are really brutes, as well as those confined in the great aviary. Give orders either by the power of the ring which is on your finger, or by that of the talisman which is in your bosom, and every thing here will be obedient to you."

Habad-

Habid-il-Rouman touched the urn which was in his bosom, and instantly a negro with a golden necklace appeared. "Ha! it is Ilage-Cadahé," exclaimed the Prince of Tartary; "speak, detestable black, who treated me with such barbarity, how could your infamous master separate from you when you served him so faithfully?" "I have no other master," answered the negro, "except he who possesses the urn to which I am subjected; my master is here, and I am come to receive his orders!" Then addressing himself to the Prince of Syria, "What are your commands," said he, to the slave of the ashes of Hal-il-Maugraby and of Yandar? "Cause dinner be served up to us," said the Prince of Syria. The slave obeyed, and withdrew.

At that instant the genie of the ring brought an old scabby sheep, on which there did not remain a lock of wool, to the feet of Habed-il-Rouman. It was bound by the four feet; one of the hinder legs was shorter than the rest; and on that side the thigh appeared swelled. "Ah! cursed beast!" said the genie; "though it was surrounded on all sides, I thought we should never have caught it. Yandar, by enclosing in its thigh the talisman to which her son's life was attached, had enchanted it."

It

It ran forwards, and backwards, on this side and on that with equal swiftness; a fly could not pass through some places through which it escaped; and it gave such blows with its head and feet as would have bruised a piece of marble. "Genie," said Habed-il-Rouman, "I command you to kill this animal:" "I cannot," replied the genie, "you must strike it with your ring." Habed-il-Rouman followed the direction of the genie; the animal uttered a dreadful groan, and expired. The Prince of Syria then touched the swelled thigh with the ring, and ordered the talisman to come out; the thigh opened, and there came forth a plate of gold covered with magical characters. Habed-il-Rouman considered it with attention, and observed that it corresponded with the characters engraved upon the ring which he had upon his finger.

Finding himself at length master of the monster's life and power, he was going to hold a consultation concerning the measures which were to be taken to rid the earth of him: but while he was explaining his plan, the usual noise and shaking which preceded the magician's return to his palace were heard. Maugraby, who had been at Mouffoul, engaged in some of his usual undertakings, was informed of his disaster by the infidelity of his wand. He wished to command Megine to do something

thing of importance for him, but the wand, instead of turning on his finger, fell from his hand and was broken. He was seized with terror, and determined to fly instantly to the centre of his enchantments, that he might consult his books. His own power was destroyed, but the means which he was going to put in practice came not from himself, and they would do him that service which he required. It was the feathers of the bird Tefsefzé which the impious wretch dared to employ, and conjuring them by the name of Solomon, they instantly carried him to the foot of the mountain, the bowels of which were compelled to open by the ordinary ceremony of the perfume.

When he arrived in his retreat, nothing stirred to come to meet him, not even Ilage-Cadahé, the most submissive and timid of his slaves. He wished to stop in order to reflect, but the feathers violently carried him forward, and threw him through a window into the middle of the apartment where the princes were dining and deliberating concerning his fate. The princess was perched on her stick, opposite to the window; she saw a horrible figure fall down like a bundle, and notwithstanding his ridiculous dress, discovered him by the smell. "It is our monster," exclaimed she.

At

At Mouffoul Maugraby had been disguised like an akir ; a wretched sheep's skin stripped of the wool, and torn, half covered his body, which was disfigured by wounds, some of which were still bleeding. His head was covered with red hair, his beard was of the same colour ; both of them were bristly, and bedaubed with the most loathsome dirt. His eyes resembled those of a demoniac ; rage, terror, and despair were painted in his countenance. He held in his hand the knife which he had employed to mutilate his body, and he had about his neck the rosary of the great-grandmother, which he had appropriated to himself, and of which he undoubtedly intended to make use. We know not whom he meant to seduce at Mouffoul, in this horrible shape ; but he was then so frightful that souls less courageous than those before whom he was forced to appear would have been congealed with terror.

He had strength to recover from his fall, and looking at his wife, whom he recognized, he lifted, with a threatening air, the knife which he held in his hand. "*Feathers of the bird Fesséfzé,*" said he, "*I command you to carry me to this infamous magician.*" Habed-il-Rouman arose, and made a movement with his hand ; "*Spirits of the ring,*" cried he, "*chain this furious madman.*" "Ah ! viper ! whom I have

nourished, and treated with too much attention," said the magician, "it is you who have armed yourself against me."—"Forbear, wretch! your invective, and still more your threatening," said the prince of Syria, "the measure of your iniquities is full, and you shall now suffer that death which you deserve. Let the terror of the torments which await you be the beginning of your punishment here. Consider how wicked you are, think that you are going to fall into the power of one as wicked as yourself, and tremble at the thoughts of your situation. With respect to me, abominable magician, the great Prophet hath made me master of your power and of your life." "I curse your Prophet," replied Maugraby with a furious tone. "Spirits of the ring said the Prince of Syria, with the greatest calmness, "put a gag in the mouth of this impious wretch. Let him be carried into the middle of his palace court, let him be there bound with four chains, and let the pile be heaped around him, by which he is to be consumed alive. Consider that though I command you by the ring which I possess, yet it is in the name of Mahomet, and I will severely punish the very appearance of disobedience."

At this command the spirits trembling with fear on their own account, carried off Maugraby, and went to bind him with four iron chains to a steel post fixed in the middle of the court.

When

When the magician disappeared, Habed-il-Rouman addressed the princess of Egypt ; " Madam," said he, " is it not proper that we immediately endeavour to rescue the human creatures who are in this place from oppression, that they may enjoy the spectacle of their tyrant's death." " Prince," answered *sister of the planets*, " in order to deliver what is here from enchantment, a mixture of the ashes of Maugraby, with those which are contained in the urn, is necessary. Give orders that he be burnt in such a manner that his ashes shall not be intermixed with those of the wood which is piled around him. You would, moreover, be much embarrassed with all the people whom you would have upon your hand. Whatever plenty of provisions we have at our command, we must not oblige ourselves to support this great army one day longer than is necessary, before every one can disperse to return to his native land ; and the country is uninhabited for twenty leagues around this mountain. Both the men and the women in this place have not the smallest idea of the violence by which they were brought hither ; and the punishment of the criminal would terrify without instructing them. We must even destroy the enchantments amid which we are, before we open their eyes to them. Many of them, Prince, have been long absent from

their families ; they must be enabled to carry back a competency to them ; you have here inexhaustable treasures, which will enable you to act generously towards them."

Scarcely had the Princess done speaking when the spirit who was subject to the power of the ring came to inform them that the pile was collected. " Let the fire be put to it," said Habed-il-Rouman ; " but let the gag by no means be taken from the mouth of the criminal ; I wish his blasphemies to remain confined to himself." " You will be obliged," said the Princess, " to add to the severity of his punishment, by your presence. You must throw the talisman to which his life is attached into the midst of the burning pile : and I advise you also to join the ring to it. You must divest yourself of a power so dangerous as that which it confers upon you. If it could destroy the Dom-Daniel, I would persuade you to preserve it ; but that glorious work is reserved for the powers of Mahomet. Go with the princes, your companions in arms, to get the magician's books, that he may see the fruit of his labours perish with him ; and would to God that together with them his diabolical art were destroyed !"

The Prince of Syria followed these counsels, which were dictated by wisdom. The talisman, books, elixir, instruments, and every thing

thing which had been employed by Maugraby in his labours were immediately thrown upon the burning pile which surrounded the magician on all sides. But he was not deprived of life till the talisman taken from the thigh of the scabbed sheep had been by the force of fire reduced to a state of fusion. When the ring was dissolved, the palace and all the buildings which surrounded it were seen to vanish into smoke; the quadrupeds, and birds which were confined in it issued forth from all quarters, and mingled with the deer and other wild beasts: but the human creatures, who had undergone a transformation, were, by a superior instinct, soon gathered around their deliverers. They consisted of horses, camels, elephants; and there were seen among them, even lions and tygers, divested of their ferocity.

The body of Maugraby was reduced to ashes; but the excessive heat of the flames, prevented them from approaching to gather them. The Egyptian Princess, in the mean time, availing herself of her small size and agile body, rose above this newly-animated crowd, examined them, and came and addressed Habel-il-Rouman. "Prince," said she, "these are the unfortunate beings whom you are going to restore to their country, to their families, and so to speak, to a new life. They

will not be so easily governed when they are restored to their natural form, as they appear to be at present ; but you are called by Mahomet and your star, to command them. You see them waiting here till the ashes of the magician can be mixed with those of his father and mother, that you may employ the mixture in the destruction of the enchantment which degrades them beneath their proper species. In the mean time, till you can engage in this pleasing work, come attended with your companions, to distinguish those of which the magician has by his violence got possession ; every one will recognize what belongs to himself, and you shall be sole proprietor of what does not find an owner.

The Princes instantly set out, under the conduct of the bird, to the magician's magazines, where the rarest and richest goods were heaped up. They there saw collections of gold and silver vessels, heaps of purses containing coined gold, vessels made of precious stones full of diamonds of the greatest beauty, and provisions sufficient to enable an army to take the field. " Here," said the princess, " are many objects sufficient to awaken the avarice of princes less noble than those to whom I address myself. Here each of you will find subjects : it belongs to the Prince Habel-il-Rouman to give orders that they shall

shall arrange themselves under the command of their proper chiefs; the rights of each will then be respected. Before we return to the magician's pile, I will take my share of the booty." The Egyptian Princess, as she pronounced these words, fixed on a piece of gauze, carried it away with her beak, placed it in one of her claws, and resumed her flight. They all returned to the place where the handful of ashes to which the whole body of Maugraby was reduced was placed. Habel-il-Rouman took possession of it, and broke the urn of gold which was in his bosom, in order to prepare the mixture. "It is not all over," said the bird, placed on the gauze which it had carried away. "Make a perfume, Prince, throw into it all the feathers which you and your companions have preserved of the bird Eeffezé, and command them, in the name of Solomon, to scatter towards the four winds of heaven the ashes which you are going to cast into the air." The Prince of Syria obeyed; and scarcely were the ashes scattered when an extraordinary noise was heard; it was a cry of astonishment uttered by ten thousand persons, who had been unexpectedly restored to the human form.

Habel-il-Rouman lost not a moment: "Syrians," cried he, "arrange yourselves behind me.—Tartars! there is your prince;—
Chinese,

Chinese, here is yours;—people of Damas ! and of Cinigaé ! range yourselves under your chiefs." At this plain and firm command the whole crowd were seen rubbing their eyes, as if they had awaked from a deep sleep, arranging themselves and obeying the orders with extraordinary quickness. When each of them was in his place, the princes informed their subjects that their departure was fixed for tomorrow, and that they must hold themselves in readiness. A fine stir was then made. Every one ran into the country after his camels, his horses, and his elephants; and women took by the hand children with whom they were not acquainted, and examined their little equipage. In two hours every one had recognized what belonged to him, and they were all reduced to the most complete subordination. They asked at one another where they were, but none could give any answer. They all believed that they had come since last night to the place where they then were.

Habed-il-Rouman became master of thirty elephants, sixty camels, and a great number of horses and mules. His own subjects were to carry away the treasures of Maugraby, and divide them upon the beasts of burden. The women were to be placed in towers upon the backs of the elephants, with the youths who were too weak to support the fatigue of the journey.

journey. The six princes were mounted on stately steeds.

Amid the general confusion which prevailed, and the care which every one took of themselves, the Harra had been lost sight of. Habed-il-Rouman suddenly perceived, at the distance of a few paces, a woman covered with a veil from head to foot, sitting upon the earth, and leaning on a tree. He drew near, and, after addressing her, enquired who she was. "I am a poor Egyptian," answered the woman. At these few words the Prince recognized the voice, and intended to call his companions, that they might pay to her that homage and respect which was due. "Great princess!" said he—"I am nothing," answered she; "my disobedience has deprived me of my claim to the crown, and, what is still more afflicting, to paternal affection. I was from choice the wife of Maugraby; I dare not lift my eyes to heaven, nor look upon the earth without confusion of face; shame is my portion, and repentance my resource. Generous Prince, though I have failed in every instance of my duty, and am now in want of every thing, dare to become my support: place me upon one of these elephants with women whom my company cannot debase; protect the Egyptians who may be in this place: I am wholly devoted to my benefactor,
and

and am no longer any thing to Egypt. I wish my father could ever be ignorant of the dreadful lot which I have carved out to myself: but I have left him blinded with idolatry; and I must go and lead a penitent life at Mecca, until I have obtained from the great Prophet the favour of being able to rescue the unfortunate but respectable author of my days from those abominable errors into which he is plunged."

Habed-il-Rouman shed tears at this discourse. This young Prince had never been acquainted with any woman but the Queen his mother, and he was a total stranger to the passion of love. The account which the Egyptian princess had given of her adventures had not only called forth his esteem, but also inspired him with a tender concern for her interest. The wisdom, the knowledge, and the prudence of which she had lately given repeated proofs, had still increased the affection which he had conceived for her. In short, without having seen her, and without knowing her, he was already passionately in love with her. "Great Princess!" said he, "do you doubt that you are not absolute sovereign of every thing in this place? When this people shall have recovered from their astonishment do you suppose that we will let them remain ignorant of the tribute of gratitude which

which is due to you, or that any of us can for a moment depart from those duties which such a sentiment prescribes. The tower wherein you shall be placed will become the object of our sincerest homage, and of our most attentive regard. With us your wishes will have the force of commands, and our obedience shall be unequalled."

"Alas! prince," answered *sister of the planets*, "consider that you speak to a person, who, yielding to an extravagant passion, has forgotten the most sacred of all duties." The more the Princess humbled herself, the more exalted did she appear in the eyes of Habel-il-Rouman. The young prince, however, did not allow a growing passion to divert him from his duty. Being the chief of a kind of army, he must bestow great attention on the establishment of order, the regulation of the march, and the providing for their wants. The ashes of the bird, he knew, would force the mountain to open a passage for him, but he could not conceive how the elephants, loaded with their towers, could enter the vaults with which he was acquainted. He hoped every thing from the goodness of Solomon, and flattered himself that this great prophet would favour the means by which he intended to facilitate the deliverance of the numerous caravan which had been preserved by so many prodigies.

gies. He held a conference concerning it with *sister of the planets*, before she went to enjoy repose in her tower. The prince of Syria communicated to her another observation which he had made. The temperature of the climate they were in was greatly altered; the heat was become much more violent; the clouds of sand, which, till then, had been supported on the tops of the mountains, were driven by violent winds into the plain, and made it so sterile that the animals which were there assembled would perish for want of nourishment. He must therefore leave them a way of escaping from a place which was no longer habitable.

While he was engaged in these ideas the night passed away, and the sound of warlike instruments which was heard in the six little camps, announced, at break of day, that every thing was in motion for their departure. He appeared, and the body, which was composed of Syrians, and commanded by Habed-il-Rouman, formed the van, and advanced. The prince rode forward in full gallop, that he might force the mountain to open, without having any witnesses of his labour. The little army which followed him were terrified at the violent shaking of the earth which they felt; but their fears were soon dispelled by the princes, who were present through every rank.

rank. They themselves, however, were greatly surpris'd at one thing, namely, the clouds of sand which fell from the top of the mountains. The animals of the country were fore afraid, and followed the troop.

The prince of Syria commanded the earth to open a convenient passage; his command was obeyed; and no obstacle was met with, even in the darkness. They at length arrived at the brink of the fountain, formerly so terrible, and while they were refreshing themselves, Habed-il-Rouman, in the name of Solomon, forbade the earth to close, that a free passage might be left to the animals which followed the army.

The road which the princes took led to the frontiers of the kingdom of Taflet. They had to cross a desert twenty leagues in extent, before they met with the habitations of men; and after that, they could arrive in three days at Nareka, the capital of the country, where the sovereign resided. They accomplished this passage in five days, without meeting any opposition. The King of Taflet was informed of the arrival of the most numerous and extraordinary caravan which had ever appeared in his dominions. Officers were sent to meet them: Habed-il-Rouman loaded the messengers with presents, requiring them to ask permission to encamp his troops, and deposit the

merchandise which they escorted, without the walls of the capital. The Princes agreed to say that they came from the kingdom of Tombut, and were travelling to the sea-coast, there to take shipping. The appearance of the chief, and that of the Princes who assisted him in receiving the King's messengers commanded respect, and the magnificent armour worn by all those who were able to carry arms, gave them a high idea of the troop. Tame elephants, with towers on their backs, were quite a new sight to a people who had been accustomed to see them only in the state of nature.

When they arrived at Nareka, the princes went to pay their respects to the monarch, to whom they gave no other account but that they were travelling for their instruction, under the direction of the most enlightened among them. This declaration was accompanied and confirmed by the most magnificent presents. After resting for some days they renewed their journey, and arrived at the sea-shore, where every one found vessels for himself and his followers. It was time to separate; but Habed-il-Rouman previously loaded his companions with riches, and diffused his benefits among all those to whom he thought them necessary. The wise and charitable *Sister of the Planets* had entered into details which enabled him

him to understand the situation of all those who composed the caravan; she had anticipated every thing. Constantly covered with her veil, she directed the prince of Syria in his acts of beneficence, and procured him a thousand enjoyments in the practice of this virtue. These were greatly heightened by the consideration that they enabled him to show himself worthy of her esteem, which he was become anxious to obtain.

The princes separated with great demonstrations of affection for one another, and promised to shew it upon every occasion. They embarked for the dominions of their several fathers, where a very agreeable surprise, and even a revolution in the manner of thinking, would be produced by their return, and by the events which they had to relate. But we cannot prosecute their fortunes any farther; for the history and adventures of the Prince of Syria is the object which we have at present particularly in view.

As he was under no necessity of avoiding expence, he soon purchased twelve vessels for the embarkation of his troop. Of all the animals which had been in the retinue of his little army, he reserved only the elephant on which the princess was mounted, and his own horse. He had a prosperous voyage; and soon reached the coast of Syria. As soon as Ha-

bed-il-Rouman had landed in the dominions of his father, he dispatched a Syrian of distinction with a letter announcing his arrival to his parents, lest a surprise should be accompanied with too violent an effect.

The connection of events has carried us so far from the court of Syria, that after having seen Habed-il-Kalib and Elmenour plunged into distress by the carrying away of their son, we have not been able to take a look of what had since happened. We would have seen many tears shed; but the advices of the cheik, who was governor of Habed-il-Rouman, prevented the affectionate parents from giving way to despair.

He advised the sovereign to order public prayers to be offered up, and every moment of the day and night a Mussulman was prostrated in the great mosque to invoke the protection of Mahomet for the young unfortunate prince. "Sire," said the virtuous Cheik, "Zatanaï has very great power on earth at certain hours; you must, by continual opposition, take care that he have not a single hour to employ in injuring your son, and thus you will triumph over him. The king himself spent a third part of the day in the great mosque; and Elmenour would willingly have remained there day and night to watch incessantly for the sake of her son.

Every

Every thing was in this situation at the Syrian court, and nothing had brought any mitigation to their sorrow, when the jester of the court, at the very moment when his nose was exposing him to be laughed at in an extraordinary manner, suddenly felt the enormous wart vanish by which it was disfigured. Every one was astonished at the event; and the report of it reached the old cheik, who went instantly to the king. "Sire," said he, "one instance of prosperity is always followed by others. Maugraby had truly afflicted your eunuch by disfiguring him in such a manner: the malice of this abominable person must necessarily be persevering, but one of its effects has now ceased, and I presage the complete destruction of his power. Let us go to the mosque to return thanks."

In a month after this Habed-il-Kalib received a letter from his son. Four thousand horsemen were instantly ordered to go to meet the prince Habed-il-Rouman. The weeds of mourning were laid aside in the palace, and in the city; Elmenour was transported with joy; her father, the ancient vizier, wished to take the command of the detachment of the guard, and the old cheik prepared to accompany him, riding at his ease upon a camel. The new escort which was sent to the Prince of Syria was astonished at the good order in

which they saw his little troop arrive. The Prince himself, mounted on a beautiful horse, rode before, and made himself be distinguished from the rest. He came to throw himself into the arms of his grandfather and his governor, and they all set out together to the capital.

The people left it in crowds to meet the heir apparent, and marched before him uttering exclamations of joy, and strewing with flowers the road which conducted him to the palace. On his arrival there, he was received by Habed-il-Kalib and Elmenour, as the sole object of their affection, who had been restored to them by a particular favour from Heaven. A mutual flood of tears of joy and affection was poured forth.

Habed-il-Rouman found an opportunity of persuading his mother to send the chief eunuch with a letter to meet the Princess of Egypt, and besought her to receive her into her own apartment, and to treat her as the person to whom, next to God and Mahomet, he owed his deliverance. Having entered the palace, he related, in the presence of the vizier and the cheik, his own history and that of the engaging *Sister of the Planets*. The fountain of tears was again opened, which overflowed by turns from compassion, fear, and sensibility. The arrival of the Princess was announced ;

nounced ; Elmenour ran to meet her, and immediately conducted her, according to her desire, to the apartment which was destined for her.

Sister of the Planets laid aside her veil for the first time since she had assumed it on the summits of Mount Atlas. She had not even allowed herself to be seen by the Syrian women whom Habel-il-Rouman had appointed to attend her ; for she wished to avoid even the noise which her extraordinary beauty might excite. Elmenour embraced her with affection, and remained in astonishment at her charms. “ Ah ! madam,” said the Princess, “ bestow no encomiums on what has been the cause of my ruin. Without this fatal gift I should have continued in subjection to my father, respected and virtuous. I should have been the daughter of a king, and destined one day to reign myself, but now I am the guilty widow of a monster, devoted for the remainder of my life to sorrow and repentance, and forced to renounce every thing except prayer and retirement. Favour me, Madam, I beseech you,” continued this inconsolable beauty, “ by giving me one of your couriers, that I may send a letter to my father, and implore his forgiveness. Nothing but the honour of your protection could have excited me to so bold a step ; and I cannot take it too soon to relieve my heart from the heaviest of all burdens.”

dens." Elmenour was greatly affected; she engaged to do every thing which the Princess should require from her, and even anticipated her wishes. Relying on this assurance, the Princess asked permission to write immediately to her father.

To the King of Egypt.

"Sire, A disobedient slave, who is no more worthy to be called your daughter, claims your compassion. Her misfortunes having opened her eyes to her duty, she has become a Mahometan. By the signal protection of the great Prophet, (whose tomb I beg your permission to visit,) I have been delivered from the misfortunes which I had brought upon myself. I was ravished from you, Sire, with my own fatal and criminal consent, by a magician, the most abominable monster upon earth, with whom the infamous God Baal was an accomplice. I have had occasion to become acquainted with false divinities of his kind, with their favourites and ministers. The apology I plead for presuming to write to you is, that I could think of no other method of putting you on your guard against those who have ruined me, and who wish likewise to ruin you. If the magician whom you appointed for my governess re-appears, cause her to be burnt, together with the image of her god. I
write

write to you, father, from the court of Syria, where I am received with the greatest kindness by the King and Queen. There I wait your orders; hesitate not, I beseech you, to get an Alcoran; in this book alone is the truth contained; those of your priests are full of impostures. One line of this book has delivered your guilty daughter from a torment of which it is impossible to form any idea. It is this, (and would to God you could read it with trust and conviction!) *There is only one God, and Mahomet is his Prophet.*

Sister of the Planets delivered this letter to Elmenour; the beautiful queen and Habed-il-Kalib joined to it their own, and a messenger was dispatched to the King of Egypt. In the mean time, every preparation was making at Thedmor for the pilgrimage of the Princess of Egypt. Ten thousand chosen horsemen were ordered to accompany her, and Habed-il-Rouman, induced by his private devotion, and by a sentiment of respect, and at the same time of affection, for a woman whose face he had never seen, and which he never expected to see, courted the honour of being placed at the head of this escort.

Elmenour was better acquainted with the state of her son's heart than he was himself; and so many charms did she find in the enchanting *Sister of the Planets*, that she could not
blame

blame his passion ; but she was afraid her son would not be able to divert the Princess from her resolution of devoting herself to a penitent life. " Ah ! madam," said she, " would you bury yourself alive at the age of twenty-one ? Would you deprive the world of its brightest ornament ? Would you rob the King of Egypt, who is so fortunate in having found you again, when he supposed that you was lost for ever, of the satisfaction of seeing you placed upon a throne which you were born to inherit ? You pass too rigorous a judgment on yourself. Your youth and inexperience, joined to the almost invincible force of the supernatural means employed for your seduction all tend to your justification." " No, madam," answered the Princess, " though I could believe what you tell me, I would tremble to appear as unworthy in your eyes as I do in my own. I sucked in with pleasure the poison which was infused into my heart. I dreaded the serious disposition of the husband whom the king my father wished me to marry, though I knew the excellent choice which he had made for the government of his people. In short, madam, while I delivered myself to my ravisher, my blood revolted in my veins in behalf of my father, and yet I paid no attention to this supernatural warning. I delivered myself up to magic and a magician, disregarding those wise
advice

advices which were given me in a dream, and a secret impulse which led me to distrust him. The ignorant have a claim to be excused; but I have none. The use I have made of the gifts of nature, and the assistance which I received from Heaven, now produce in me great shame and confusion of face. Besides, can there be a prince upon earth, possessed of any elevation of soul, who would wish to accept the hand of Maugraby's widow, the woman who married guilt itself?" "Ah! Madam," said Elmenour, "give me that fair hand that I may place it on my heart. If all men would examine themselves as you do, there would be little to be dreaded from the judgment of Heaven."

Every thing was in motion at Thedmor for the departure of the illustrious pilgrim. An innumerable crowd was to increase her train; the Syrians who had escaped from the hands of Maugraby, by the powerful aid of Mahomet, accompanied her from duty, and fifty thousand subjects of the Syrian King from gratitude to the benefactor who had restored to them their amiable Prince. The report which was spread in the neighbouring countries concerning the beautiful Princess, and the security of an escort, commanded by the only son of a powerful King, presented an

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excellent opportunity to devout Mussulmen, and attracted pilgrims from all quarters. But there arrived one of much greater importance, namely, the King of Egypt himself. This sovereign, ever since the carrying away of his daughter, an event which to him had appeared inconceivable, was overwhelmed with distress at the loss of a child who was so dear to him. He had consulted the priests of the idol, and they had in vain assured him that nothing could be more fortunate for him, since he ought to consider his daughter as fallen into the power of the God himself, and admitted to all the honour and felicity which his favourites enjoyed. An inward feeling made him reject this persuasion; and this disposition of soul was continually kept alive by dreams.

It may easily be imagined what effect his daughter's letter produced upon this monarch. The first emotion which he felt at finding her again was that of joy; but she confessed herself guilty; she had been carried away by a ravisher, and Baal had been his accomplice; and being betrayed by her governess, she had fallen into a dreadful calamity from which she had been delivered by a single line of the Alcoran. This line he read again and again; "all Asia," said he, "is subjected to the religion of Mahomet, which declares that there is only one God. Baal must be only a creature
of

of the imagination.—What do I say? a creature of the imagination participates not in crimes. These reflections threw him into a strange perplexity, after reading the letter, he passed on to the dispatches which he received from the Syrian king and queen, who congratulated themselves in having been able to preserve a treasure of beauty, knowledge, prudence, and virtue. This treasure was the charming *Sister of the Planets*: she was his daughter for whom an escort was preparing worthy of her birth and rank: the monarch was afraid to indulge his own ideas. One resource, however, remained to him, to interrogate the messenger who had brought him the letter. From him he learned that the Princesses had arrived in Syria, having been delivered by the grace of God and his Prophet, together with Habel-il-Rouman and three thousand Syrians, from the prisons in which they had been confined by a magician called Maugraby, who was the slave and favourite of all the demons in hell. The sovereign was so anxious and uneasy that he could stay no longer at Masser; he called his nephew who was destined to succeed him, and who then performed the functions of the grand vizier; the king had married him to one of his relations, and gave him the fullest confidence. He communicated to him all these accounts, and the

design which he had formed of going directly to Syria. Preparations were soon made, and the journey was undertaken with the greatest dispatch.

Sister of the Planets, instead of receiving an answer to her letter, beheld the King, her father, arrive in person; and their affecting interview was witnessed by the King and Queen of Syria. The guilty fair one had much less difficulty in finding favour with her father than with herself. He embraced her with transports of affection, and concluded with imputing all her faults to himself. He desired with the greatest eagerness to see Habel-il-Rouman, to whom his daughter was under so many obligations. *Sister of the Planets* appeared before the young prince for the first time, without her veil. As he entered, she cast down her eyes; and the blushes which were diffused over the faces of them both, shewed that though their lips had not revealed their inward sentiments, yet their hearts had for a long time understood one another.

The King of Egypt loaded the young Prince with caresses, and completed the joy of his charming daughter by announcing himself as a follower of the caravan which was about to set out for Mecca. The pilgrimage to Mecca is a very serious act, and many kinds of virtues are attached to it. The beautiful Princess of
Egypt

Egypt was there cured of her excessive scruples concerning a new engagement, and she determined to listen to the vows of Habed, her companion in devotion. She no doubt acted very properly, for she had had sufficient time to become acquainted with the *pilgrim*.

END OF THE FOURTH AND LAST VOLUME.